TRAVELS
IN
AFRICA
AND
ASIA

HERBERT

1677



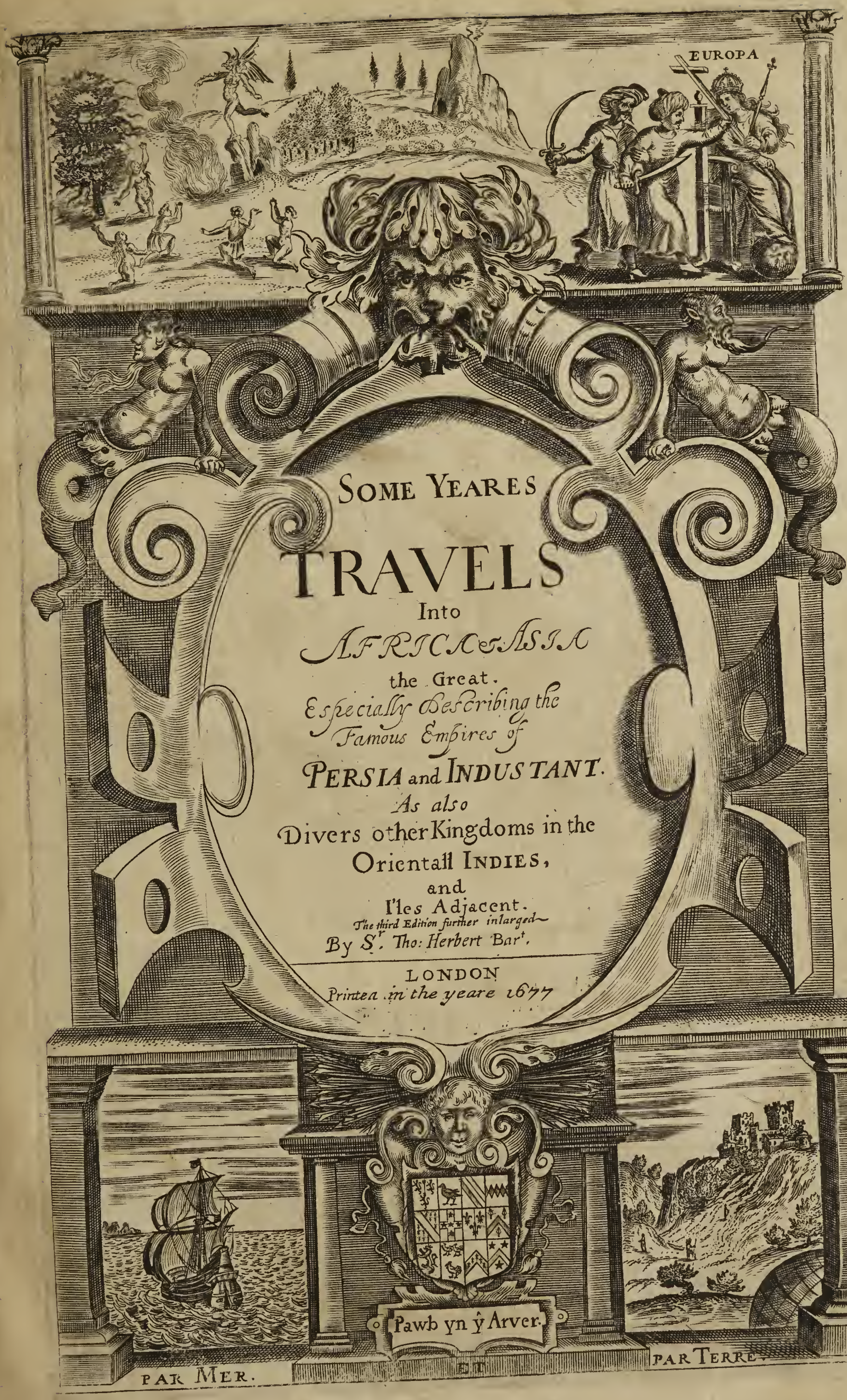


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HERBERT, Sir Thomas



NEE on p. 32 supra of Rembrandt
Tronchet (1641)



SOME YEARES

TRAVELS

Into

AFRICA & ASIA

the Great.

Especially Describing the Famous Empires of

PERSIA and *INDUSTANT.*

As also

Divers other Kingdoms in the Orientall INDIES,

and

I'les Adjacent.

The third Edition further inlarged

By S^r. Tho: Herbert Bar^t.

LONDON

Printed in the yeare 1677

87767

SOME YEARS

TRAVELS

INTO

DIVERS PARTS

OF

AFRICA,

AND

ASIA the Great.

DESCRIBING

More particularly the Empires of *PERSIA* and *INDUSTAN*: Interwoven with such remarkable Occurrences as hapned in those parts during these later Times.

As also, many other rich and Famous Kingdoms in the Oriental INDIA, *with the Isles adjacent.*

Severally relating their Religion, Language, Customs and Habit: As also proper Observations concerning them.

In this Fourth Impression are added (by the Author now living) as well many Additions throughout the whole Work, as also several Sculptures, never before Printed.

Segnius irritant Animos demissa per Aures,
Quam quæ sunt Oculis subjecta fidelibus, & Quæ
Ipse Sibi præbet Spectator. Horat.

LONDON,
Printed by *R. Everingham*, for *R. Scot*, *T. Basset*, *J. Wright*, and *R. Chiswell*. 1677.

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EARL OF

PEMBROKE and MOUNTGOMERY:

Baron *Herbert* of *Caerdiff* and *Sherland:* Lord *Parr* and *Roſs'* of *Kendall:* Lord *Fitz Hugh*, *Marmyon* and *Saint Quintin:* Lord Chamberlain of His MAJESTIES moſt Honourable Houſhold: Lord Lieutenant of *Kent*, *Wiltes*, *&c.* Lord Warden of the *Stanneries* in *Corn-Wales* and *Devon:* Knight of the moſt Noble Order of the *Garter*; and one of His MAJESTIES moſt Honourable *Privy Council.*

MY LORD,

HAVING paſt the Pikes, I take new courage to come on again. One blow more and I have done. Ten to one it lights on my own pate. But if my head ſtand free, my hand ſhall not be guilty of more Intruſion: No more preſſure to the preſs. The Crowd is too ſtrong already: and I will get out by Head and Shoulders rather than fail.

Your Lordſhip's word may paſs for me, and I dare not break it. Greatneſs hath a great ſtroke over Men, but Goodneſs a greater: Men chooſing to obey for Love rather than Fear. In both You have a ſtrong Intereſt, and in both ſorts of Men they have taken poſſeſſion, and like Twins grow up together: *Quam bene conveniunt!* And may their reſidence be as immovable as Your Conſtancy to Good: yea, may the Title of plain

Dealing

Dealing and honeſt Man be the worſt reproach, Malice or double Dealing can fix upon your Name and Memory, who have gained much honour and eaſe too in Court and Countrey, by that excellent Dialect and general Belief.

The Dedication like a fair Frontiſpiece to a mean Houſe, or a beautiful Sign to an ill Lodging hath tempted many Travellers to look in, and make ſome ſtay: But, I fear to have uſed my Readers, as my Hoſt the Gueſts, that ſet a mark on the door, to paſs by and call in no more. 'Tis my fear only, which being begot of modeſty, may ſerve to invite the beſt and moſt ingenious Company.

To pleaſe moſt is my deſire, but my Choice a few: taking the bigger number to be the leſſer in Vertue, and ſwoln only with a tympany of Wind and Water.

The Boat is in your Lordſhips hand, which ſteers as you direct. Yours is the greateſt intereſt: You are our Chief: yours is the leading judgement. Do but approve, the Mark is hit, and you make many followers: Which is the requeſt of

Your Lordſhip's

Humble Servant,

THO. HERBERT.

To my honoured Couſin Sir THOMAS HERBERT.

WHat! is't the Love thou bear'ſt the Southern Clime?
Or Care t' inſtruct us? That the ſecond time
Thou ingageſt Fame. Or is't thy Love to pay
Thanks to mild Cenſures? or thy Friends t' obey?
Or to enlarge, or deck thy Maiden Lines?
Like to a Nurſe whoſe eyes on th'Infant ſhines.
Which of them all? or all it be: 'Tis well.
Who threats good-will imparts a part of Hell.

CH. HERBERT.

APpulit Eois HERBERTUS *ſoſpes ab Oris,*
Vicit & immenſi mille periçla Maris.
Non tulit hinc ſecum Piper, Aurum, Balſama, Gemmas,
Coſtum, Aloen, Myrrham, Cinnama, Thura, Crocum.
Rettulit hic Mores Hominumq; Viator, & Urbes,
Regna, habitus, linguas, prælia, jura, deos.
Divite ne poſthac quæras è Perſide gazas,
Anglia nunc Anglis Perſia tota domi eſt.

AR. JONSTONUS Med. Reg.

Deſcriptio decoris reciproci inter Arborem Nobilem ſeu Familiam de *HERBERT*, & Authorem vere Ramum ejuſdem Arboris ſeu Familiæ.

NIL tantum decorat Ramum quam nobilis Arbor,
Florentem Ramum ſic Decus Arbor habet

MAR. BELVVOOD. Dr. Med.

Urbes

URbes quòd varias ſolers vidiſſet Ulyſſes
Et mores Hominum, clarus honore fuit;
Sola inter Phrygiam licèt errans Heſperiamque
Littora luſtraſſet per duo luſtra Maris.
Tu ſpatia ut ſaperes immenſa emenſus es Orbis,
HERBERTE, inque Salo gnaviter inque Solo.
Comperta unde tibi nova multa & mira Britannis
Candidus impertis veridicuſque tuis.
Fallacem hoc Ithacum ſuperaſque peritia rerum,
Quod tua candori ſit fideique Comes.

WALT. O-QUIN. Armig.

To the READER.

HEre thou at greater eaſe than he
Mayſt behold what he did ſee:
Thou participat'ſt his gains,
But he alone reſerves the pains.
He travell'd not with lucre ſotted:
He went for knowledge, and he got it.
Then thank the Author; Thanks is light,
Who hath preſented to thy ſight
Seas, Lands, Men, Beaſts, Fiſhes and Birds,
The rareſt that the World affords.

THO. Lord FAYRFAX
Baron of *Cameron.*

TRAVELS

Begun Anno 1626.

DESCRIBING

Divers parts of *AFRICK* and *ASIA* the Great:

But principally the two famous Monarchies,

The *MOGUL* and *PERSIAN*.

UPON Good-Friday, in the Year 1626. we took ſhipping at *Deal* near *Dover*, having ſix great and well manned ſhips in company, all which were bound for the *Eaſt-Indies*. In few hours coaſting cloſe by the Iſle of *Wight* (called ſo from *Gwydth* a Britiſh word, ſignifying *cut off* or *ſeen at diſtance*; *Vectis* in *Pliny*, *Vecta* in *Eutropius*;) a ſudden boraſque or guſt aſſaulted us; which after an hours rage ſpent it ſelf, and blew us the third day (double ſolemnized that year by being the Feaſt of Mother and Son) upon the *Lizards* point, the utmoſt promontory of *Cornwall*, as we paſſed; from whence to the extremeſt Cape of *Africk*, in this Voyage we compute our Longitude, and not from the *Azores*, albeit the firſt Meridian.

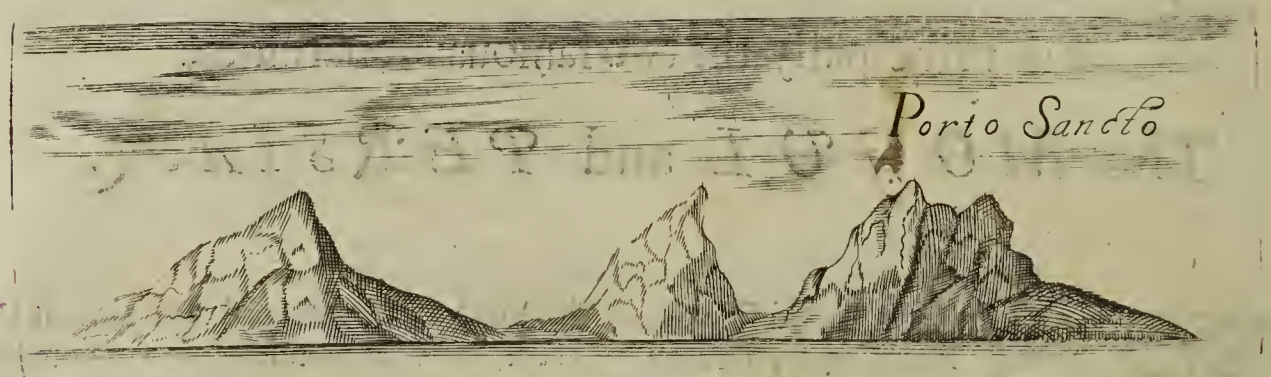
The wind blew fair, ſo as the ſeven and twentieth day ſailing by *Bilbo* in *Galletia* (which if that called *Terraconenſis* was of old a Colony of the *Perſians*) we lanched into the Spaniſh Ocean, which we no ſooner entred but deſcryed ſeven tall ſhips, whom reputing Enemies we bore up to ſpeak with, howbeit they proved Friends, Hollanders out of the *Levant*, who drunk our healths and ſaluted us as they paſt with a roaring Culverin, and we in return vomited out a like grateful eccho: Thus plowing the liquid Seas in merrineſs till the nine and twentieth day made us the ſport of danger, ſtrugling with ſuch mighty waves and deep Seas as oft-times made us ſeem to climb up Mountains of ſalt water, and were ſtraightway precipitated headlong as it were 'twixt cloven Seas, a good while Heaven and Sea ſeeming undivided. This put me in mind of the third *Ode* in the firſt *lib.* of *Horace*, where 'tis ſaid

A heart of Braſs that man had ſure,
Who in a Barque durſt firſt endure
The raging waves, not valuing life
Midſt fierce South-weſt and North-winds ſtrife.
The Hyads (who clouds ſeldom want)
Nor bluſtring South his ſp'rit could daunt.

Illi robur & æs triplex
circa pectus erat, qui fragilem truci
Commiſit pelago ratem———
Primus; nec timuit præcipitem Africum
Decertantem Aquilonibus,
nec triſtes Hyadas, nec rabiem Noti.

Howbeit after thirty hours the quarrel 'twixt wind and Sea ended, for then a ſerene skye reanimated us, ſo as we finiſht *March* in the chaſe of a Turkiſh Pirate whom with top-gallant top-ſails and a ſoft wind we purſued ſix hours, but being as well fitted for flight as fight he outſailed us. So returning to our courſe, the firſt of *April* we cut our paſſage through the *Atlantick Ocean*; by *Arabs* called *Magribana* ſaith *Marmolius* (from *Atlas Maurus Japhets* Son, and Brother to the Star-gazer *Prometheus* a Contemporary with *Moſes*) from whom two famous Mountains, one in *Mauritania* the other in *Libya*, are denominate.) Long we had not been in theſe Seas, but another Barbarian *Sally* Man of War came up, ſculking all night in hope to board the firſt he ſaw divided; at day-break *Atlantick Ocean.*

we deſcryed the Pirate, who loth to parly in fire and ſhot, fled amain and left us, who ſwum ſo well, that the third of *April* at *Titans* firſt bluſh we got ſight of *Porto Santo*, a holy Port in thirty three deg. (called *Cerne* in *Ptolomy*) commanded by the Spaniard; and alſo of *Madera* (*i.e.* Iſle of Wood) 12 leagues *S.W.* from *Porto Sancto*; from the *Canaries* diſtant 70 leagues; the firſt of which Iſles was diſcovered by *Pereſtrellus An.* 1419. and given him upon condition that he would people it, which he found difficult, the Conies in ſuch number reſiſted by undermining him. The other was found out the ſame year by *Gonzalvo Zarco* from the encouragement of *Henry* Son to *John* the Firſt King of *Portugal*; taken and ſackt *An.* 1596. by Sir *Amias Preſton* our Countryman, as ſome 'tis preſumed yet living there have cauſe to remember. The holy Port has five and twenty miles compaſs, fruitful it is in Wheat, Rye, Rice, Oxen, Sheep, Bores, Conies, *Sanguis Draconun*, Fruits, Flowers, and Grapes; at eight leagues diſtance it thus reſpected us.



The ſixth of *April* by obſervation we had 27 degrees and a half latit. at that diſtance deſcrying the *Canariæ*, Iſles ſo called *a multitudine magnorum Canorum* ſaith *Pliny l.* 6. *c.* 32. by ſome taken for the fortunate Iſlands, and about which has been no ſmall difference amongſt Writers. Some placing them at the *Azores*, at the *Heſperides* others, ſome in our *Britain* as *Tzetzes* in his Comment upon *Licophron*, others at or near the *Rhodes*; but the Commentator upon *Horace* near the *ultima Thule*, where *Tzetzes* as truly finds the Elyzian Fields; but certain it is they were undiſcovered, but more certain uninhabited, till the year 1328. accidentally by one *Machan* an Engliſhman, from whoſe relation *Lewis de Cerdezo* two years after ſailed thither, and by Commiſſion from *Pedro* King of *Arragon* had liberty of Conqueſt and Command, but long enjoyed neither, for *John* 2. the *Caſtilian* King *An.* 1405. (which ſome would have to be the firſt diſcovery) diſplacing him, *Ventacurtius* ſnatcheth them from the *Caſtilian*; but by *John de Betancour* a well deſcended Gentleman, Kinſman to *Bracomonte* the French Admiral, *Ventacourt* is likewiſe diſpoſſeſt, *An.* 1417. ſhipping 10000 Volunteers, by whoſe valour he ſubdued five of the Iſles, namely *La Palma*, *La Gomora*, *Lanzarota*, *Ferro*, and *Forteventura*, an Atchievement very honourable; yet ſuch vexation poſſeſt the ambitious *Gaul* that *Canary* maſtered him, as made him entertain death with an uſeleſs Complement; his Nephew *Menaldus* being left Heir to what *Betancour* had got, and (has added) his misfortunes; for *Myndus* a haughty Biſhop incenſing the *Caſtilian* King, through his power *Menaldus* was ſoon forced thence, glad of a ſmall compoſition paid him by *Don Barba* the Biſhops Kinſman. *Barba* repents the Purchaſe, and for a little profit aſſigns his Property to *Don Fernando Perazzo*, whoſe brain taking like infection grows weary of Command, and for other Employment confers this upon the Prince of *Caſtile*, from whom it was ſoon after torn by *Don Henrico* Infant of *Spain*, remaining this day fixt under Spaniſh ſervitude.

Theſe Iſles (perhaps the ſame *Ptolomy* and *Mela*, miſtakenly, call *Deorum currus*; by *Plato*, *Ariſtotle*, and *Plutarch*, the *Atlantiades*; by *Pliny*, the *Heſperidæ*) are from the *Morocco* or *Libyan* continent 20 Leagues, from *Spain* 200. Seven commonly they be numbred (*Cadamaſtus* imagines ten) by old Authors, as *Ptolomy*, *Pliny*, *Strabo*, and others called *Canaria*, *Capraria*, *Nivaria*, *Junonia*, *Ombrian*, or *Pluvialia*, *Aproſita* (or *fracta lancea*) and as *Martian* adds *Caſperia*, or *Fortunata*. But at this day *Canaria*, *La Palma*, *Teneriffa*, *Lancerota*, *Hierro*, *La Gomera*, and *Forteventura*. A word of what they were. They knew no God but Nature, were ignorant of the uſe of Fire, ſhaved with Flint Stones, gave their Children to be nurſt by Goats, cultured the Earth with Horns of Oxen, abominated the ſlaughter of Beaſts.

——— *For how can they be good,*
Who dare each day embrue their hands in blood?

Uſed

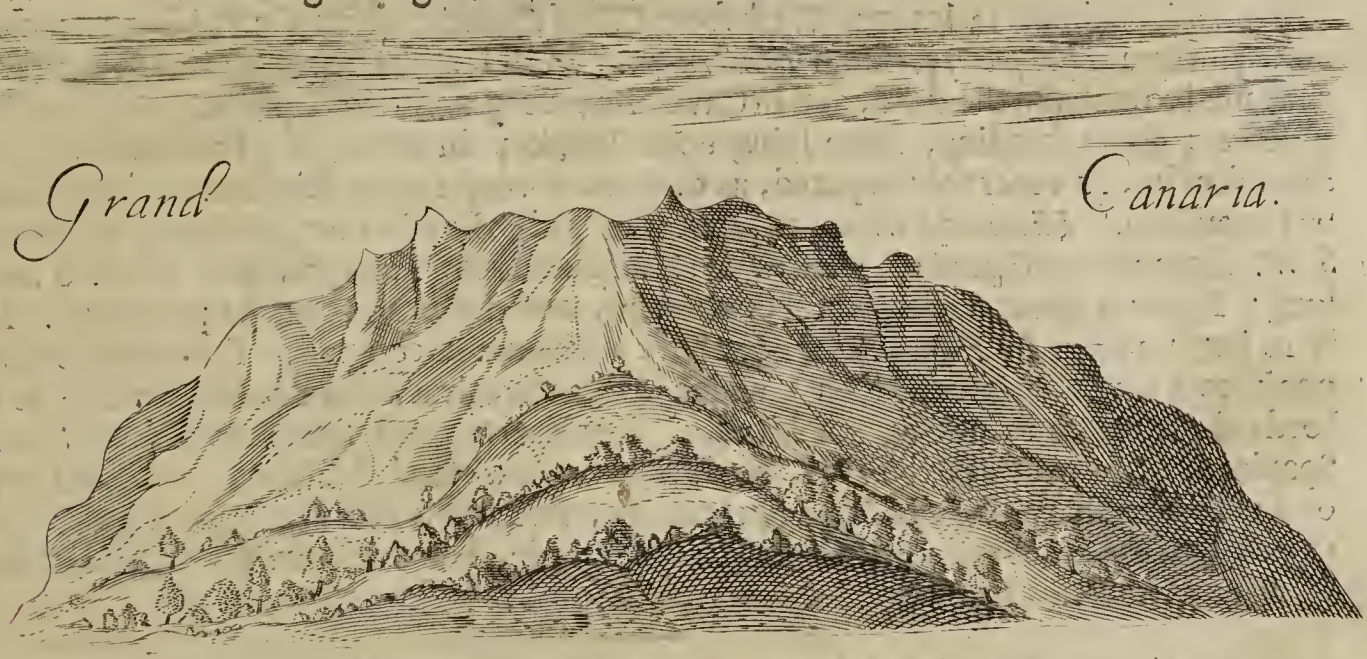
Uſed Women in common. No *meum* and *tuum*, having neither Law nor Diſcipline. Luſt and careleſneſs vailing them, ſo as little difference was 'twixt them and other Animals, and according to the Cuſtome of the firſt Age.

The Woods their dwelling was, the Herbs their diet,
And on the leaves and boughs they ſlept in quiet.

Sylva domus erat, cibus herba, cubilia frondes,

Some glimmering nevertheleſs one would think they had of the immortality of the Soul; for the dead they waſht and kept erected in a Cave, a Staff in one hand, and a Pail of Milk and Wine ſet near him to ſupport and comfort him in his Pilgrimage to Elyzium.

At this day they are reduced to civility, and become Spaniſh Chriſtians. The Inquiſition affrights thoſe of the reformed perſwaſion to cohabit with them. *Grand Canary* (almoſt as broad as long, the Diameter being about fifty miles) uſually, is the reſidence of the Inquiſitor, whither all the other Iſles ordinarily repair for Juſtice. It abounds with many good things, as Goats, Beeves, Aſſes, Hogs, Barly, Rye, Rice, variety of Flowers, Grapes, and other excellent Fruits; as alſo with Ingenios, or Sugar-houſes, wherein they grind their Canes, and boyl the juice to make it Sugar. This Iſle is from *Sancta Crux* in *Teneriff* 13 Leagues, from *Forte Ventura* 20. from *Lancerota* 18. at the South end is a large Bay, called *Maſpalomba*, where freſh water is afforded. The Iſle as I took it thus ſeems at eight leagues diſtance.

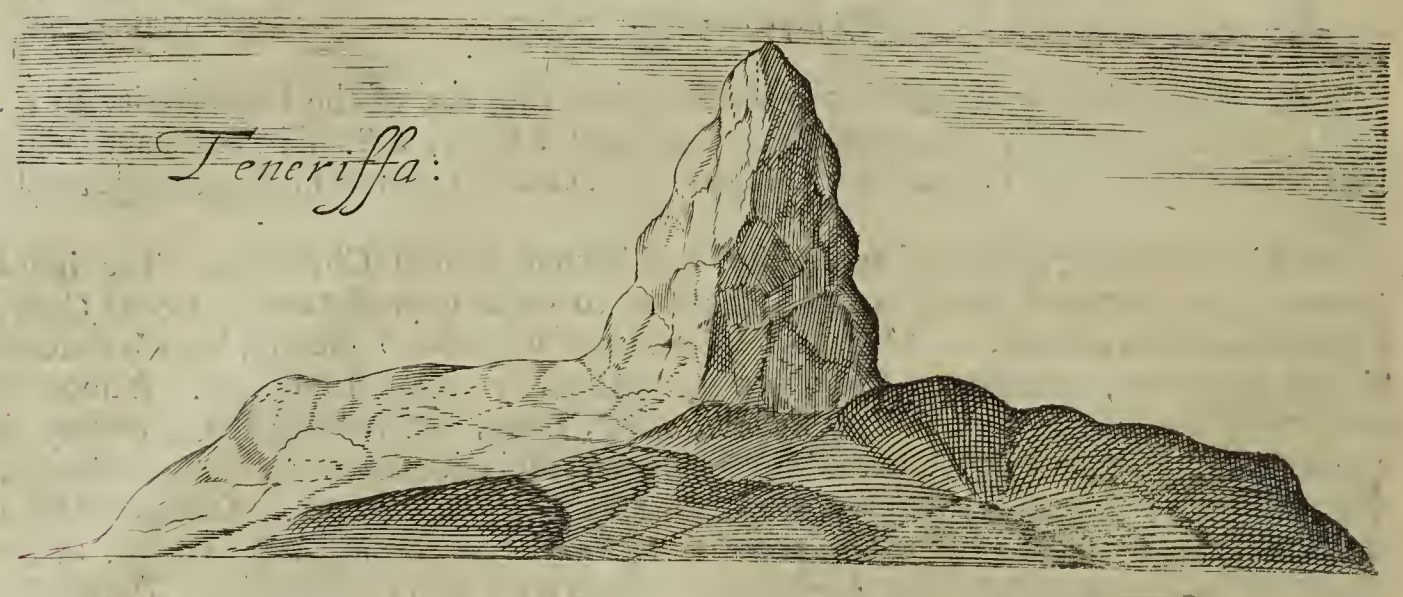


Teneriffa is 50 Engliſh miles long, and for multitude of Inhabitants compares with great *Canary*; her chief Towns be *Sancta Cruz*, and *Anagona*, or *Laguna*, at the bottom of the Hill called *Garachica*, which exceeds it in Grapes, yielding yearly, as ſome ſay, eight and twenty thouſand Buts of Sack; and outbraves not only the reſt of the circumjacent Iſles, but all the Earth for ſupereminence: Her high peak *Teyda* towring ſo loftily into the Air, as ſeems not only to penetrate the middle Region but to peep into Heaven, from whence *Lærius* metaphorically calls it *Atlas* and *Olympus*, and I may more fitly apply that of *Lucan* in his *lib.* 2.

Than which no Earthly part doth tower more high
In any place, or nearer joins the Skie.

For 'tis by moſt accounted 15 miles in height, 60 ſays *Scaliger*, 70 *Patricius*; yea, one *Nichols* our Countryman who lived here ſome time, affirms, that it is 47. which height I the more admire, ſeeing that Geographers attribute a far leſs height to the higheſt Mountain in the World; *Raymundus* allowing but 3, *Varennius* 4, in a Perpendicular, others but 15 furlongs; and no doubt the 54 miles *Theuetus*, and 60 that *Sanato* aſcribes, is meant by the oblique, or circular aſcent. So high nevertheleſs it is, as in ſerene weather it is ſeen 120 Engliſh miles, which ſome double; ſerving as an excellent Pharo, far exceeding thoſe near *Cayro*: and whence (ſome preſume to ſay) there is at no time either rain, or wind at the top of it; ſo ſuppoſed, by being elevated above thoſe Regions; it being an Opinion amongſt Philoſophers, that no Vapors riſe above 50 miles into the Air, from the Earths ſuperficies. In aſcending this Mountain they uſually ride circularly for about 7 leagues ſpace, and are then forced to foot the reſt. The lower part of the Hill has plenty of wood; the middle parts, by reaſon of Snow, is cold; but towards

the top, in regard of the Veins of Brimſtone, it inflames ſo as the Spaniard calls it the Devils Cauldron; and from whence, not only the Canary Iſles but the Continent of *Afrique* (if report ſay true) may be diſcovered; this high Pico riſes from the middle part of the Iſle, and of either ſide has a ledge of Hills which divide the Iſland. The ſhape it bare as we Sailed by, is thus preſented.



Teneriffa is about 13 leagues Weſt from *Grand Canaria*, from *La Palma* 20. from *Gomera* 5. from *Afrique* 75. from *Madera* 70. In old times here, as in *Grand Canaria*, they uſed to embalm the dead, and in Caves very deep and dark, placed them in ſeveral poſtures; ſome ſtanding, ſome lying upon Planks; in which Art they were ſingular: Dormitories, ſo venerably reputed, as they were very rarely ſeen by any, and that but by permiſſion. *Hiero* or *Ferram*, appeared very high Land as we paſt by it, and bears *S. S. W.* from *Grand Canaria*. *Gomera* is 6 leagues from *Teneriffa*, and above 8 leagues long; *Palma* is about 12 leagues from *Gomera*, and in circuit towards 20 leagues. *Hiero* is 10 leagues from *La Palma*, and not above 6 leagues in compaſs. Famous is *Hiero* in one Tree (for it has but one ſuch) which (like the miraculous Rock in the Deſart) affords freſh water to all the Inhabitants. The Natives call this Tree *Garro*; *Santo* the Spaniard. Some part of the Day 'tis darkned with a cloudy Miſt, which caſts a Dew upon the Leaves that diſtills in clear ſweet drops, ſtreaming into two large Stone Ciſterns, capable for the neceſſary uſe, not only of the People, but of all the Cattel in that Iſland. *Sylveſter* gives it this true and vive deſcription.

In th' Iſle of Iron (one of thoſe ſame ſeven
Whereto our Elders Happy name have given)
The ſavage People never drink the Streams
Of Wells and Rivers, as in other Realms.
Their Drink is in the Air! their guſhing Spring,
A weeping Tree out of it ſelf doth wring.
A Tree whoſe tender bearded Root being ſpread
In dryeſt Sand, his ſweating Leaf doth ſhed
A moſt ſweet Liquor; and (like as the Vine
Untimely cut, weeps (at her wound) the Wine
In pearled tears,) inceſſantly diſtills
A royal Stream, which all their Ciſterns fills
Throughout the Iſland; for all hither hye,
And all their Veſſels cannot draw it dry!

Which is very rare; Howbeit in Saint *Thoma* an Iſle under the Line, moſt of the Trees there have the like property. *La Palma* is very high and woody, *Forteventura* is 15 leagues long and 8 broad, and near to *Lancerota*. *Lancerota* is leſs than *Teneriffa*, it was taken by that Engliſh *Leonidas* the Earl of *Cumberland*, *Anno* 1596. and *Teneriffa* four years after by the Dutch; the firſt being pillaged, the other burnt; ſince when, both are better fortified. 'Twixt *Lancerota* and *Forteventura* is another little Iſle, called *Lobos*, alſo there are two ſmall Iſles near *Lancerota* called *Gratioſa* and *Alagrania* in 28. d. 30. To the Eaſt of theſe Iſles be *Fezz* and *Morocco*, which are part of *Mauritania Tyngitana*, ſo called from *Tangier*, a ſtrong and conſiderable Town upon the *African* Coaſt, oppoſite to *Gibralter* in *Spain*, which reſemble *Dover* and *Callais*, and have like influence upon that narrow *Strait*.

The *ninth* of *April* we croſt the Tropick of *Cancer*, of like diſtance from the *Æquator* as the utmoſt limit of the temperate Zone is from the Pole; called *Cancer* from *Apollo's* Crab-like retrogradation, moving back in *June* from that Sign in the Zodiac: The 12*th*. day we had the wind high but large, ſo that in two days ſail we made the Sun our Zenith or Vertical point, his declination then being 14 degrees North; where note, that only when we are Nadir to the Sun we have no ſhadow; the Sun then darting his beams

beams perpendicularly upon the Earth at right Angles; as alſo, whereas to all in the temperate Zone in the Suns Meridian their ſhadows caſt North, having paſt the Zenith the *Umbra* becomes quite contrary, which *Lucan* in his 10. *lib.* obſerves, ſaying,

Thoſe whom the burning Zone
Divides from us, their ſhadows ever be
South-ward, as ours we North-ward always ſee.

Forcing wonder from the Sun-burnt Arabs upon their deſcent into *Theſſaly*. As noted by the ſame Poet,

An unknown world (Arabians) you invade!
Wondring to ſee the Groves yield right-hand ſhade.

Ignotum vobis (Arabes) veniſtis in Orbem
Umbras mirati Nemorum non ire ſiniſtras.

And becauſe here we have *nil niſi Pontus* (which nevertheleſs *Virgil*, *Homer*, and *Orpheus* call the Father of Gods, Men, and all other things) and *Aer* to obſerve upon, we have the more liberty to theorize a little upon that ſubject. The Inhabitants within this Zone (the torrid we are now in) are called *Amphiſcii*, in reſpect they caſt their ſhadows both ways, according as the Sun is in his declination; and *Aſcii* or ſhadowleſs, when *Sol* is Zenith; from which point when it fleets either North or South the ſhadow ever darts contrarily, as falls out when ever the Gnomon or cœlated body is interpoſed. But the *Periſcii* have their ſhadow circulating, their meridional ſhadow having no exiſtence from the vertice, but oblique and extended to the plain of the terreſtrial Horizon, glomerating the gnomon or body opacous; theſe ſorts of people freeze within the polar circles (of like diſtance from the Pole, the Tropicks are from the Æquinoctial) the Pole being their vertex, and the Æquator (being 90 degrees diſtance) their direct Horizon. The *Heteroſcii* are ſuch as live in the temperate Zone, whoſe ſhadows at noon day turn but one way. The Mathematicks alſo teach us that the *Heteroſcii* comprehend 41 parallels, the *Amphiſcii* ſeven, the *Periſcii* (thoſe in the frozen Zone) half the year. With theſe go others as they ſtand comparatively, the *Periœci*, *Antœci*, *Antichthones*. The firſt be ſuch as dwell in two oppoſite points of a like circle, diſtant one from the other a ſemicircle or 180 degrees, ſo they be numbred after leſſer parallels. The *Antœci* are alſo oppoſite, but vary neither in Meridian nor æquidiſtance from the Horizon, reſpecting either Hemiſphere. The *Antipodes* are ſuch as be feet to feet, a preciſe ſtraight line paſſing thorow the Center from one ſide to another: theſe differ from the *Periœci* by degrees of a ſmaller circle; whence we obſerve, that ſuch as be to us *Periœci* be *Antœci* to our *Antichthones*; each being inverted to other in a perfect contrary. Nor doubt we that there be *Antipodes* (the vail of ignorance being rent away) the *ſphericity* of the world, and that every place in the earth (though oppoſite) is habitable, being now ſo well known, as nothing ſeems more familiar. Notwithſtanding, it was not ſo of old, when *Boniface* Biſhop of *Mentz* (a Clerk well learned in that blockiſh Age) was excommunicated by Pope *Zachary* *Anno* 745. for maintaining what was then a Paradox, yea ſentenced to be burnt for an Heretick, except he had recanted his opinion: the Pope bringing in Saint *Auguſtine* againſt him in his 16. Book *de Civit. Dei*, *Qui Antipodas eſſe fabulantur, &c. nullo modo credendum eſt:* and *Lactantius* (another great Scholar) deriding it in his third Book of Inſtitutions. Very ſtrange, ſuch learned men ſhould be ſo ill read in *Chorography:* eſpecially, ſince ſuch a tenet was acknowledged before them by many: as by *Euclide* in his *Elements*, by *Cicero* in his 4. *lib. de Academ. quæſtion.* by *Tyberianus* who records an old Letter beginning *Superi inferis Salutem*, by *Strabo* in his Geography, and of all others moſt ingeniouſly by *Lucretius* in his firſt Book.

When they ſee Sun, we ſee the Lamps of night,
And with alternal courſes times do change,
Dividing equal dark with equal light:
But error vain in fools makes theſe ſeem ſtrange.

Illi cum videant Solem, nos ſydera noctis
Cernere, & alternis nobiſcum tempora cœli
Dividere, & noctes pariles agitare diebus:
Sed vanus ſtolidis hæc omnia parturit error.

To return: in changing ſo many parallels, the weather increaſt from temperate to raging hot, the Sun flaming all the day; ſo as it would have been intolerable had it not been compenſated by ſome breezes we had, and by the nights being of equal length, nevertheleſs *Calentures* begun to vex us. A Sailer alſo by accident falling from the ſhrowds into the mercileſs waves was ſome aggravation, increaſed by a ſudden and violent guſt and ſtorm of wind and rain which in 6 degrees affrighted us; our ſquiffe (which was faſtned

faſtned to the upper deck) in leſs than two hours being fill'd with naſty rain, which ended in thunder and flaſh, a great while the *Tornado* in that manner amazing us; weather ſo variable as was admirable; now blowing freſh and fair, and forthwith ſtorming outragiouſly, the wind in one hours ſpace veering about every point of the Compaſs, not unlike that mentioned by the Poet.

Una Euruſq; Notuſq; ruunt, Zephyruſq; maligno
Flumine, tum Boreas.——

The winds from Eaſt, Weſt, North, and South advance
Their force, and urge the frothy waves to dance.

But in this confuſion, that the wind at one and the ſame time blew from different Rombs or Points of the Compaſs, I may not ſay, ſeeing *Ariſtotle* aſſerts that *Ventos contrarios diametro diſtantes ſimul ſpirare non poſſe:* Albeit *Theophraſtus* allows the ſudden change of winds, *Ventos in contrarios poſſe mutari, cum Nubes in contrarium locum pulſæ fuerunt.* Which *Vicomercatus* gives this reaſon for, *Ventorum mutatio unius in alterum, a Solis motu ortum habet, &c.* adding withall in *l.* 2. *Meteor. Ariſt. id falſum apparet, cum Auſtrum & Aquilonem ſimul interdum flare compertum eſt.* Now albeit theſe aiery conteſts were not a little frightful to us Paſſengers, who had never ſeen the like, yet the infectious rains that uſually accompany the *Tornados* were what moſt damnified the Sailers, who in thoſe ſtorms are neceſſitated to be upon the decks to hand in their ſails and to abide the brunt, and (which is worſe) the ſtorm being over they commonly get forthwith into their beds (or hamacks) reſting their wearied bodies in wet naſty cloaths, thereby breeding many diſeaſes, as Feavers, Calentures, Fluxes, Aches, Scurvy, and the like; which doubtleſs did they moderate their bibbing ſtrong waters, and take more care to ſhift their apparel, might in great meaſure be prevented. Other unlucky accidents oft-times happen in theſe Seas, as when (eſpecially in becalmings) men ſwim in the bearing Ocean, the greedy *Hayen* called *Tuberon* or *Shark* armed with a double row of venemous teeth purſue them, directed by a little *Rhombus* or *Muſculus*, variouſly ſtreakt and coloured with blew and white, that ſcuds to and fro to bring the *Shark* intelligence; which Pilot fiſh as one deſcribes

Muſculus eſt parvus viſu, ſed corpore pulchro,
Hunc piſcem vero ductorem nomine dicunt.

His body is right fair, though ſeeming ſmall,
And fitly him by name of Guide men call.

The *Shark* for his ſervice ſuffering him to ſuck when he pleaſeth. In the Hiſtory of *Tobit* 'tis writ, that as he waſht himſelf in the River *Tygris* a great fiſh leapt at him with an intent to have devoured him; which (though it have no name) is like enough to have been a *Shark*; for ſave that and the *Crocodile*, what other fiſh are ſo bold as to dare living men, and to devour them? but ſome imagine that fiſh to be the *Scorpio Marinus* or *Callionimus*. Now that this fiſh was capable of ſuch a feat we have for witneſs *A. Gellius*, who reports that the *Niceans* took a *Shark* that weighed 400 pound, in which they found a whole man coffin'd; and thence ſome think *Jonas* was in a *Sharks* belly; But this we may affirm, that many have been devoured by this ravenous fiſh, and more have ſuffered in their members, whoſe ſhape (miſtaken in the poſture by the Ingraver) take thus reſembled.

a Sharke fiſh



By

By this, under 13 degrees North we were parallel with *Sierra Leon*, a Capesland upon the *Libyan* ſhore, by old Geographers called *Deorum currus*; *Frons Africæ*, *Tagazza*, and *Zanguebai* in *Thevet* and *Marmolius*: ſtrengthened by a Caſtle built by the *Spaniard*, famouſed for refreſhing our *Engliſh Neptune*, *Drake*, at his return from circum-navigating the body of the whole Earth: and that thence to *Bab-mandal* (the entrance into the Red-ſea) *Africk* is no where broader. This Cape is from *Cape de Verd* diſtant about 100 leagues, from *Rio de Gambria* 25.

The Inhabitants here along the Golden Coaſt of *Guinea* and *Binnin* bounded with *Tombulo*, *Gualata*, and *Mellis*, and watered by the great River *Niger*, Cape *Palmas*, *Lopez Gonzalvo*, &c. but eſpecially in the *Mediterranean* parts know no God, nor are willing to be inſtructed by Nature. *Scire nihil jucundiſſimum.* Howbeit, the Devil (who will not want his Ceremony) has infuſed prodigious Idolatry into their hearts, enough to relliſh his pallat and aggrandize their tortures when he gets power to fry their ſouls, as the raging Sun has already ſcorcht their cole-black carcaſſes.

A Ship of ours of late years coaſting along and landing for diſcovery, was ſo admired by the Salvages as if they never had ſeen white men nor ſhip afore. Two of ours adventuring the ſhore (ſome Hoſtages being kept in the boat till they returned) were welcomed by thouſands of thoſe naked black skin'd *Æthiopians*, who were ſo far from doing them any injury, that they preſented them with Flowers, Fruits, Toddy, and what elſe they judged acceptable: after extraordinary admirations returning them ſafe aboard, all contented; but ſince then have been found more ſavage.

April the 18. we had 15 degrees, and before the next morn were in height of *Cape de Verd* in 14 degrees, ſo named by *Florian*, *Heſperion cornu* or *Heſperi ceras* by *Pliny*, *Libyæ interioris & Africæ extremum cornu & promontorium* by *Strabo*, of old called *Surentium & Arſinarium*, at this day by the *Æthiopians Biſecar* and *Mandangar*, and *Hacdar* by the *Alfarabes*; that which ſtrictly is called *Mauritania* here being terminated to the South adjoins to *Gambra*. Diſcovered theſe were by *Dio Fernandezo* or *Antonio di Nolle* a *Genoan Anno* 1445. at the charge of King *Alphonſus* 5. famouſed eſpecially in the *Heſperian* Garden which was enricht with Golden Apples, conquer'd by *Alcides* his Club in deſpight of that hundred-headed Dragon that was engendred by *Typhon* on *Echydna*. A Greek Fable; thereby intending to ſet forth *Paradiſe*, for the Moral was this: The Garden was a pleaſant Field, the Golden Apples were ſheep worth Gold (ſuch ſheep and fleece as *Jaſon* had) the errour partly ariſing from the word μῆλον admitting a double conſtruction, the Club was Philoſophy, the Dragon concupiſcence or a flux of the Sea in form of a Dragon invironing it, branching into 100 ſluces: which ſheep *Hercules* (to enrich *Spain*) paſſed over and exported. Theſe, and not our *Sorlings* or Iſles of *Silly* as *Dion. Alex.* ſuppoſes, nor yet *Berenice* in *Ægypt*, nor *Lixus* a Roman Colony near *Tangier* in *Africk* as ſome imagine, were the *Heſperidæ*, ſo named from *Heſperus*, whoſe three Daughters ſignifying Anger, Voluptuouſneſs, and Avarice, were *Ægle*, *Arethuſa*, and *Heſperthuſa*; now called *Mayo*, *Sal*, and *Bonaviſta*: There be three other Iſlands neighbouring them, the *Atlantiades*, which we will but name, the magnifique Fabrick of *Anthæus* calling us away to look upon, but alas find nothing extant ſave memory; a Palace albeit once ſo ſtately and capacious as to entertain the Lord of it who by Poets is ſaid to be 70 Cubits high (a dozen ordinary mens proportion) and an excellent Log for *Hercules* to ſmite at; yet (the *Greeks* perſwade us) his Club could not conquer: nor was he overcome, when by prodigious force *Joves* Son threw him thrice upon the ground, the Earth his Mother ſtill reanimating him; till being perceiv'd, he ſtrangled him in the helpleſs Air. But paſſing by the greekiſh Fable, for as one ſays well, *Dicuntur Heſperidæ hortum, propter eximiam loci amœnitatem*: It is more worthy our obſervation to conſider, that the Omnipotency of God is moſt apparent in extreams, ſeeing that by inanimate things, as heat, ſtorms, and rain he is more formidable than all the puiſſance of man put together can make; as theſe parts very notably make out unto us: For example, *April* 21. not one breath of air comforted us, the Sun over-topping and darting out ſuch fiery beams that the Air inflamed, the Seas ſeemed warm, our Ship became ſulphureous, no decks, no awnings nor invention poſſible being able to refeſh us, ſo that for 7 days (70 better endured in a Zone more temperate) we ſwet and broil'd, unable to ſleep, reſt, eat or drink without much faintneſs; in which ſpace our ſhip made no way (no current being felt far in the Ocean) till the fifth day the billows began to roul and the air troubled (for the air expiring from under the Sea, firſt cauſes the waves to riſe and the Sea to bubble, the wind not being perceived by ſenſe till there be an eruption of a great quantity, and from thence gets into a body) and then travelling with an abortive cloud which ſuddenly fell down in form of an inverted Pyramid it became equally wonderful and dangerous. A

Cape Verd

cloud

cloud exhaled by the Sun (a powerful Magnet) not agitated by the wind, but miſſing the retentive property in the lower Region, diſtills not in moderate and condenſed drops, but falls ſo impetuouſly into the Ocean, that many ſhips have been daſht and ſunk paſt all recovery; *Lucan* in his 4. *lib.* has this ingenious deſcription of it.

The fogs which India *and* Arabia *make,*
Exhal'd under the Sun a place do take.
But being ſo huge, thoſe clouds can hardly be
Involv'd in ſuch ſtrait room 'twixt Earth and Skie.
For being ſo cruſht together, not in vain
Contracted in the air, they roul amain
In fearful guſhing ſhowers.

And what's little leſs formidable, the ſtinking rain is no ſooner in the Sea, but (as a churliſh farewell) a whirlewind uſually circles with ſuch violence as helps the cloud to laſh the murmuring Seas ſo outragiouſly, that oft-times the waves rebound top-gallant height, as if it meant to retaliate the air in another Region. *Pliny lib.* 2. *c.* 49. treating of prodigious kinds of Tempeſts thus deſcribes it: *Ex eodem genere & in longam veluti fiſtulam Nubes aquam trahit*; and *Olympiodorus* commenting upon *Ariſt. meteors*, thus, *Ariſtoteles Typhonem vocat Typonem, quod valide verberet frangatque ſolida corpora, Nautæ Syphonem vocant, quia in modum fiſtulæ trahat aquam e mari.* God be praiſed, we miſt the rage of rain, albeit the guſt ſomewhat endangered us; but it contraried *Seneca*'s Philoſophy, *Finis alterius mali gradus eſt futuri:* a pleaſant breeze firſt, increaſing into a proſperous gale, cooled the air and poſted us out of thoſe exuberances of Nature: ſo that on *May-day* we croſt under the Equinoctial; a Circle, which paſſing Eaſt and Weſt through the middle of the Earth, is imagined to divide the whole Globe into two equal parts or Hemiſpheres, from either Pole (in equidiſtancy) 90 degrees, where we loſt ſight of the *Sydus ſalutare*, the Pole-ſtar, a ſtar of a third magnitude fixt in the tip of the little Bears tail: the Sun at this time being in the 19. degree of *Taurus*; in Artick declination 17 degrees 31 minutes. And here we may obſerve, that by reaſon of ſo long a calm the heat became outrageous; nevertheleſs experience aſſured us, that the heat is not ſo unſufferable under the Æquator as where more remote, and with good reaſon too, ſeeing that the breezes be more conſtant towards Sun-ſet, and greater where the motion of the air has greateſt circles. The nights alſo are equal there in length to the day, and ordinarily dewy, which refrigerates and compenſates the heat of the day. Beſides the heat is much abated by the two Winters there, and as a learned and noble Perſon conceives, the extreme heat within the Zodiaque attracts ſuch ſtreams of cold air or Atoms from each Pole into the torrid Zone, as exceedingly qualifies the burning heat, and may peradventure cauſe the conſtant breezes which at 9 and 4 ſeldom fail, as do the rains which ordinarily fall at noon when the beams are hotteſt.

May 6. We had ſome thunder and lightning or *corpo. ſanctos*, ſuch as ſeem good Omens to the ſuperſtitious; at night we paſt by *Sancto-Croix* the holy Croſs, every hour expecting the *Monzoon*, an anniverſary wind that from one Rhomb conſtantly blows one way ſix Months, beginning exactly from the Suns entrance into a ſign of the Zodiack; and the other half year the contrary way, or till the Sun enter into the oppoſite degree, and (as commonly obſerved) from 27 to 37 degrees lat. 'tis for the moſt part Weſterly, which if Sea-men neglect, they go near to loſe their paſſage into *India*.

Now how prepoſterous the year and wind proved elſewhere I know not; doubtleſs it is the Emblem of inconſtancy, experience taught it us; but the weather ſo long time proved our Antagoniſt that our paſſage to the Cape of *good Hope* became ſix weeks longer than we looked for, ſo as we were forc't to run into much more longitude than we deſired.

May 8. We had 8 degrees 10 minutes Antartick latitude, the *Monomotapan* on the one ſide, the *Braſilian* Coaſt on the other, ſiding us. The *Africk* ſhore runs on in divers names, *Congo* in 6 degrees, much of which was taught Chriſt by *Gonſalvo de Soſa* at the command of *John* 2. *Angola* in 9. *Manicongo*, *Loanga*, *Monomotapa*, *Benomotapa*, and *Caffaria*, an Arabick word, ſignifying men without Law and Religion, full of black-skinn'd wretches; rich in Earth, abounding with the beſt Minerals, and with Elephants, but miſerable in demonomy: The diſcovery of theſe parts is attributed to ſundry men (the firſt not agreed upon) ſome to *Petrus Cavillanius*, others to *Jacobus Canus*, *Bartholomeo de Dyos*, *Vaſco de Gama*, ſuch as *John* 2. King of *Portugal* employed about it, *Anno* 1497. or thereabouts, this being memorable, that *Dyos* in a Fight he had with the *Angolas* took ſo many *Negro's* Priſoners, as having cut off their Noſes he fill'd two Butts, and

preſented



An Inhabitant of Angola.

preſented them to the King of *Portugal*, unlike *Hannibals* preſent after *Varro*'s overthrow at *Cannas*. Let one Character ſerve for all: for colour they may well cry Chimney-ſweep; unlike them in this, they are of no profeſſion, except rapine and villany make one. For here *Dæmonis omnia plena*. Mokiſſes, feteſſors, deformed Idols being indeared amongſt them, the red Dragon uſurping worſhip in a Dragons ſhape, Goat, Owle, Bat, Snake, Cat, Dog, or what the Witches (*acheronta movebunt*) urge them to, and to adore in an infernal poſture; gaping, whooping, groveling, ſoiling, and diſcolouring their carkaſſes with juice of herbs, rice, roots, fruits, or what the old Impoſtor infatuates them with; and here the female Sex each new Moon defie pale *Cynthia*, imagining her the cauſe of their diſtempers, which to comply with the weaker Sex, the men threaten with their ſhafts, as if they could reach that Planet, albeit diſtant from them no leſs than one hundred and twenty thouſand miles, the ſpace between the Earth and the Moon being ſeventeen times the Diameter of the Earth, if we credit *Ptolomy* and other Aſtronomers. A Dog was of that value here, that 20 ſalvages have been exchanged for one of them: but of late years the exchange for Negroes to tranſport into the *Caribæ Iſles* and Continent of *America* is become a conſiderable Trade. Which ſeeing the gain by their ſlavery is more aim'd at than the converſion of their ſouls to Chriſt, I fear the end proves rather damage than advantage to the Purchaſer; nor is this merchandiſe of Slaves tolerable

amongſt Chriſtians, albeit with Mahometans generally practiſed; and by the Moſaic Law, *Patri in neceſſitate filium vel filiam vendere licebat, Exod.* 21. 7. exerciſed alſo amongſt the Gentiles, as appears by the example of *Joſephs* bondage. Their Coin are a ſort of Wampom or Shells, Glaſs, Beads, Stones, or like traſh: they marry not: bury thus; the dead is waſht, painted, apparell'd, and laid to ſleep in a ſpacious dormitory, his Armolets, Bracelets, and voluntary ſhackles accompany him, they circle the Grave with mimick geſtures and ejaculations, concluding with the Sacrifice of a luſty Goat.

But in *Loanga* (which ſome put to the North of *Congo*, but under the Æquator) and the *Anzigui* (near which *Nilus* draws his origin, even from *Zayre*, a Lake near the Mountains of the Moon in 12 degrees South) the people (if *Gonſalvo Soza* ſay true) as in colour ſo in condition are little other than Devils incarnate; for not ſatisfied with Natures Treaſures, as Gold, Precious Stones, fleſh in variety, and the like; the deſtruction of men and women neighbouring them better contents them, whoſe dead carkaſſes they devour with a Vultures appetite; whom if they miſs, they ſerve their friends (ſo they miſ-call them) ſuch ſcurvy ſauce, butchering them, and thinking they excuſe all in a Complement, that they knew no better way to expreſs love, than in making (not two ſouls) two bodies one by ſuch an union: yea ſome, as ſome report, (worn by age, or worm-eaten by the Pox) proffer themſelves to the ſhambles, and accordingly are diſ-jointed and ſet to ſail upon the Stalls. *Similis lactuca labris.* And *Juvenal* it ſeems met with the relation of ſuch Monſters; for ſays he

Aſpicimus populos, quorum non ſufficit iræ
Occidiſſe aliquem; ſed pectora, brachia, vultum
Crediderint genus eſſe cibi.

The ſlaughter of a man doth not ſuffice
Theſe Canibals we ſee: but breaſts, arms, eyes,
Like dainty meat they eat.

And by which we ſee that theſe ſanguinary Barbarians by this leud and deteſtable Cuſtom (to the infamy rather than honour of Religion) make mans fleſh a common ſacrifice or offering, a diet ſo injurious and loathſome to Nature, as requites the Eaters with the Pox and Leproſie; which laſt as *Hippocrates libro de affect.* ſays, *eſt turpitudo magis quam morbus.* Nothing ſo commendable in them as their Archery, in which they excel; ſhooting (if true that ſome report) a dozen ſhafts ere the firſt touch ground; their *Amazonian* Neighbours forcing their care and diligence. Their other Arms be Clubs and Darts long and ſmall, and barb'd with Iron, very ſharp and bright, but envenomed ſometimes with the juice of the *Quacumburez*, a Tree of ſmall growth, that bears few leaves, but thoſe very broad; the wood being ſoft and eaſily pierced: the juice of it is not unlike milk, but of a much different quality, for 'tis poiſonous, and the Arrow heads they dip therein very dangerous, and no leſs perillous to ſit or ſleep under the ſhadow of it, as ſeveral *Europeans* (not knowing the quality thereof) have ſadly experienced. The *Miconda* is high and thick, 12 fathoms about, as ſome have meaſured; yet ſo porous as renders it unſerviceable for Canoes, or ſuch uſes as Timber to build with, or the like. The only ornament they have, is ſlaſhing and pinking their skin and faces. The Sun and Moon are reputed man and wife, the Stars their Children, in their Religion; the Devil is their Oracle. Thoſe parts have ſtore of Gold, and yet uſe they ſhells for Coin (as do the *Americans*) they call them *Simbo*; the beſt ſort are of a ſhining black and gray colour, and found near the Iſle *Loanda* in 8 degrees South, a Shell of ſmall value in other places, but with theſe *Negros* highly reputed.

May 24. We had 19 degrees and a half, from whence to the thirtieth the wind was large and proſperous, nothing in that great diſtance obſervable, ſave that on the 26. day our Admiral the *Mary* (in which Captain *Hall* commanded) early deſcryed a Sail, which he made after with barge and Long-boat man'd with 80 men; at two Leagues diſtance they perceived her a Carrack of 1500 Tun, who not daring to adventure her hulk againſt our ſhot made all her Sails draw, ſo as that night ſhe eſcaped; to recover her our fleet divided all night, yet ſaw her not till the 27. day, and but ſaw her, her velocity ſo much excelled ours; till the 7. of *June* ſhe again deluded us, after two hours chaſe as a phantaſma vaniſhing from our ſight, ſteering towards *Goa*.

Tropicus Capricorni. Junii 1. Upon *May-day* we croſt the Line, and on the laſt of *May* the Tropick of *Capricorne*, the utmoſt limit of *Apollo's* progreſs towards the Antartick; ſo as 53 days we ſweat within the burning Zone, ere we paſt under both the Tropiques. The firſt of *June* our obſervation was 24 degrees 42 minutes South latitude, the Sun then being in 23 degrees 8 min. North, in the 20. degree of *Gemini*. In which height we had many ſudden guſts and ſtorms contrary to our deſires, as unable thereby to direct our courſe as ſhould have been, being driven to Lee-ward 100 Leagues upon the Coaſt of *Brazeel* to 25 degrees latitude

and

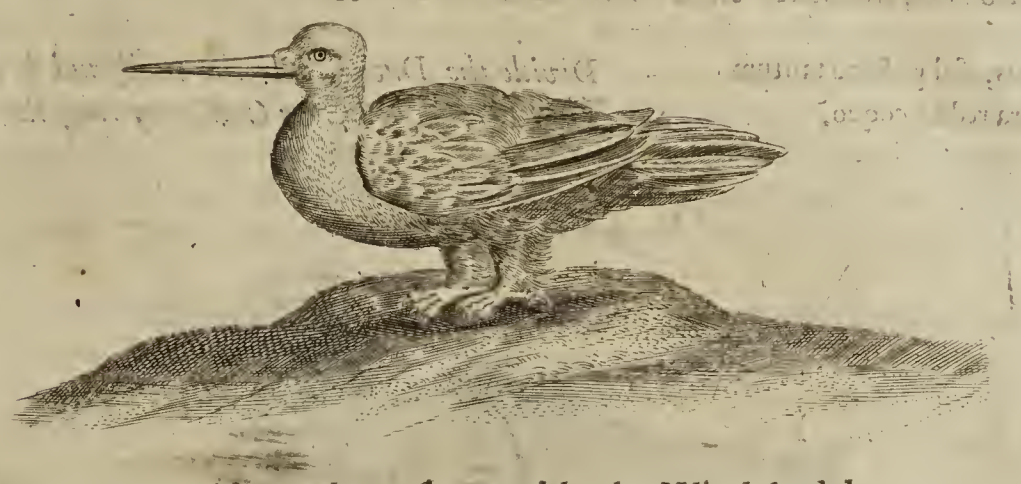
and 27 of longitude from the Lizard. Howbeit, *poſt multos ſequitur una ſerena dies*, for on the 13. day, in the firſt watch, our long lookt for *Favonius* blew ſweetly upon us.

——*The Weſt wind (moſt men know)*
From the vaſt Sea is ever felt to blow.

——Semper lenis aura Favoni
Spirat ab Oceano.——

At which time ſome *Boobies* pearcht upon the Yard-Arm of our Ship, and ſuffered our men to take them, an Animal ſo very ſimple as becomes a Proverb.

A Boobie



Long it is not ſince I told you how favourably the Wind had been unto us, but ere long found that his other adjunct is Inconſtancy; for after a ſhort calm we obſerved the Ocean firſt to ferment and heave, and then to wrinkle her ſmooth face, and veering into a contrary romb at length to puff and bluſter, yea next day to ſtorm ſo outragiouſly, that the Sea-men themſelves (to my apprehenſion) had ſome fear, and not without reaſon, the Cape-land being thought (not near enough, and yet in this condition) too near: for four days and nights we were forced to hull, not having the leaſt rag of ſail out; but driving whither wind and tide (being near the ſhore) compelled, during which we were now toſt as it were into the Air, and then thrown down into an Abyſs, dancing upon the ridge of dreadful waves, others at a greater diſtance threatning to ſwallow us; the Air and Ocean contending who ſhould make the greater noiſe, that it was not poſſible to behold a fiercer conflict 'twixt thoſe Elements. Nevertheleſs hoping in the Lord, and having tite ſhips, through good providence after ſixteen days longer ſail (by this late ſtorm having put forth farther to ſea) our Fleet which were all diſperſt met joyfully together ſoon after at the Cape, where I had better leiſure to contemplate that Ironique Satyr of *Juvenal*,

Go now, and to the winds thy life commit,
Truſt the ſmooth wood four or ſeven fingers ſet
From death, the broadeſt heart of Pine admit.

I nunc & ventis animam committe, doloſo
Confiſus ligno; Digitis à morte remotus
Quatuor aut ſeptem; ſi ſit latiſſima tæda.

Nevertheleſs, albeit the waves were extream high in this late ſtorm, they were withal extraordinary long; and experience taught us, that in the narrow Seas (as 'twixt *England* and *France*, or *Wales* and *Ireland*) where the Sea is ſhallower, the waves are much ſhorter and break more, whereby they become much more dangerous; for where the Ocean is vaſt and deep, there it rouls in long waves, and has the ſlower motion. It may alſo be remembred, that during this late tuffon, lightning was ſeen to fall and hang like fire, ſometimes to skip to and fro about the Yards and Tackling of our Ships. In old times the *Greeks* call'd them *Caſtor* and *Pollux*, whom they feign'd to be *Leda's* Twins; which ſome call *Hermes* fire; Saint *Elmo* others; the *French Furole*; but the *Portugal Corpo Sancto's*; withall believing, that when two are ſeen, they foretel *Halcyon* weather and ſafety; if one, it imports danger; but three threaten ſtorms and ſhipwrack. *Sed non ego credulus illis*, well-knowing that theſe Meteors are no other than natural Exhalations.

June 24. We rais'd the Pole Antartique ſix and thirty degrees, at which time our longitude from the Meridian of the *Lizard* was 25 degrees wanting three minutes; variation three degrees, courſe E.S.E. Suns declination 22 deg. 26 min. and as many ſeconds North, in the 17. degree of *Gemini*. Where note, that at this ſame time being Mid-ſummer in *England*, it was mid-winter with us in this South Climat, being near the *Antipodes*. *July* the 7. betimes in the morning by the *Sargaſſo* or Sea-weeds we ſaw floating upon the Sea

the Seamen knew they were near the Cape, and accordingly we deſcryed land betimes next morning, which though threeſcore miles diſtant being ſo high it ſeemed to be nigh us; howbeit the wind and tide not favouring we could not then reach the Continent, but dropt our Anchor 14 Leagues ſhort of *Souldania-bay* afore a ſmall Iſle call'd *Coney-Iſle* through corruption of ſpeech, the proper name of that Iſle being *Cain-yne* in Welch. The Iſle is three miles about, in which we ſaw abundance of *Pen-gwins*, in Welch *White-heads*, agreeable to their colour; a Bird that of all other goes moſt erect in its motion, the wings or fins hanging down like ſleeves, covered with down inſtead of Feathers, their legs ſerving them better than their wings; they feeed on fiſh at Sea and graſs aſhore, and have holes to live in like Conies; a degenerate Duck, for uſing both ſea and ſhore, it feeds in the one, breeds in the other; is very fat and oily, and ſome adventure to eat them; for curioſity indeed may invite, ſeeing *Jejunus raro ſtomachus vulgaria temnit*, but to make a meal I cannot adviſe other than as the Diſtich directs.

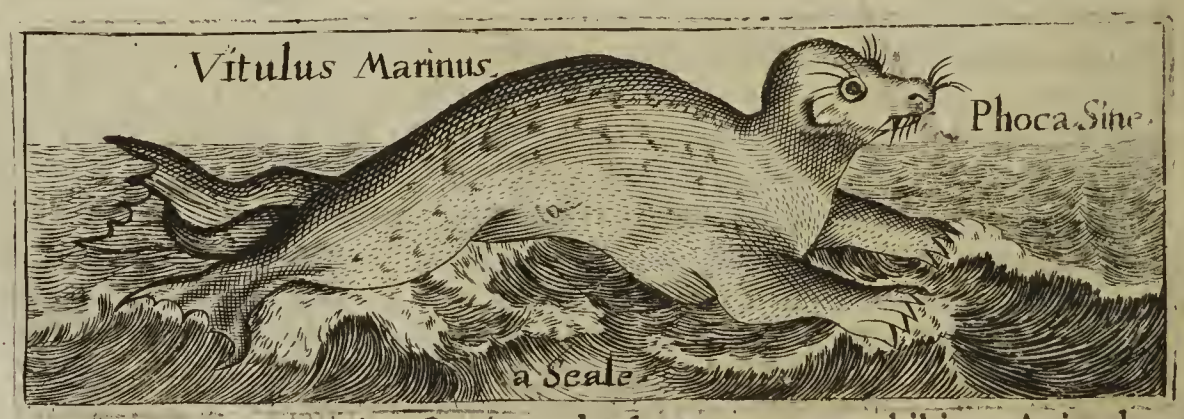
Tota quidem ponatur anas, ſed pectore tantum
Et cervice ſapit; cætera redde coquo.

Divide the Duck, only the neck and breaſt,
They ſavour well; the Cook may take the reſt.

A Pen-gwin.



In this little Iſle we found alſo abundance of Conies, not unlike our Cats, but of a larger ſize, and rammiſh, as they report that eat ſuch dainties: indeed ſuch food requires good ſtomachs with hot water to help digeſtion ere it turn into a reaſonable *Chylus*. Here were alſo great number of *Seals* or *Sea-calves*, which ſome call *Piſcis Marinus*, as big as the greateſt ſort of Maſtives, ſomething like them in viſage, and in voice out-bark them, but the conſort is rather like the bellowing of Bulls.



Theſe as alſo *Crocodiles*, *Pen-gwins*, *Otters*, and *Mannatees* are amphibious Animals, equally uſing land and water; and albeit eaſily deſtroyed if one interpoſe 'twixt them and the Sea, yet being paſt have ſo good a faculty in ſtriking the looſe ſtones with their hinder feet or fins, that the purſuer is thereby indangered. Bad food they are ſo oily, but their skins being tann'd are converted into many good uſes. Weighing Anchor we next came to *Pen-gwin* Iſland, ſo named from that abundance of thoſe Birds we found there; this Iſle is about ſix Leagues *N. N. W.* from *Souldania*; and albeit this is ſo near the main land, yet well I remember that all the way we ſail'd 'twixt the laſt Iſle and the Bay we Anchored at, we were diſported by *Whales*, who in wantonneſs fuzzing the

the briny Ocean out of thoſe pipes or vents Nature has placed upon their ſhoulders, like ſo many floating Iſlands accompanied us, and after their guize thundred out our welcome into *Æthiopia*. Theſe *Leviathans* are indeed the largeſt, not only of all Fiſh in the Sea, but as I think, of all other bodied Creatures. *Pliny*, *Maſſarius* and *Nearchus* report, that ſome Whales in the *Indian* Ocean have by meaſure been found to be ſome hundred Cubits long. I am even aſham'd to ſay how many. Thoſe we ſaw (as we conjectured) could not be leſs than threeſcore foot from Head to Tail, the Head being well nigh a fourth, the Mouth little leſs than ten foot wide, the Tongue proportionable, but the Eyes no bigger than an Apple; the Body is thick and round, which the Savages eat, but Merchants covet them rather for profit, one uſually giving twelve tun of Oyl; ingendring, Belly touches Belly, in bringing forth they have but one at a time, therein like that *Behemoth* the *Elephant*.

July the firſt we came to an Anchor in *Souldania* Bay, ſo call'd from *Antonio Soldania* a *Portuguiſe*, who being by King *Eman* ſent with three Ships after *Albuqueque* through ſtreſs of weather was forced into this Bay, which was after named *Aquatio Soldaniæ*, *Soldania*'s watring place, *Oſor. l.* 3. It is 12 leagues ſhort of that great Cape which meritoriouſly is now call'd *of good Hope*; the former name *Tormentozo* impos'd by *Gama* being adviſedly rejected by King *John* 2. of *Portugal*, from this conſideration, that in proſecuting thoſe *Indian* Voyages having attained this place, the half way and greateſt danger is vanquiſhed.

This Bay is of a ſemi-lunary form, both ſafe and large, and affords good anchorage; towards the ſhore the Land is low and fruitful, but 5 miles from the Bay appears high and barren, for in a perpendicular as we obſerved the Mountain which from its reſemblance is call'd the Table is no leſs high than eleven thouſand eight hundred and ſixty feet; near which is another *Pico* or Hill, which from its ſharpneſs at the top Men uſually call the Sugar-loaf; on the other ſide the Table is another *Pyramidal* Hill call'd *Herberts* Mount, from the top of any of which we could plainly ſee this utmoſt Promontory or *Cape of good Hope*. *Cabo de buona Speranza* the *Portugal* calls it, which is about 12. leagues *S. S. W.* thence; alſo *S.* and by *E.* ten leagues thence we have a fair view of *Cape Falſo* and *Cape de Aguillas*, which three Promontories are ſeparated from each other by large Bays, but the two laſt found inconvenient to anchor in; diſtant they be from one another 10 miles *N.* and *S.* on all ſides ſave to the Sea invironed with Mountains which ſurge ſo high as that they penetrate the middle Region. To the Table lately mentioned Seamen for their recreation ordinarily climb up, the aſcent (the height conſidered) not being uneaſie, but the Proſpect (being once up) fully compenſates the labour; for from thence into that Country where higher Hills do not anticipate, is a very noble view and pleaſant; and into the Ocean we could ſee 100 miles and upwards. Into *Souldania* Bay, a ſmall but moſt ſweet and wholſome water ſtreams from the Table Mountain which after ſo long being at Sea was a great refreſhing to our ſcorcht Intrails. Now albeit *Galen* and others hold that Water hath no Nutritive quality in it ſelf in regard of its coldneſs; yet can it not be denyed that it is ſo neceſſary an Ingredient in order to nouriſhment, that of all Liquors it is by Philoſophers ſtiled the moſt precious. For from the Creation to *Noah*'s Flood it was the only Drink the God of Nature appointed for the refreſhment of Man and Beaſt. Yea the ancient *Romans* for full 500 years after the building of *Rome* uſed it. And then the age and vigour of Men were much more, than when Wine and other ſtrong Drinks brought with them intemperance, which with luxurious Dyet delighted, yet weakned, Nature. To the North of *rio dulce* ('twixt which are two pretty riſing Hills, by Capt. *Fitz-Herbert*, called King *James* and King *Charles*'s Mounts, and in whoſe behalf he laid claim unto that Country) ſuch as land here for refreſhment uſually pitch their Tents: about half a league thence is a broader ſtream, but ſo ſhallow (near the Bay) as is not Navigable: the *Portuguiſe* call it *rio de Jaquelina*, which when I taſted was brackiſh, and inſalubrious; but 'twixt the two other Capes is a larger ſtream, which ſprings, as ſome ſay, from thoſe Mountains of the Moon, ſuppoſed under the South Tropique, but how truly I know not.

Africa (of which this is part) is a *Peninſula*, where that *Iſthmus* of 20 leagues divides the Red from the midland Sea. This great Continent which the Æquinoctial parts in two, and *Homer* well diſtinguiſhes by *intra & extra*, is by others into *Major* and *Minor*; either of which is well nigh as big as *Europe*. In length it runs North and South from *Tangier* (a City in the mouth of the *Straits* of *Gibralter* heretofore call'd *Julia traducta* and *Tingis Cæſaria*, whence that part of *Mauritania* is called *Tingitana*) to this Promontory *de bona Speranza*; the firſt being in 35 d. 50 m. North, the other in 34 d. South latitude, computed 4200 Engliſh miles; and the greateſt breadth (from *Cape Verd* upon the *Atlantique*

tique to *Cape Guardefu*, *Aromata* of old, in *Æthiopia* near the Red-ſea) being about 2000. *Leo* divides all into four, *viz. Barbary*, *Numidia*, *Libya*, and *Nigritarum Terra*, moſt of which is comprehended within the Tropiques. Howbeit, in old times, the whole World was divided but into two, *viz. Aſia*, and *Europe*; in which laſt *Afrique* was comprized; for proof whereof we have *Philoſtratus in Vita Iſocratis*, *Lucan l.* 9. and *Virgil Æn. l.* 7.

——— Quibus actus uterque
Europæ atque Aſiæ fatis concurrerit orbis.

——— In which how fates contrive,
To make both Worlds, Europe *and* Aſia *ſtrive.*

As alſo in his 10. *lib.*

Quæ cauſa fuit conſurgere in arma Europamque Aſiamque,

——— In which alarms,
Europe *and* Aſia *both were forc't to Arms.*

Ovid likewiſe in that 12. *Eleg. de art. amandi.*

——— But for which Queen
Europe *and* Aſia *in firm peace had been,*

By which no doubt the whole World was intimated; thoſe quarrels drawing all parts into their ingagements. After which it was called *Libya, per Synecdochen. Lucan, l.* 6.

Europam miſeri Libyamque Aſiamque timete,
Of Europe, Libya, Aſia ſtand in fear.

Which few Inſtances may ſerve for many; but ſince *America* is the fourth, *Afrique* for grandeur has the ſecond place. The name *Afrique* is as ſome pretend from *Apher*, one deſcended out of the Loins of *Abraham* by *Getura*, who having firſt conquered *Libya*, there exerciſed regal power; others, from the *Greek* word ἀ and φείκη which ſignifies without cold; agreeable to which is the *Etymon* of *Æthiopia* αἴθω and ὤψ which is to ſcorch the Face; albeit ſome others feign from *Æthiops* Son of *Vulcan*, whom ſome think *Cham*, and the rather, for that by the *Hebrews* 'tis called *Cham* and *Chus*, which gives the *Nigro* its name and *Phutt. Ifrichia* by *Leo*, *Beſecath* by the *Indians*, *Atlantia per Synecdochen*, and *Ætheria* by the Poets; for the two laſt properly comprized *Æthiopia ſub Ægypto*; and by *Thevetus Alkebulan*: Howbeit *Pliny* ſaith that *Græcis tota Africa dicta eſt Libya.*

But concerning *Æthiopia*, albeit *Laudinus* will not grant that it any where exceeds the Tropicks; Geographers no leſs accurate allow it a much larger extent; *Supra dimidiam totius Africæ partem, Æthiopia continet*, ſays a good Author. And *Strabo* avers that anciently the better, or greater part of the habitable World went under the name of *Æthiopia. Æthiopia duplex eſt. Una in Aſia, altera in Africa. Quæ in Africa eſt, hodie India dicitur*, ſays *Pliny*, a definition diſallowed of by others, having only *Virgil*'s verſe, *Garamantas & Indos* for authority; and ſome Colonies from the *Eaſt Indies* who here ſeated, ſaith *Herodotus:* that in *Africk* which is ſuperior, ſtretcheth from the Æquator, and is confined by *Egypt* to the North, the *Red-ſea* to the Eaſt, and *Libya* to the Weſt; the inferior thruſts it ſelf from the Equinoctial Southerly to this very *Cape* of *good Hope*, being to the Weſt and Eaſt circumſcribed with the Ocean. *Æthiopes Ætherii & macrobii qui Africam ad auſtrale mare habitant*, ſaith *Herodotus l.* 3. admitting which, it needs muſt tranſcend the Tropicks, with which agrees one of the moſt ancient Poets, *Od.* 13.

Extremos hominum Æthiopes, geminiſque diremptos
Partibus ———

The utmoſt ſort of People known to Man
Is the divided Æthiopian.

And albeit that expreſſion in *Lucan, lib.* 3.

Æthiopumque ſolum, quod non premeretur ab ulla
Signiferi regione poli, niſi Ungula Tauri.

The Æthiopian land ſees not at all
The Signs North from the Æquinoctial,
Excepting Taurus. ———

Probably grounded *Laudinus* in his opinion: To him I oppoſe that of the Prince of Poets, *lib.* 4. *Æn. Ultimus Æthiopum locus.* ——— Explained by another of equal authority whoſe expreſſion doubtleſs had reference to this moſt remote place, in ſaying,

— The

——————— *The Æthiopian ground,*
Which by the Worlds utmoſt extent is bound.

Æthiopumque ſimul, quorum jacet extima Tellus. ———————

And may ſerve to prove that *Æthiopia* exceeds the Tropicks. I am not ignorant that the three *Arabias* were alſo called *Æthiopia Aſiæ*, to which we refer that in *Geneſis*, and thoſe *Æthiops* mentioned 2 *Chron.* 21. 16. but being not under that dominion, I need not ſpeak further of it: yet ſome there be that will not have it to exceed the Countries poſſeſt by *Preſter-John*. To return, this famous Cape elevates the Antartick Pole four and thirty degrees and three minutes latitude, has longitude from the meridian of the *Lizard* 28 deg. 48 from the *Azores*; albeit we found the variation Weſterly but 1 deg. and 40 min. (but at Cape *de Aguillas* little or no variation at all is of the Needle, the beſt reaſon being that the Ocean on both ſides is alike, and the Land in equidiſtancie.) From the Lands-end of *Cornwall* 'tis ſix thouſand ſix hundred miles Engliſh, from the greater *Java* five thouſand five hundred and fifty, from *Sarat* five thouſand four hundred, and from *Sancta Helena* (which is *S. E.* thence) one thouſand eight hundred, the furtheſt part South of the old known World, according to that of *Homer* lately mentioned, *Extremos hominum*, &c. and agreeable to what is mentioned in this Diſtich.

By ſalt Seas limited; the Worlds-end we
Inhabit. None with us, to trade agree.

Extremique hominum Maris ad Vada ſalſa ſeorſim
Degimus, ac nobiſcum Nemo negotia miſcet.

So that all that can well be objected is, ſeeing this *Cape* or more Southerly part of *Afrique* further than 12 deg. was unknown to *Ptolomy*; and towards the Sea his furtheſt extent was the *Cape land*, he calls *Praſum*, which is near *Morambiq*; How the other came by the diſcovery? which in this place is not credited, nor pertinent for enquiry. Albeit this little I may ſay for ſatisfaction, that *Herodot. l.* 4. by what I have cited is poſitive; ſomewhat alſo may be gathered from that report he makes, how that *Pharaoh Necho* after the loſs of a million of men, ſuffered by his vain attempt in cutting that narrow neck which interpoſes betwixt the Red and Mid-land Seas, the *Phœnicians* (at that time the moſt expert in Navigation) receiving incouragement from that *Ægyptian* Prince to diſcover Southward, are ſaid in three years ſpace from the *Red-ſea* to ſurround *Afrique*. *Pomp. Mela* has the like tradition of two *Carthaginians*, who at their return reported that they ſailed from ſome part of *India* into the *Atlantique-ſea*. *Strabo* the like of one *Eudoxus Cizeceni*, who in the Reign of *Evergetes* the *Ægyptian* King doubled this great Cape. Relation is alſo made of another *Eudoxus*, who upon ſome offence committed, to avoid the puniſhment deſigned by *Ptol. Lathyr* another *Ægyptian* Prince, imbarkt himſelf in the *Arabian Gulph*, and compaſſing *South Afrique* came aſhore at *Gibralter* in *Spain*. *Pliny* reports the like of *Hanno* the *Carthaginian*, who taking ſhip at *Cades* in *Spain* paſt through the *Atlantique*, and thence brought his Veſſel into *Arabia*; the credit of which I ſhall not inforce, nor ſay more herein, ſave that *Melpomene* ſuppos'd to be writ 2000 years ſince by *Herodotus* makes *Afrique* on all ſides to be compaſt with the Sea, except where that *Iſthmus* divides the *Red-ſea* from the *Mediterranean*. Albeit *Ptol.* after him gives no further extendure of land South, than 12 deg. affirming alſo that the two Oceans had no conjuncture. But leaving this to better inquiry, more certain it is, that the *Portuguiſe* firſt doubled this Cape in theſe laſt Centuries divers years before *Columbus* made his expedition into the *Weſt Indies*. *Luſitani mare Atlanticum Navigantes cunctam Mauritaniæ & Æthiopiæ oram uſque ad magnum illud & vaſtum promontorium* Bonæ Spei *antiquis geographis ignoratam*, &c. *Plurimis Annis antequam Chr. Columbus Ligur occidentalem Oceanum perluſtraſſet*, ſays a late good Author. The firſt we can therefore honour for the firſt diſcoverer of this Cape, is *Vaſco de Gama* or *Bartholomeo de Dyos*, both of them eminent *Portugals*, who in the year 1497. (ſays *Oſorius*) by inſtructions they received from King *John* the ſecond their Soveraign, coaſted round about this Cape-land, and ſo opened the firſt way by Sea into the Orient.

The Soil here is exceeding good, the Earth being at all times covered with Graſs, and diapered with Flowers and Herbs in great variety. I well remember that by accident I digged up the root of one that came up like a big Parſnip, which for many days ſwet a gum or clammy juice that had a very aromatique ſmell, and though few roots ſave Orris are odoriferous, which having a tender dainty heat, vaniſhes in the Sun and Air, yet this when dry kept its perfume a month together; the leaf was broad and prickly, ſomething reſembling the holy Thiſtle, and grew cloſe to the ground. I alſo obſerved there ſtore of Agrimony, Betony, Mint, Calamint, Sorrell, Scabious, Spinage, Thime, Carduus

duus Benedictus, and Coloquintida; with which, and ſeveral other beneficial Herbs and Flowers, which the skilful might have better diſtinguiſht, Nature all the year long robes the fruitful Earth as with Tapiſtry: The *Hebr.* have a Proverb, There is not an Herb upon the Earth but has his Mazall or Star anſwering it, and ſaying, grow. I know not how true that is, but here they proſper. All which is ſummed up by another as followeth, *Quamvis enim montoſa appareat, & collibus multis diſtincta; interim tamen multis vallibus, ſilvis, pratiſque decorata eſt, gramina & flores ſuaviſſime olentes magna copia producit, Cervoſque & feras & leones multo numero nutrit, quæ omnia viſu & aſpectu longe jucundiſſima exiſtunt: præterea, lympidiſſimis fontibus ſcatet quamplurimis, qui non ſine gratiſſimo ſuſurro, de montibus altis prorumpentes, fluminibus ſeſe paſſim inſinuant, & cum eis poſtmodum in mare exonerantur.* The Rivers yield no leſs variety, as Trout, Pike, Pickrell, Tench, Eel; and of Shell-fiſh, Crab, Lobſter, Rock-fiſh, Crafiſh, Cockle, Muſcle, Lympit, Tortoiſe, which be very ſmall and curiouſly colour'd, and Oyſters (which though they have no diſcriminate ſex) are as good as can be; we ſee alſo Thornback, Gudgeon, and other Sea-fiſh, which ſometime are taken in the *Æſtuarium* of the freſh-water. The Mountains are not without Marquiſate and Minerals, which but by ſearch are not to be diſcerned. The Country affords withal plenty of Beaſts of ſundry ſorts, as Buffolos and Cows, which are large but lean and bunch-backt; Sheep with long Ears, like Hounds, much unlike thoſe in *Europe*; Red-deer, Antilopes as large as Stags, and delightfully headed; Apes and Baboons of extraordinary ſize and colour, Lions, Panthers, Pards, Jachalls, Wolves, Dogs, Cats, Hares, and Zebræ or Pide-horſes; as alſo Elephants and Camels, which three laſt we ſaw not; and *Garcias ab Hort. Phyſitian* to the *Viceroy* of *Goa* reports that he ſaw Unicorns here headed like a Horſe, if the Zebræ deceive him not; and for Birds the change and ſtore is no leſs, as Hens, Geeſe, Turkeys, Pengwins, Crows, Gulls, Thruſhes, Pheſants, Storks, Pellican, Oſtrich, Pintados, Altatraces, Vultures, Eagles, Cranes, and Cormorants which ſome call Sea-crows, which laſt upon the Sea, when without ken of land, we ſaw ſo numerous, as if related, will ſcarce be credited; this Bird having a ſmell equal to the Vulture, after battels have been noted to fly ſome hundreds of miles by ſcent to prey upon the Carcaſſes; here alſo are ſtore of thoſe beautiful Birds called Paſſe-flemingos, and may be the ſame which by the *Arabians* is named Rachama, *avis quæ rubras habet alas, ad aquilæ naturam accedens*, as in *Nebr.* 50. Albeit theſe be mixt, for their feathers are crimſon and white, as pure as can be imagined, ſo as above the reſt, it inticed my Pen to give you its Figure.



The Natives being propagated from *Cham*, both in their Viſages and Natures ſeem to inherit his malediction; their ſtature is but indifferent, their colour olevaſter or that ſort of black we ſee the *Americans* that live under the Æquator; their faces be very thin, their limbs well proportioned, but by way of ornament pinkt and cut in ſeveral ſhapes as fancy guides them; their heads are commonly long, about which they place their greateſt bravery: for though their hair (after the *African* mode) be woolly and criſp;

criſp; Nevertheleſs by way of dreſs ſome ſhave all their skull, ſome half, otherſome leave a tuft a-top; but ſome inſtead of ſhaving have ſeveral other dreſſes for their head, as Spur-rowels, Braſs-buttons, pieces of Pewter, Beads of many ſorts, which the mirthful ſailer exchanges for Mutton, Beef, Herbs, Oſtrich-egge-ſhells, Tortoiſes or the like; their ears are extended by Links of Braſs, Stones, broken Oyſter-ſhells and like ponderous Bables; their Armes and Legs loaden with voluntary ſhackles of Copper, Braſs, Iron and Ivory; and about their Necks (either in imitation of the Dutch Commanders chains, or thoſe worn by Cockſwains and Boatſwains) they wear the raw guts of beaſts, which ſerve as well for food as complement, uſually eating and ſpeaking both together; the reſt of their body is naked, ſave that about the waiſt they have a thong of leather which like the back of a Glove ſerves to cover their *pudenda*, which without doubt they imagine a dreſs both rich and an ingenious ſort of ornament. The natural and firſt garment *Adam* uſed, was long before the Art of Weaving was invented; according to which, the better ſort here wear a Lyon or Panthers skin, or like that the Leopard and Baboon; alſo a Calf or Sheep-skin the hair inverted; elſewhere their body being naked: only upon their feet they have a ſole or piece of leather tied with a little ſtrap, reſembling the *Roman Crepidula*; which while theſe Hatten-totes were in our company their hands held, their feet having thereby the greater liberty to ſteal, which with their toes they can do exactly, all the while looking us in the face the better to deceive: a vice how criminal ſoever it be in moſt places, was nevertheleſs amongſt the *Lacedemonians* a reputable practice at firſt, Theft not being puniſht, but rather ſuch as could not filch neatly. What the generality of the Natives are, I cannot ſay; but ſome we ſaw were *Semi-eunuchs*, and ſome Women uſe exciſion, through cuſtome or imitation rather than religion: their habitations are uſually in Caves, ſo as theſe are the proper Troglodites. *Democritus* perſwades us, that knowledge concerning Nature lies hid in certain deep Mines or Caverns of the Earth; theſe living conſtantly in the intrals of the Earth have good opportunity to gain that perfection, did not their bruitiſh diſpoſition avoid it. Now concerning their diet, former time ſpoke modeſtly of them. *Solinus* calls them *Agriophagi* and *Ichthyophagi* (from their food), *Acridophagi* I might add ſeeing they have plenty of Locuſts brought thither by Winds, which being ſprinkled with ſalt they eat greedily; but more properly *Anthropophagi*; for the truth is, they would commonly violate the graves of thoſe dead men we buried, and feed upon their Carcaſſes; the greateſt piece of barbarity within the compaſs of expreſſion one would think; for in humanity men naturally abhor it; and herein they are more ſavage than Lyons, *Qui Cadavera mortuorum non guſtant; enim-vero, quod vivit corripiunt, & ex eo comedunt*; in that being more phyſical than thoſe barbarians, who it ſeems are ignorant that no creature that dies of it ſelf is good to eat; nor conſidering that there is a diſparity 'twixt the nouriſhment and the thing nouriſhed. Albeit *Ficinus* is of Opinion, that in deep conſumptions no ſuch cure as by ſucking humane blood in its beſt conſtitution. I ſuppoſe he means when the Phyſician gives order for the opening a vein. But among theſe bruits, albeit they have plenty of dead Whales, Seals, Pengwyns, Greaſe, and Rawpuddings, which we ſaw them tear and eat as dainties, for they neither roaſt nor boil, yet do they no leſs covet to deſtroy ſuch as through old age or ſickneſs are not able to provide for themſelves, leaving them upon ſome mountain deſtitute of help; where if famine and cold deſtroy them not, the Wild Beaſts put a period to their languiſhing condition. A barbariſm ſcarce to be parallel'd, ſave by the *Caſpii* in *Mergiana*, who had the like baſe cuſtom as we read in the 11. *lib.* of *Strabo*, for being ſuperannuated, *Parentes decrepitos anguſto loco includentes, fame enecare dicuntur.*

With ſuch, no violent death nor 'ſtroying rage
Of Luſt, is half ſo dreadful as old age.

Non præmaturi Cineres, nec funus acerbum
Luxuriæ, ſed morte magis metuenda Senectus.

Inter omnia animantia, Mulier in partu maxime vexatur, ſays *Ariſtotle*, 7. *l.* 9. *Hiſtor. Animant.* and agrees with the ſentence paſſed upon *Eve* for her transgreſſion. Nevertheleſs, in this and other ethnique Countries, it is reported that the Women are delivered without help and pain. And here the Women give ſuck the Uberous Dugg being ſtretched over their naked ſhoulder: whoſe portraicts, with a landskip of the Table and other neighbouring mountains, I preſent the Reader ſo well as I was able to draw them.

A man and woman att the Cape of good Hope



Their language is rather apiſhly than articulately ſounded, with whom 'tis thought they have unnatural mixture, ſo as what the commentator upon *Ptolomy* obſerved long ſince, *Humana voce fere carent, ut ſtridere potius quam loqui videantur*, having a voice 'twixt humane and beaſt, makes that ſuppoſition to be of more credit, that they have a beaſtly copulation or conjuncture. So as conſidering the reſemblance they bear with Baboons, which I could obſerve kept frequent company with the Women, their ſpeech, not unlike the *Semi-cani* neighbouring the *Maſſagets* mentioned by *Apollonius* in his *Argo-nauts*, rather agreeing with beaſts than men, their ſavage life, diet, exerciſe, and the like conſiderations, theſe may be ſaid to be the deſcent of Satyrs, if any ſuch ever were; and probably 'twas one of theſe that appeared to *Anthony* the Hermite, in his life mentioned. Now what Philoſophers alledge concerning the function of the Soul may be made applicable to theſe Animals, that the Soul of Man is gradually rather than ſpecifically differenced from the Souls of Beaſts, no otherwiſe than the Sun is amongſt Stars or Gold amongſt Metals. Upon which account, the *Spaniard* of late years made it the Subject of their diſpute, Whether the *Weſt-Indians* were of deſcent from *Adam*, or no? or whether they were not rather a middle ſpecies of Men and Apes? had it been a *quære* concerning theſe Salvages, might have carried with it greater probability. *Boterus* alſo treating of monſtrous births in *Peru* ſays that it proceeds from a Copulation of Women with Monkeys; which as repugnant to the due courſe of nature is not to be maintained; though theſe are a ſubject for that diſpute as much as any. *Ariſtotle*, albeit a Heathen in his *l.* 1. *de cœlo* hath this poſition, *Omnes homines Notionem Deorum habent, &c.* And another,

another, *Universum genus humanum ubique terrarum colit Deum verum vel falsum.* Nevertheleſs, if that maxime fail any where, here it may; for during the time I ſtaid amongſt them I ſaw no ſigns of any knowledge of God, the law of Nature ſcarce being obſerved: No ſpark of Devotion, no ſymptome of Heaven or Hell, no place ſet apart for Worſhip, no Sabbath for reſt; and as to their Language, ſomething I writ from one that I ſelected as the moſt ſober in the Company (for through the frequency of ſhips that anchor there for refreſhment ſome of them are a little civilized, from what *Herodotus lib.* 4. writes of their progenitors the *Garamants*, *Qui fugiunt aſpectum commerciumque Hominum, &c.* and what *Pliny* in the *Proeme* of his *lib.* 5. *Nat. Hiſt.* ſays, as that in his time their Names and Places were in-expreſſable, *Anonymi ſunt in Africa propriis Nominibus carentes, &c.*) the words are as follow. One *Iſtwee*, Two *Iſtum*, Three *Iſtgwunny*, Four *Hacky*, Five *Croe*, Six *Iſtgunny*, Seven *Chowhawgh*, Eight *Kiſhow*, Nine *Cuſho*, Ten *Gheſhy*; and further they could not number. *Ariſtotle*, not without good reaſon admir'd, that both Greeks and Barbarians uſed a like numeration unto ten; which ſeeing it was ſo univerſal could not rationally be concluded accidental, but rather a number that had its foundation in Nature. They call a Knife *Droaf*, a Quil *Guaſaco*, a Hat *Twubba*, a Noſe *Tweam*, a Sword *Duſhingro*, a Book *Bueem*, a Ship *Chicunny*, Water *Chtammey*, Braſs *Hadderchereef*, a Skin *Gwummey*, a Bracelet *Whohoop*, Egg-ſhells *Sunn*, Seals *Harkaſh*, a Woman *Traqueoſh*, Bread *Bara*, Give me *Quoy*, the Yard *Gwammey*, Stones *Wchraef*, Womb *Wchieep*, Paps *Semigwe*, Genitor *Iſtcoom*, &c.

To draw towards an end, leſt *Mindus* gates be opened, in exchange for trifles we got Cattle and Sallats for refreſhment. *Anno* 1600. Sir *James Lancaſter* landing here, had 1000. Sheep and 50. Oxen for bables, and might have had more plenty, had not our emulous Neighbour the Dutch, after ſome diſguſt given the Natives rode with our Colours out, which made them the leſs amicable to us, who have at all times expreſt kindneſs to them, and not in vain, ſeeing *Nomen amicitiæ barbara corda movet:* and is the more prudential, ſeeing jealouſie ſo poſſeſſes them. An example we have in *Cory* a Savage brought thence into *England* in the year 1614. where being civilized he returned in few years after to his Country, and to expreſs how nobly he had been treated, entring the Woods in a copper gilt armour; whether in revenge of his departure, or to be poſſeſt of ſo great a treaſure, is not known; but inſtead of a kind reception which he thought he ſhould have had, they butchered him. The Cattle they ſold us, had they not been ſecured by tying their heads to ſome ſtakes, would break after the Savages upon one mans whiſtle, which was ſo full of diſcord, as if five men had whiſtled together, not by us to be counterfeited. They differ not now from what the *Garamants* their Anceſtors were, *Qui Matrimoniorum expertes paſſim cum fœminis degunt, cibus caro ferina, & lanis pabulum uti pecoribus. Qui neque moribus, neque legibus, neque imperio habent. Nullas certas ſedes habentes, vagi palantes, ſemper quo nox coegerat, &c.* pretty well reſembled by *Havillan* in his *Architrenio*.

Their garments are raw hides of beaſts, whoſe Blood
They drink in ſpacious cups of hollow wood.
The Caves their Lodgings are, Buſhes their Beds,
Rocks ſerve for Tables, and by prey are fed.
Theft, ſlaughter, rapine, and what bad we call,
Theſe Monſters act, though the earth groan withal.

——————— Quibus uda ferarum
Terga dabant veſtes, cruor hauſtus, pocula trunci,
Antra lares, dumeta thoros, cœnacula rupes,
Præda cibus, raptus venerem, ſpectacula cædes,
Imperium vires, animus furor, impetus arma,
Mortem pugna, ſepulcra rubus, monſtriſq; gemebat
Tellus.

They have little Art in War, their weapon commonly is an Azaguay or Javelin headed with Iron, directed by ſome feathers they take off and on at pleaſure; ſome quarrels happened (by indiſcretion) 'twixt us and them, and in the skirmiſh we found that a dozen Muſquets will chaſe 1000. at every diſcharge falling down as thunder-ſtruck. Yet let me adviſe our Men to avoid needleſs bravadoes, and not contemn them from their indefenſive nakedneſs. *Exempla docent.* *Almeyda*, one of the braveſt Captains the Portugals ever had, after many gallant atchievements in *Aſia* and *Africk* returning *Anno* 1510. out of *India*, He with eleven experienced Captains and other gallants upon a ſmall affront putting ſome of the Savages to death (who grew deſperate in revenge) were unexpectedly ſet upon by theſe naked Barbarians, who had the *arma antiqua*, i. e. *manus, ungues, dentes*, and ſlain were every man of them. *Qui* (ſaith *Oſorius*) *cum per medias flammas, per pilas innumerabiles, per tela, per gladios, ſine ulla formidinis ſignificatione ruentes maximum terrorem hoſtibus intuliſſent, & inſignes victorias contra innumerabiles inimicos adepti fuiſſent, tunc à paucis hominibus inermibus atque nudis interfecti & ſpoliati fuerunt.* I will ſum up the character of this *agreſte hominum genus* with that which *Salvian libro de*

vero judicio gives of other the Africans. *Omnes quippe gentes habent ſicut peculiaria mala, ita etiam quædam bona; in Afris pene omnibus inſunt omnia mala: inhumani, impuri, ebrioſi, falſiſſimi, fraudulentiſſimi, cupidiſſimi, perfidiſſimi, & obſcœnis libidinum omnium impuritati & blaſphemiis addictiſſimi, &c.* and for a farewel take that which *Leo* gives the *Libyans*, They have no letters, faith, or law, living (if it be a life) like wild beaſts for ignorance, like devils for miſchief, and like dogs for poverty.

Having bid this *Terrarum ultima* farewel, upon the 19. of *July* we weighed anchor, bending our courſe towards *Madagaſcar*; the wind was favourable till ſuch time as doubling Cape *Falſo*, being off at Sea we perceived a ſtorm intended us, happy in the ſight of a ſmall black bird, long wing'd (unjuſtly by Seamen called the Devils-bird) an *Antimilago*, a kind of natural Aſtrologer, by ſenſe diſcovering the leaſt alteration of air, and ſeldom ſeen but againſt ſtormy weather; doubtleſs a warning from God, as be the *Pantado* birds (like *Jayes* in colours) who about theſe remote ſeas are conſtantly flying, whereby they give Sea-men an infallible knowledge that (when neither ſounding nor obſervation from Sun, Moon or Planets, for many days are had) they are upon this coaſt; theſe Birds and Sargaſſes, or Rockweed and Trumbaes (eradicated by ſtorms) being never ſeen in ſuch quantity in any other part of the univerſe, upon theſe for 50. leagues into the Sea ſeldome failing our intelligence. The three and twentieth of *July* the wind got up, inraging the Ocean; one ſurging wave (I well remember) ſtroke us ſo pat upon our broad-ſide, as forced the Ship in deſpight of her Helm (then cloſe by the Lee) to turn about above 5. points of the Compaſs, with a noiſe little inferiour to a Cannon; inſomuch as our Captain cryed out we had ſtruck upon a Rock, but his error quickly appeared (after ſo great a thunder) the Wave flaſhing upon our decks ſo ſalt a ſhower, as ſoundly waſht us all; the ſtorm continued till the eight and twentieth day, when veering into a milder quarter (our courſe Eaſt-North-Eaſt) it grew calm and moderate. The ſtorm was not greater than we expected; for it is a general obſervation, that very ſeldome any Ship doubles this great Cape without foul weather, from whence it was called Cape *Tormentoſo* at firſt. Now the reaſon of thoſe uſual bluſtring of Winds and ruff Seas is obvious. For whereas many obſerve that ſeldome any Ship doubles this great Cape without a ſtorm or extream high Seas, it's for that being the utmoſt promontory of *Afrique* towards the South the two great Seas running on either ſide the Afrique Continent here meet in their current, and the wind being commonly loud here makes them ſtruggle the more violently againſt each other to the hazard of ſuch Ships as ſail there.

And now the Seas are peaceable, the Air calme, and the Skie ſerene; let us look about for ſome Iſle or other, that we may diſcover (if poſſible) that which *Venetus* (probably from an Optick Glaſs upon a Tarraſe beyond *Tartary*) deſcryed about this place; ſeeing he not only aſſures us of an Iſle, but ſaw a bird there (if his multiplying glaſs deceived him not) ſo big as a Ship, and ſo ſtrong as in her Tallons could eaſily gripe and truſs up an Elephant: which miſtake of his is as I apprehend taken from what *Aelian 7. lib. animal.* writes concerning flying Dragons in *Æthiopia* which kill Elephants. *Æthiopia generat Dracones excreſcentes ad longitudinem quadraginta cubitorum, quos interfectores Elephantorum nominant. Strabo* has the like tradition. *Illa parte Æthiopiæ, cujus regni caput eſt Meroe, Elephantes naſci, quibuſcum Dracones certant. Etenim, tantæ ſunt magnitudinis Dracones, ut ſpira caudæ circumligatis elephanti cruribus, hoc grave animal præceps ad terram ruens, Draconem uno & eodem tempore, elidat.* In that part of *Æthiopia* of which *Meroe* is head, (the chief City of an Iſle in the *Nilus* of the ſame name under 15 degrees) are bred Elephants, with whom Dragons contend. Dragons ſo large and ſtrong, as foulding the end of their Tayles about the Elephants Legs, they force that heavy Beaſt headlong to the ground: who yet in his fall cruſhes the Serpent. Obſerved by *Sambucus* in his Emblems.

Sic Elephas ſtratus complexibus uſque Draconis,
Conterit hærentem, mole ruenſque necat.

And in regard the *Arabians* mention a very large Bird, bigger than either *Eagle* or *Vultur*, which they call *Rucha*, probably *Marcus Paulus* by an hyperbole may have made it the ſubject of his fiction. Take his Phantaſma in his own expanſion, (Nam falſa eſt veris affinia multa locutus.) *In quadam inſula verſus Meridiem prope Madagaſcar, certo Anni tempore apparet mirabilis ſpecies Avis, quæ* Ruc *appellatur. Aquilæ quidem habens effigiem, ſed immenſæ magnitudinis: pleraſque alarum pennas habet in longitudine continentes duodecim paſſus, ſpiſſitudinem vero ejus proportionem tenere longitudinis, & totum Avis corpus pennis propor-*

proportione reſpondet. Eſt etiam tantæ fortitudinis, ut ſola ſine aliquo adminiculo Elephantem capiat, & in ſublime ſuſtollat, atque iterum ad terram cadere ſinat, quo carnibus ejus veſci poſſit. A Bird worthy of *Geſners* knowledge, and may rank it with that Bird *Rabbi Kimki* calls *Zez*, which is ſo monſtrous great, as when he ſpreads his Wings he darkens the Sun: or with thoſe Griffins that guard the *Ophyrian* Mounts of Gold againſt the *Arimaſpi* (who from winking when they ſhoot are ſaid to be *Monoculi*) not ſeldome from their Scythic holes attempting the conqueſt of Mammon incloſed in the *Rhyphean* hills, mountains in *Petzora* in *Ruſſia*, as *Toſtatus ex Rabano*, *Æſchilus*, *Dionyſius* and *Herodotus* would perſwade us; *Ariſteus* a Greek Poet the firſt that ever diſcovered them, is ſufficiently derided by *Michovius*, Thoſe North parts neither having Gold nor Gryphin: *Gryphes in illa Septentr. nec in illis Orbis partibus inveniri affirmarim, &c.* Let us reſt a while upon *Madagaſcar* the Empreſs ſome think of all the Iſlands in the Univerſe.

MADAGASCAR, as called by the Natives; and *Sazandib* by the Arabs; is by *Ptolomy* named *Menuthyas*; by *M. Paulus Venetus Magaſter*; by *Thevetus Albagra*; by *Mercator Do Cerne*; and *inſula Sancti Georgii*; which he takes from *Pliny lib. 6. cap. 31.* another bearing that name in the *Atlantique* oppoſite to Mount *Atlas*, and by ſome reputed *Madæra*, by others *Gratioſa* one of the *Azores*; and by *Triſtan d' Acuna* the *Portuguiſe* (who diſcovered it *Anno Domini* 1508.) Saint *Laurence*, being the Saints day he firſt viewed it: or elſe in honour of *Laurence Almeida* Son of *Francis Alm.* who was Vice-roy of *Goa* 1506. and great is the difference in *Spaniſh* Writers about the firſt that landed here. *Emmanuel Telezo de Menezes* anchored here ſay ſome two years before *d' Acuna*; *Oſorius* in his 4. *lib. de vita Emanuelis reg. Port. fol.* 140. ſays, that *Fernando Suario* and *Roderigo Frierio* Mariners in two Ships, returning from *India* to *Lisbone Anno* 1506. accidentally fell upon this Iſle, and ſuffered from the treachery of the ſavage Inhabitants.



Madagaſcar (that name ſounds beſt) is queſtionleſs the greateſt Iſland in the world: for accounting its extent from Cape *Roma* in the South South-weſt, to the North North-Eaſt point called St. *Sebaſtian*, which is from ſixteen to ſix and twenty degrees Antartique latitude, it is not leſs than 1000. miles; the North end parallels *Cuama* in *Quiloa* a famous part of *Africk*, South the great River of *Magnice*; from *Mozambique* 'tis 45. Leagues, and the Sea betwixt ſits with a very ſtrong current: the reputed breadth in ſome part 230. *Oſorius* ſays 400. but more certain it is 100. where 'tis narroweſt: The air is temperate, ſave

ſave when the Sun is in or near the Zenith. The ſoil in moſt places is luxuriant, in regard that the Clouds pour down Rain weekly which abates the heat, together with the briezes that fail not in the fore-noon from the Hills, and in the after-noon from the Ocean. So as the ground is fitted both for ſeed and fruit; in the *Mediterran* parts 'tis thought Gold may be found; but much Wood there is, amongſt which ſtore of Ebony; the rivers abound with fiſh, and it wants not reaſonable good Roads and Harbours for Ships to Ride in. Pity that ſo noble a place and ſo populous ſhould continue ſo long uncivilized and corrupted by Mahometiſm and Gentiliſm, which as with an impure breath has infected the whole Iſland.

Maritim Towns and Ports known to us, are *Roma, Auguſtine, Antaboſta, Saint Jacobo, Matatana, Angoda, Ferendo, Formoſo, Anton-gill* and *Jungomar*; the two laſt are well nigh oppoſite to each other: but *Auguſtine* Bay (under our Winter Tropick) and *Anton-gill* (upon the Eaſt-ſide) afford beſt anchoring; the firſt, we uſually ride at in paſſing to *Bantam* or Southward, the other home bound is beſt; as Sir *James Lancaſter Anno* 1600. made proof of, who rode in 8. fadom water in the bottom of the Bay (a ſmall Iſle being behind them to Sea) ozie ground, the place good for victualling, the Air quick, and the Natives well conditioned. Howbeit, the *Dutch* at this place two months formerly (through diſtempers) loſt 200. men by Agues and Fluxes, which has made ſome to report it an unhealthy place: at *Auguſtine* Bay the variation is 16. degrees.

The whole Iſle was lately Tetrarchical, four ſeveral Kings ſwaying their Ebony Scepters in each Toparchy; jealous each of one anothers greatneſs. The Maritim Towns and Places are infected with Mahometiſme, brought thither with the little trade they have from *Arabia* not longe ſince; the Mediterran, with Gentiliſme: Nature abhorring cruelty inſtructs them to puniſh murder with death, adultery with publique ſhame, theft with baniſhment. Fiſhing delights thoſe that live near the Sea, more than tillage; *Thetis* being better accounted of than *Ceres*; if their ignorance in agriculture do not rather ſo diſpoſe it. The Natives are generally ſtrong, active and couragious; the male ſort from their infancy practiſe the rude poſtures of *Mars*, covering their naked bodies with maſſie Targets, their right hand brandiſhing a long but ſmall Azaguay or lance of Ebony barbed with Iron, kept bright, and which by exerciſe they know how to jaculate as well as any People in the Univerſe: diſcommendable only in their being impoiſoned according to the *Æthiopian* cuſtom, *Æthiopum geminata venenis Vulnera* in *Claud. & Sagittas inungunt, radix quædam mortifera eſt, Theophraſt.* They are black, at no time ſhading their bodies from the parching Sun, but rather delighting to rub and anoint themſelves all over with greaſe and tallow, proud to ſee their fleſh ſhine, the ſtink never offending them: their hair is black, and, contrary to the *Africans*, long, yet curled: the length is held an ornament; they have a few leaves plaited about the waiſt, elſewhere go naked; their ears are bored and wide enough; pinking and cutting the fleſh is here in faſhion: whiles the better ſex ſeek prey abroad, the women (therein like themſelves) keep home and ſpin: bigamy is tolerated; copulation they affect very early, the youth ſcarce knowing 12. the maiden 10. years in the world the name Virginity. Delighted with ſports and novelties; hunting, hawking, fiſhing, (of which the Iſle affords variety) and dancing; in *Mæanders* winding, beating and clapping their breaſts and hands, their feet ſpurning the yielding ſands, forces the ſpectators further off; during which the women with ſavage harmony, modulating with hands and eyes and obſerving meaſure, equal if not exceed the men in their laborious treadings.

Till of late they knew not Letters. Art being burdenſome to Savages, compleats that jeer of *Sophocles, Nil ſcire nihil jucundius:* howbeit, neceſſity has taught them part of the rudiment of Arithmetick when the number ten limited their invention; ſurpaſſing the *Mexicans* who number but to ſix; *Iſſo* 1. *Tone* 2. *Tello* 3. *Effad* 4. *Fruto* 5. *Woubla* 6. *Sidda.* 7. *Fonlo* 8. *Malo* 9. *Nel.* 10. Their ſpeech ever ſince they embraced *Mahomet* hath (eſpecially upon the Sea-coaſt) a mixture of *Arabique*; what is ſpoken over the reſt of the Iſle differs only in the dialect or various pronunciation. They call Water *Camba*, Bread *Cohea*, Salt *Sira*, Milk *Renova*, a Sheep *Goſee*, a Cow *Angomba*, a Horſe *Coma*, Fiſh *Langora*, a Bow *Hicha*, a Sword *Vira*, a Lance *Leffo*, a Gun *Pingbarra*, a Dart *Fajaro*; an Arrow *Aguay*, a Knife *Siffee*, a Horſe *Coma*, a Man *Toma*, a Woman *Codez*, an Infant *Topee*; good *chara*, bad *rutte*, yea *miſee*, no *cheruſee*. And albeit this Character renders theſe people no other than ſavage, let us not contemn them over much; ſeeing that the moſt civilized Nations amongſt us have in their infancy been no leſs incultured, as ſome render our Anceſtors the *Britains*, and what the *Saxon* were obſerve out of *Tacitus* deſcribing the *Fenni* then inhabiting part of *Germany*: *Populi ſunt, quorum miſera erat feritas & fœda paupertas; Non arma, equi nec penates; victus herba, veſtitus pellis, cubile humus; ſola in ſagittis ſpes, quas ferri inopia oſſibus aſperant. Venatus viros pariter ac*

fœminas

fœminas alebant. Vivebant in ſylvis, quod beatius arbitrabantur quam ingerere agris vel illaborare domibus, &c. This Iſle is rich in minerals and marquiſate, Gold, Silver, (and as *Edoard Lopezo*) Iron and Copper: The beams or influences of the Heavens, chiefly of the Sun, operating ſo, as not only the ſurface but the inward bowels of the Earth (as Sir *Fran. Bacon* obſerves) when turned up appear impregnate with a maſculine ſpirit of the celeſtial influences; for which cauſe obſerving the avarice of the *Portugal* they prohibit the uſe and digging up the earth, contenting themſelves rather with uſeful herbs and grain (of which they have ſtore) than by the Magick of Gold and Pearl to allure the hearts of greedy men, to afford them diſturbance, a quality the *Portugal* is as liable to as any other Nation. Againſt which one well inveighs, in ſaying

Not Crœſus *wealth, nor* Babels *vaſt command,*
India, Arabia, *nor the* Særes *land*
Can ſpeak me rich or happy; if with them
I throw away my more price worthy fame.

Nec Babylonis opes, Lydæ nec pondera gazæ,
Indorumque dapes, Særumque Arabumque potentes
Divitias, mallem cum paupertate pudica
Intemerata mori, quam famam impendere vitæ.

But, if you would buy any thing the Iſle affords (peradventure the Iſle it ſelf) you muſt furniſh you with Agats, Helitropians, Jaſper, and (which they value more than all the Diamonds and Pearls in *India*) long red Cornelian-beads, of which they put ſo high a value, that one ſtring is enough to put them all into a combuſtion: *Harangua* the Natives call them; they hang them in their ears, and in Chains about their necks; being then ſo brave as all other Ornaments appear to them needleſs and deſpicable: And of no ſmall eſteem are Bracelets, Copper-chains, or Manellios, Bells and Babies, triangular Glaſſes or Fools Paradiſe; and for which (or one Cornelion) you have in exchange Sheep, big-tail'd like thoſe in *Syria*, Buffoles big-bon'd fat and Camel-backt, Antilopes, Red-dear, Leopards, Pards, Goats, Milk, Hens, Eggs, Wheat, Barley, Rice, and Cuſcus; with what Fruit you like, Orenges, Lemons, Lymes, Pomcitrons, Plantans, Sugar-canes, Ginger, Toddy, Cocoes, *&c.* Here are alſo Lizards, and Camelions, which *Iſidore* derives from a Camel and a Lion, but in the Greek is a little Lion, which it reſembles not ſo much in ſhape (for it is a very lean deformed beaſt) as condition. It is an old and vulgar opinion, that it feeds upon the air, which cannot be, ſeeing the air feeds not, for what we be fed by muſt be ſubject to touch, which air is not. Camelions will lick up Flies, Beetles, and the like, and that very dexterouſly. Nevertheleſs the Camelion (the Hieroglyphic of a diſſembler) take thus from *Alciat.*

She always gapes, ſhe eats the ſlender air,
Changing her looks, ſhe varies colours rare.
Even ſo the Flatterer applauding feeds,
Clawing his Princes moſt opprobrious deeds.

Semper hiat, ſemper tenuem qua veſcitur Auram,
Et mutat faciem, varios ſumitque colores.
Sic & adulator populari veſcitur Aura,
Et ſolum mores imitatur principis atros.

With which *Seneca* agrees, *Contra morſum Sycophanti nullum eſt remedium.* Salamanders here be alſo, a ſort of Lizard extreme cold by Nature, whence (like Ice) for ſome time they endure the fire, yea (if little) extinguiſh it as *Ariſtotle* affirms; yet by tryal we find that they will quickly be burnt if the fire be powerful. Howbeit *Quintus Serenus* reports otherwiſe.

The Salamander endures fire without danger. Seu Salamandra potens nulliſque obnoxia flammis.

Commonly they obſcure themſelves in moiſt and umbragious places, ſo as when they appear they are ſure preſages of a ſtorm approaching; their teeth and tongues are venemous, but the other parts may be eaten without danger. The *French* have this Proverb,

If e're the Salamander hap to bite thee,
Thy Coffin and thy winding Sheet invite thee.

Si mordu t'a une Ariſſade,
Pren's ton linceul e la flaſſade.

Venenum Salamandri tam grave, ut ſi arborem tetigit, poma omnia veneno teterrimo inficit; & qui ex eis edant ſubito emoriantur. Plin. l. 29. *c.* 4. So exceeding venemous, that if they do but touch an Apple-tree, it infects the fruit, and poyſons thoſe that eat them. My *vale-dictum* ſhall be this; The land ſeems to mourn to ſee it ſelf trod upon by a people ſo much eſtranged from God and Vertue: in diſcontent, as it were, concealing uſeful Treaſures, making unuſeful ſo many Ports, obſcured ſo far beyond her merit; albeit ſeated ſo advantagiouſly for Traffick with all the World, as both the *Indies* ſeem poſſible

to

to be awed by her; and to command thoſe golden Countries of *Mozambique*, *Quiloa*, *Soffala*, *Mombaſſa*, *Magadoxa*, *Zimba*, *Melinde*, and other maritim Iſles and parts of *Ægiſimba* that neighbour this Iſle, moſt of them diſcovered *Anno* 1500. by *Vaſco de Gama*, and ſubjected to the Crown of *Portugal*; proffering alſo many other petty Iſlands under her, as thoſe of *Cumrho*, *Primero*, *Maſcarenas*, *Aſſada*, *Caſtle Iſle*, *Moritius*, *Dygarrois*, and *Englands Forreſt*, which as it were environ, and in a ſort defend her upon occaſion, ſo as ſhe ſeems to ſit as Empreſs amongſt them.

Nine leagues from *Madagaſcar* (being upon a North Eaſt courſe) we had well nigh (for want of heed) run upon the ſholes of *Judæa*; ſands memorably dangerous ſince *Annius* a *Erench-man* here periſhed; our variation was 13 degrees, 18 minutes from the Cape: Hence we ſteered North Eaſt and by Eaſt, aiming at *Mohelia*. By the way one of our Men took a Shark (a Man-eating Fiſh, who ſeldome miſs the Hook out of greedineſs) 9 foot ſhe was in length, and a half, by the Rule; I ſpeak it in this reſpect, we found in her paunch five and fifty young ones, every Fiſh a foot long (100 in our ſhip ſaw it.) This ravenous Fiſh ('tis credibly reported) Spawn not like other Fiſhes, but Whelp like Bitches; and as *Rich. Hawkins* witneſſes, in ſtorms, or dark Nights, receive their young ones into their belly for ſecurity: that Night we ſailed merrily by the *Maſcarenas*, a Charybdis in 21 degrees, var. 13 and 17 minutes; where ſuſpecting no danger, and the wind favouring, we were about ten at Night thrown (by the ſecret force of an inſenſible Current) upon the ſhoalds of *Mozambique*; ſo as ſounding (where we thought we had a 1000 fathome) the Lead found bare eight: A wiſe Seaman chuſes rather to yield unto a ſtorm, or other accidents, than ſeek his ruine; and when he cannot ſteer his right courſe, will turn to any other point for preſervation: for here the wind was high and the Sea rough, *& cumulus immanis aquarum In montis ſpeciem* was here true; the Moon was alſo clouded; then it ſtood our Captain upon to give ſpeedy notice (for that Night he bore the light in his Main-top) which was accordingly done by the eccho of two roaring Culverings, which warned our Fleet, and were guided by our Lantern to tack about; ſo as all the Fleet lowring their Top-ſails, hovered till day-light might help us by diſcovery: at our ſecond ſounding we had 14 fathoms, 12, 15, and 14, after that; then we had 22, 24, 33, 35, and 40 fathoms upon further ſounding; by which we ſaw the Lord in mercy had (as by a Thred) directed our courſe from out of thoſe dreadful flats of Death, where notwithſtanding our Hydrographic cards (if his providence, which let us ever magnifie, had not prevented) in half an hours ſail further we had doubtleſs been caſt away moſt miſerably: for future caution accept this Diſtich.

—— Cave ſis ibi tu ſorbente charybdi,
Nam neque Neptunus poſſet tibi ferre ſalutem.

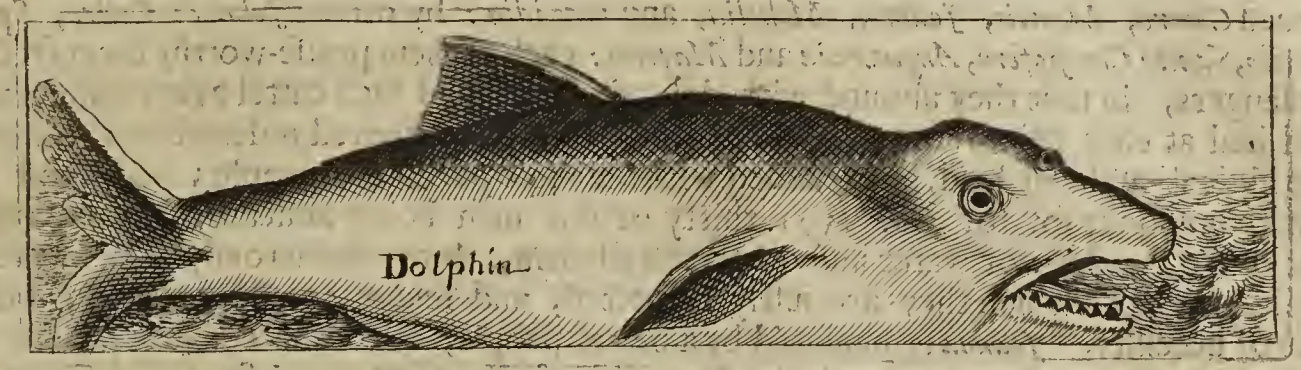
From us learn to avoid that deadly ſand,
Where Neptune cannot lend a helping hand.

Capt. *Saris* found the current here much more to his diſadvantage, for notwithſtanding a fair gale fill'd all his ſails, and that his courſe was afore the wind, the current was ſo ſtrong, as in 24 hours forced the ſhip 70 miles back; withal, being ſo dreadful, that the Sea raged and ſeemed diſturbed as it is under *London-bridge*; and the froth made him doubt it was ſhole water, but ſounding, he found 100 fathom. Experience teaches that from that *Cape de Bona Speranza* the current ſets ſtrongly Weſtward: from *Cape de Corientes* to the Æquinoctial line the *Afrique* ſhore is for the moſt part called *Melinde*, a Country abounding in Fruits, Corn, and Minerals; by *Pliny* call'd *Sinus Trogloditicus*, *Barbaricus* by others. Upon this Coaſt are ſtore of Fruits, Flowers, Plants, and Herbs, Cattel of all ſorts, and in plenty. Amongſt the reſt are ſtore of wild Hogs which the Natives hunt and eat, unleſs Mahometans, for the Fleſh is exceeding dainty; but of moſt requeſt is a Stone oft-times found in their Maw. *Pietra del Porco* the *Spaniard* calls it, a Stone very ſoveraign againſt Poiſon, and other Maladies. The Vertue (as ſuppoſed) is from their feeding upon the Herbs and Drugs which the Earth puts forth there plentifully, and in great variety. As we paſt along, *John de Novo*, *Primero* and other dangerous Iſles invironed us: Under 17 deg. 37 min. lat. 20 deg. 20 min. long. cape var. 13 deg. 52 min. the current ſets South Weſt. At day-break we were cloſe by the Peninſule *Mozambique*, a part of the great Kingdom of *Zanziber*, in which alſo is *Mombaſſa* and *Quiloa*, not far diſtant from that Cape or Promontory which *Ptol.* calls *Praſum*, 'twixt which and the other Cape-land called *Raptum* the people in his time were Men-eaters, and at this the Negros are little better. Heretofore, and as yet I think, it abounds with the beſt of Merchandiſe, as Gold, Silver, Elephants-teeth and Ambergreece. A Fort of good ſtrength was here raiſed by the *Portugal Anno* 1560. ſoon after the Conqueſt thereof; who both all along this *South African* and the *Eaſt Indian* coaſt

coaſt have Towns and fortified places, where they have ſeveral Colonies for their better Plantation. At a ſmall diſtance *Mozambique* appeared in this ſhape unto us as we paſſed by it.



Which we ſcarce loſt ſight of, when an Armado of Dolphins compaſſed us; a Fiſh incredible for celerity and quickneſs of ſight, but unlike the Porcpice, which ſome nevertheleſs take for the true Dolphin. *Dolphins*

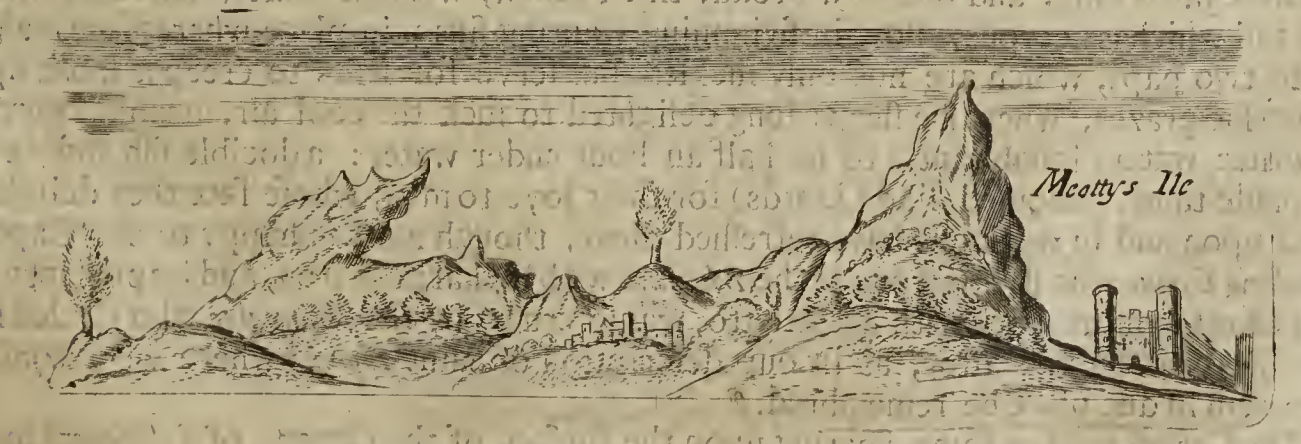


Such we ſalted as we could entice to taſte our Hooks or Fiſgigs: it is no bigger than a Salmon, it glitters in the Ocean with variety of beautiful colours; has few ſcales: from its ſwiftneſs and ſpirit metonymically ſirnam'd the Prince and Arrow of the Sea: celebrated by many learned Pens in ſundry Epithets; *Philanthropoi* for affecting Men, and *Monogamoi* for their turtle conſtancy; generated they be of ſperme, nouriſht like Men, imbrace, join, and go great 10 months. *In faciem verſi dulces celebrant hymenæos Delphines, ſimiles hominis complexibus hærent:* a careful Husband over his gravid aſſociate, deteſting inceſt, abhorring bigamy, tenderly affecting Parents, whom when 300 years old they feed and defend againſt hungry Fiſhes; and when dead (to avoid the Shark and like marine Tyrants) carry them aſhore, and there (if *Ariſtotle*, *Ælyan*, and *Pliny* erre not) inhume and bedew their Sepulchres: they were glad of our company, as it were affecting the light and ſociety of Men, many hundred miles in an eager and unwearied purſuit friſking about us; and as a Poet obſerv'd,

On every ſide they leapt and dew their fin,
Advance from Sea and bath again therein;
In ſport, and meaſured dances, nimbly fling
Themſelves, whilſt Seas do from their Noſtrils ſpring.

Undique dant ſaltus, multaque aſpergine rorant,
Emerguntq; iterum, redeuntq; ſub æquora rurſus;
Inque chori ludunt ſpeciem, laſcivaque jactant
Corpora; & acceptum patulis mare naribus efflant.

Six leagues North Eaſt from the laſt land, we deſcried another Iſle full of Palmeto Trees; the current here ſet us 20 leagues forward in 24 hours, the latitude of this Iſle was 16 degrees and an half, longitude 21 deg. and 28 min. thus ſhaped as we ſailed by it.



The 7. of *September* we deſcried more land, which proved *Meyottey*, one of the Iſles of *Chumro*, ſeated to the North of *Madagaſcar*. Towards the Eaſt it roſe very high as we ſailed by it, where it mounts into a pyramid, which doubtleſs has a large aſpect into the

Ocean. Its latitude is 12. degrees 56. minutes South, and longitude 23. degrees 59. minutes; in this shape profering it self unto my Table book as we passed by it.



These Isles are five in number, called the Isles of *Cumrho*; either because *Chumro* (or *Cumr-yne* the *Welchmens* Isle) is greater than the rest, or that it was first discovered: named *Cumro*, *Meottis*, *Joanna*, *Mohelia*, and *Gazidia*: by others *John di Castro*, *Spirito Sancto*, *Sancto Christofero*, *Anguzezia* and *Mayotto*: each of them praise-worthy for refreshing Passengers, in that they abound with delicate fruit, and such cattel as are commended and had at easie prices: none of these Isles be above a hundred miles about. *Chumro* is the highest and best land, but branded with the most perfidious people; and good reason I have to say so, for *An.* 1591. thirty of our men being amicably invited a shore out of the *Penelepe* for water and other refreshment, were treacherously slain by the Inhabitants; since which they are justly suspected, and seldome traffiqued with, but in case of necessity. *Joanna* is inhabited by a better people, and to be confided. Here was buried *Galvano* a Gent. dispatcht by *Don Alphonso* K. of *Portugal* for the discovery of *Prestor Johns* Country, as Fryer *Fran. Alvarez* writes, who but improperly makes this to be an Isle belonging to the *Red-sea*. It lately obeyed a Queen, but now submits unto a King; who though tyrannical, yet better so (as *Tacitus* says) than where it is anarchical: to these Isles we sent our boats a shoar, which returned loaden with Buffols, Goats, and variety of Fruits, in that exigent very heartily welcomed. And though our Randezvous be now in sight, suffer me (whiles in memory) to tell you of a fish or two which

Tortoise. in these Seas were obvious. The Sea Tortoise is one, a fish not much differing from those at land, her shell only being something flatter; by overturning they are easily taken; some we took, for pastime more than food, and upon trial found that they taste waterish and dispose to fluxes; they have neither tongue nor teeth, superabound in eggs, in those we took some having near 2000. pale and round, and not easily made hard though extreamly boiled: they cover their eggs with sand and are hatched by the heat of the Sun, as some affirm; such as have strong appetites eat them and the flesh (or fish as you please to call it) but by the Levitical-law it was forbidden; and though our Religion consists not in ceremonies (ending in the prototype) yet except famine or noveltie invite, with such cates my pallat craves not to be refreshed. The Mannatee is the other fish, being

The Mannatee or Cow-fish. good meat, and from their using the shoar have a fleshie taste resembling Veal both in shew and eating; the intrails differ little from that of a Cow, from whom in respect of physnomy some so name her: her face is like a shriveled Buffolo or Cow, her eyes small and round, gums hard instead of teeth: but the stone that is generated in her head is most valuable, being Soveraign (as some report) against choler adust, stone-cholick and dysentery; so it be beat small, infused in Wine, and drunk fasting: the body of this fish is three yards long, and one yard broad, thick skin'd, without scales, narrow towards the tail which is nervous, slow in swimming wanting fins; in place whereof she is aided with two paps, which are not only suckles, but serve for stilts to creep a shoar upon when she grazes, where she sleeps long delighted to suck the cool air, unable (contrary to other watery inhabitants) to be half an hour under water: a docible fish and apt to be made tame, famoused (like Lizards) for their love to man, whose face they delight to look upon and in weakness have refreshed them; though most unhappy to our Captain *Andrew Evans*, who striking one at the *Moritius* with his harping-iron, and leaping into the Sea to make short work with his Steletto, was so crusht by the *Mannatee* who circled him that he dyed shortly after, as in our description of Saint *Helena* where we intombed him, will in due place be remembred.

The Carvel. The Carvel is a Sea-fome, floating upon the surface of the Ocean, of a globous form, like so many lines throwing abroad her strings, which she can spread at pleasure, angling for smal Fishes, which by that artifice she captivates: a Sea-spider she may properly be called, for when she finds her Web too weak she blows an infectious breath, and seems armed with such a sting, as if she had borrowed it from the Scorpion. *Septem-*

September 11. we rode in 25 fathoms, the enſuing morn wafting nearer ſhore we dropt it again in 17, and ſo came to an Anchor at the Weſt-ſide of *Mohelia*, a Bow-ſhot from a ſmall Village of Straw unworthy the notice, though by the Inhabitants called *Meriangwy*; governed by a *Sha-bander*, *Alicuſary* by name, a black big-bon'd Man, a Mahometan by profeſſion, ſly and crafty in bartring his Victuals and Fruit for Commodities.



MOHELIA elevates the Pole Antartick 12 degrees 15 minutes; has longitude from the Meridian of the Cape of *good Hope* 24 deg. variation of the Compaſs 16 deg. 20 min. and is about 60 miles in circuit: the Maritim parts of the Iſle riſe gently, the inland parts mount high and appear woody. A little Village here and there we ſaw ſcattered; the Houſes are of Reeds and Straw, ſuch as are made in Infant Plantations and fitted to ſuch a torrid climate. *Moella* ſome pronounce this Iſle, *Molala* others, and *Mal-Ilha* or *Bad-Iſle*, as a Countryman of ours fancied; an incongruity, that from a *Spaniſh* reſemblance ſo ſweet a place ſhould be diſparaged.

From *Madagaſcar Mohelia* is removed about 50 leagues towards the South Eaſt, from *Quiloa* in the *Africk* continent under 10 degrees, 60. from *Cumro*, *S. E.* 14 leagues, and 10 *E.* and by *S.* from *Johanna*; the Inhabitants are a mixture of Mahometans and Gentiles, to whom the Sun is a principal Deity; the Sun (ſaith *Solomon*, *Eccl.* 11.7.) is a pleaſant thing to behold, but not to worſhip. Howbeit the *Portugal* has of late preacht Chriſt here, but have few Proſelytes; ſome fragments of their Language I took ſo well as I could from their own Idiom. A King is *Sultan*, Bracelets *Arembo*, a Hen *Coquo*, an Oxe *Gumbey*, Coco-nuts *Sejavoye*, Plantains *Figo*, a Goat *Buze*, an Orange *Tudah*, a Lemon *Demon*, Water *Mage*, Paper *Cartaſſa*, a Needle *Sinzano*, &c. a miſh-maſh of *Arabick* and *Portuguiſe*.

The People are perfect black, the Sun drawing the Blood to the outward parts, whereas we obſerve the extream heat of Fire makes pale only by licking the Spirits up; notwithſtanding the Negros may aptly be reputed ſanguine and ruddy, if ſo be their jetty skins would but ſuffer the diſcovery. To our Eyes we may, with the *Spaniard*, ſay, *Son todos mos Negros*, *como Cueros*, they are all as black as Ravens. This extream blackneſs ſome ſay proceeds not ſo much from the ſoil or heat of the Sun, as it does from the Seed extracted from accurſed *Cham*, which ſome fondly imagin to be black; others aſcribe the cauſe to external heat and internal cold, his concomitant; for by how much heat any receives externally from the ardency of the Sun, his internal heat is proportionably abated, the Sun attracting that heat and moiſture makes him inwardly cold and dry, both colour and complexion uſually proceeding out of the variety of heat and cold; but whether any of theſe be the efficient cauſe of their blackneſs, and how properly to be argued from the phiſiognomy, accidents of the body, and different operations and temperature of ſeveral climes, is more fit for Naturaliſts in their ſpeculations to determine, than a Traveller, who only relates his obſervations. To return, Theſe *Mohelians* have big Lips, flat Noſes, ſharp Chins, large Limbs, and in mode affecting *Adam*'s garb, for a few Plantain-leaves circling their Waſtes, vails their modeſt parts; nevertheleſs they are cut and pinkt in ſeveral works upon their duretto Skins, Face, Arms, and Thighs, ſtriving to exceed each other in variety. Now this difference from us in colour and garb was to either, a deformity; our habit and white complexion being as ſtrange and unpleaſant to theſe Negros, as their blackneſs was to us. In every colour, that being only fair, that pleaſes. The *Meccan* zealiſts have here a few poor Moſques, and of courſe materials, no better than Straw and Bambo's without, but matted neatly within, admitting no entrance with Shoos on. Some of the Natives are doubtleſs magical, and this reaſon I give for it; Another Gentleman and my ſelf one evening ſitting under a Tree to avoid a ſtorm (for at that time it thundred and rained exceſſively) a *Negro* ſtood by us trembling, whom we could ſee now and then lift up his Hands and Eyes, muttering his black Art as we apprehended, to ſome Hobgoblin; but (when we leaſt ſuſpected) skipt out, and as in a lymphatick

A Mohelian.



rapture unſheath'd a long skean or knife which he brandiſht about his head ſeven or eight times, and after as many muttering ſpells put it up again; then kiſſed the earth three times; which done he roſe, and upon a ſudden the Skie cleared and no more noiſe affrighted us.

Two Kings of late commanded theſe People, *Phancomal* and *Synal-beg* by name; the one a Native, the other an Arabian; both made great by their wives, the daughters of *Sultan Sheriph Booboocharee* and *Nanna-galla* who were alive about 20. years ſince. The two Kings (envious of one anothers greatneſs) live at defiance, the poor Savages paying dearly for their ambition; and the ſiſters (whom Nature has united) burn nevertheleſs in envy againſt each other and exaſperate their husbands, ſo as 'tis thought one of them will down the ſtream ere long, ſeeing the proverb holds that

Non bene cum ſociis
Regna Venuſque manent.

Love and Scepters ill agree,
To admit Society.

And albeit we had at Sea when we were becalm'd extream heats, yet here the weather was pretty temperate. Now by the long lives the people have in the torrid Zone and excellency of their fruits which both for largeneſs and goodneſs ſurpaſs thoſe we taſte in *Spain* or other warm parts of *Europe*, that Opinion of the Ancient Philoſophers, that to live within this Zone was not to be endured, is exploded. For they conſidered not how much the heat is abated in regard that within the torrid Zone the days and nights are for the greateſt part of the year almoſt equal, ſo as the coolneſs of the night aſſwages the heat of the day; the Mountains in thoſe parts alſo being very high are in many places covered with Snow, which refrigerates the earth; and the neighbouring Ocean (being like other waters of a cold temper) qualifies the Air; the breezes likewiſe and ſet winds and rains which ſeldom fail at ſome time every day (eſpecially when the Sun is in or near its vertical point) abates the heat, as doth the rarity of the air, which in the torrid Zone admits not of ſo many degrees of heat, as where the air is thick and groſs, as we could perceive it is in the temperate Zone, ſuch times eſpecially as the Sun approaches

proaches either Tropique; all which put together may ſufficiently evince, that it is not only habitable, but the lands within that torrid Zone be healthy and (by reaſon of the excellency of moſt ſorts of Fruit) very delicious.

Tabaco is here in plenty and good account, not ſtrong nor rowl'd but weak and leafie; ſuckt out of long Canes called hubble-bubbles; Sneezing-powder alſo is not more frequent with the Iriſh or Spaniard than Arec (by Arabs and Indians called *Tauffet* and *Suparee*) is with theſe Savages: Arecca (reſembling the Nutmeg, the Tree the Toddy) is not uſed alone, for they uſually add to it Betele a kind of baſtard pepper, (which like Ivie involves the Arec, that hath neither flower nor juyce) and burnt Oyſter-ſhells, whereby it becoms a chalky ſubſtance; found good in the operative property, for it diſcolours their white teeth to a pure crimſon; perfumes the breath, kills worms, intoxicates the brain, dries rheums, helps nature, and begets an appetite. I am no Phyſician, therefore if I erre, blame the interpreter. The Iſle accommodated us with many uſeful things, as Buffols, Goats, Turtles, Hens, huge Batts, Camelions, Rice, Peaſe, Cuſcus, Honey; and the Sea with Breams, Cavalloes, Oyſters, Mother of Pearl, and good Pearl too 'tis probable if dived for: we had alſo Toddy, Cocos, Plantains, Orenges, Lemons, Lymes, Pomcitrons, Ananas, Cowcumbers, Sugar-canes and Tamarind, a red Indian Date; an iſle ſo verdant all the year long, (for few days but a gentle breeze or ſhower of rain bedew the Earth, and lenifie the flaming Sun) as it is attired in *Flora's* Summer livery, yea conſtantly roabed with Natures beſt Arras; and ſilver purling ſtreams makes it ſo pleaſant as we may parallel it with that proud Paradiſe of *Alcinoe* Poets have ſo liberally commended, this having *Campos ubi ſol totumque per annum Durat aprica dies*, &c. *Tabaco.* *Arecca.* *Betele.*

Of fruits we will ſelect but three, yet ſuch as may merit your acceptance.

The Plantain (for taſt and odour ſecond to none) is a fruit ſo good and vailed with ſo broad a leaf that *Goropius* perſwades us *Adam* offended in eating it, and with the leaves made his tranſgreſſion manifeſt; being the ſame ſort were by the diſcoverers brought *Moſes* out of *Canaan* ſays he, but that they were Grapes we are aſſured in *Numb.* 13. 23. by the Arabians it is called *Muſa-mawm*, and *Pican* by the Indians: they hang in cluſters like beans upon a branch or ſtalk, their ſhape is long and round, not unlike a ſauſage; if they peel off the rind, the fruit appears of a gold yellow and is reliſht like a *Windſor* Pear, ſo delicious that it melts in ones Mouth leaving a delightful guſt, 'tis good for urine but bad for fluxes (meeting with crude ſtomachs) and if too liberally eaten diſpoſes to dyſenteries. *The Plantain fruit.*

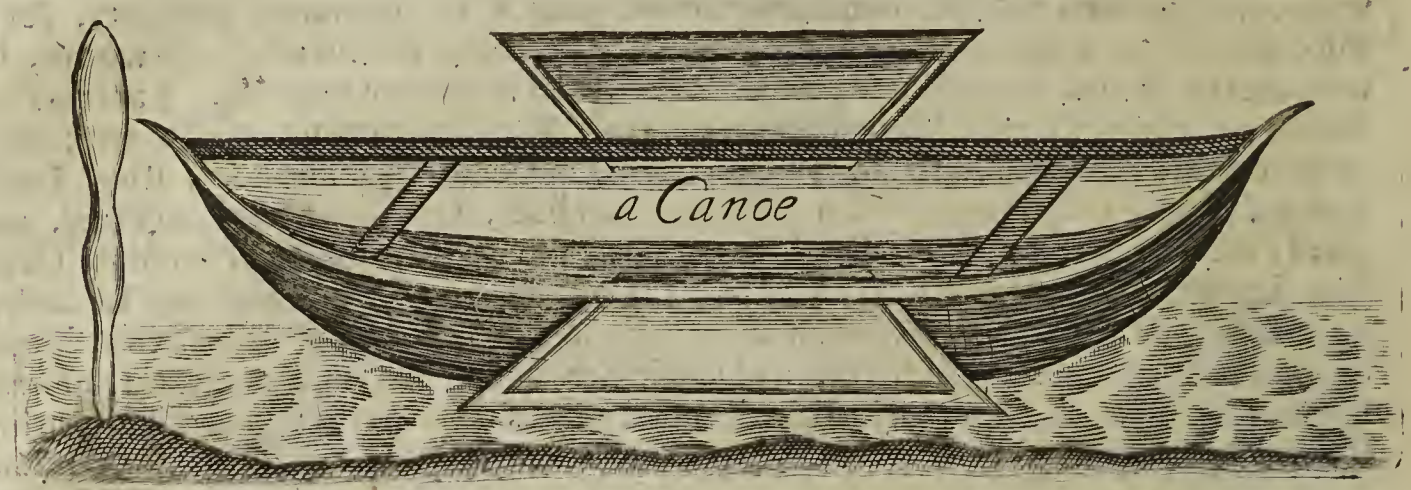
The Coco (another excellent fruit) is covered with a thick rind; equal in bigneſs to a Cabbage; ſome reſemble the ſhell to the skull of a man, or rather a Deaths Head; like eyes, noſe and mouth, being eaſily diſcerned; *intus vita!* within we find better than the out-ſide promiſed; yielding a quart of Ambroſie, coloured like new white Wine, but far more aromatick taſted; the meat or kernel like other nuts cleaves to the ſhell and is not eaſily parted; the pith or meat is above an Inch thick, and better reliſht than our Philberts, enough to ſatiate the appetite of two reaſonable men. It has other excellencies: The Tree (which is ſtraight and lofty, not branching ſave at the very top, where it ſpreads in a beautifying plume or palm rather, the Nuts like pendants adorning them) is good for timber, and of which they make Canooes, Maſts and Anchors; the rind is dreſt like flax, and ſerves for Sails, Mattreſſes, Cables and Linnen; the ſhell for furniture; the meat for victual: the leaves for tents or thatching; rare bleſſings! take them contracted in that excellent Poem of my Coſen *Herbert* late *Cambridge Orator:*

——— ——— ——— *The Indian Nut alone*
Is cloathing, meat and trencher, drink and can,
Boat, Cable, Sail, Maſt, Needle, all in one.

The Toddy Tree is not unlike the Date or Palm, the Wine or Toddy is got by wounding or piercing the tree, and putting a Jar or Pitcher under, ſo as the liquor may diſtil into it; at the very top it has a pulpe which boil'd eats like a Colli-flower, but being cropt the tree dies, the ſoul or life conſiſting in it; theſe (as the Dates) thrive not except at ſome certain time the flowring male and female be united, at leaſt have growth near to each other, natural inſtinct hath ſuch a ſympathy or force over both ſenſitive and vegetive to effect their kind. Toddy for colour reſembles Whey, but taſts like Rheniſh; at firſt draught it is uncouth, but every draught taſts better than other; a little makes men merry, much inebriates: in the morning it is found laxative; in the evening coſtive; at midnight dangerous. Of this, as of the Coco, *Herodotus* and *Toddy.*

Pliny

Pliny give this Eulogy, *Ex quibus, panem, mel, vinum, acetum & veſtitum conficiunt.* To conclude, theſe are bought with little charge, thirty Orenges or Lemons the Blacks exchange for a ſheet of Paper; for two ſheets ten Coco-nuts; an Oxe for a piece of eight; a Goat for ſix-pence. Ships they have none, nor Boats, but Canooes hewed out of one ſtump, yet capable to receive three Men; and if they ſink, their ſwimming helps them; and though of little uſe with us, yet for rarity ſake accept what by this draught may better be apprehended.



The 15. of *September* we bad farewel to *Mohelia,* by benefit of a fair gale that fill'd all our ſails, plowing up the yielding Ocean. The long billows made us dance apace, yet without dread; ſeeing the Marines made ſo good uſe of this advantage, as in four days more by obſervation we found our ſelves but four degrees from the Æquinoctial. I may not forget, how that this Night being the 19. of *Sept.* the Ocean (for about ten leagues ſpace) through which we ſailed was white as Snow, contrary to the uſual colour which reſembled a ſerene or azure firmament. This (as one obſerves) is *inter aquarum miracula commemorandi dignum.* But how this came to paſs I enquired of the Maſter of the Ship, but little to ſatisfaction; for all he could ſay for ſolution, was, that in this latitude others ſailing upon that point of the Compaſs had obſerved the like; what other cauſe there was they could not tell, ſeeing the Sea was exceeding deep and ſmooth, and no diſturbance by wind to curl the waves, or to make it frothy. That Sea-water when it reſts is black, white when it moves, becauſe when the beams of light paſs not ſtreight 'tis dark, but when ſmooth paſs ſtreight, ſeeing ſplendor hath a degree of whiteneſs, the Lord *Verulam* tells us. Howbeit this whiteneſs may rather happen through a ſubtile intermixture of Air with Water; ſeeing that two diaphanous Bodies intermixt, their optique portions in a ſimple order equally placed do conſtitute whiteneſs; for proof whereof, ſome Examples we have; the water near *Glauca* in *Miſæna* is reported to be white; in *Idumæa* alſo is a Fountain that at ſome time of the year is white. Alſo *Gaſper Balbi* the *Venetian* ſailing through the *Perſian Gulph,* reports, that betwixt *Ormus* and *Diu* he found the Sea milk-white, which we did not. *Andreas Corſalius* informs, that in ſome part of the *Eaſt Indian* Ocean the water for 100 leagues is white. *Peter Martyr* affirms the like concerning the *Weſt Indian* Seas. Now Seas there are, I acknowledge, which have their names from divers colours, as *Mare Rubrum* the Red-ſea, the name rather than colour giving the denomination; *Mare Nigrum* or Black, ſo the *Euxin*; *Mare Album* or White-ſea, ſo the *Archipelago* is called; the Ocean is *Ceruleum* or Blew; Yellow *Eridanus*; the colour is Green in the narrow Seas; but *Virgil* tells us of a *Mare Purpureum,* for ſo he terms the *Adriatique, l.* 4. *Georg.* which is rareſt. But concerning this White-ſea, Capt. *Saris* gives a pretty conjecture; Sailing between *Madagaſcar* and *Zeyloon* (at or Near this place) in a dark night ſuddenly there happened a gleam of light, ſo bright that he could eaſily read by it. Amazed he was at this alteration; but at length perceived it was occaſioned by a number of Fiſh, whoſe gliſtering ſhells made that artificial light in the night, and gave the Sea a white repercuſſion: this was accidental: now ſeeing theſe watry Citizens are ſeldome reſident long in any one place, it may well be preſumed that the diſcolouring of the water upon this occaſion will hardly appear ſo in that degree to other Paſſengers, unleſs they ſhould incounter the like accident: or why do not the like gleams happen elſewhere conſidering their motion? But ſeeing 'tis found that about this very Latitude and place the Sea is conſtant to this whiteneſs, it cannot be referred to that cauſe; but as it is occult, I leave the further ſcrutiny to ſuch as are curious in Natures ſecrets.

Having

Having a fair gale ſtill, next day we made the Sun our Zenith; in which latitude and poſition we coaſted along that rich and famous part of South *Afrique*, now called *Soffala*; part of *Ægiſymba* of old, where the *Portugal* has a conſiderable Caſtle and Fort that ſufficiently awes the Negros; and with good reaſon, ſeeing that Land has ſtore of Gold: From whence *Vertomannus*, *Volaterranus*, and from them *Ortelius* labour to perſwade the World how that this was *Ophir*; yea, *David Kimchi* a learned *Rabbi*, albeit he name not *Soffala*, nevertheleſs he places *Ophir* in South *Afrique*; to oppoſe whom, I bring *Joſephus*, as well read as himſelf, who is of opinion that *Ophir* was part of the *Eaſt-Indies*, of which judgment are Saint *Hierome*, *Phil. Jud. Agricola*, and many more; and theirs is beſt as I ſuppoſe; for if *Soffala* were the place, it being ſo near a Neighbour to *Ezionghebor* the Port in *Edom* where *Solomon*'s Ophirian-fleet uſed to ride, we can ſee no reaſon, notwithſtanding the uſe of the Compaſs was not then known, why they ſhould make it a three years Voyage, our Ships with a fair wind uſually reaching it within one month, which if they ſhould be bound to tide within ken of Land all the way, little longer time would compaſs it. Nor are there Peacocks and ſuch other rarities there as be mentioned in the *Paralip*. Moreover, albeit there were two *Havilaes* in Scripture, the one Grandſon of *Cham*, the other a deſcendant from *Sem*; yet was there but one *Ophir*, who with *Havila* (*Joctans* Son) all Authors do agree planted themſelves in the *Eaſt-Indies* ſoon after the confuſion of *Babel*; which place from its diſtance and greateſt plenty of Gold there had, beſt excuſes ſo long a Voyage. Neighbouring that is *Mombaſſa* a ſmall Iſle under 3 deg. 50 min. South, ſubdued alſo to the Crown of *Portugal* by *Almeyda* in the year of our Lord 1505. to which joins *Magadoxo*, which has 3 deg. and to it *Zanzibar*, *Pata*, and *Brava*, places very hot ſometimes in regard the Æquinoctial cuts them; the ſhore thence tends towards *Barnagaſſo*, a Port once under the great *Neguz*, who till of late held all that long tract of Land in ſubjection which runs from *Cape Guardeſu* to *Suachem*.

That all thoſe Maritim Countries which verge upon the Ocean have been (eſpecially ſince *Vaſco de Gama's* time, which was *Anno* 1400.) diſcovered and traded to, both along the Weſt and South ſides of *Afrique*, is unqueſtionable; but the Mediterranean parts are not under that capacity. *Ptol.* as accurate in Geography as any of the Ancients, was totally ignorant of the utmoſt extent of *Afrique* to the South, beyond the *Garamants*; ſo as he draws his *Terra firma* only to 10 degrees South from the Æquator; unable to penetrate ſo far Southward as his own Country River *Nilus* ſprings: albeit, ſuppoſititiouſly he derives it from the *Lunæ montes* under 15 degrees South, which has paſt for currant with ſucceeding Ages. But that any have Valleys anſwerable to their heighth, for the heighth of theſe Mountains of the Moon, *Sphærum Lunæ fere attingunt*, ſaith *Olympiodorus*; or that the depth of the Valleys ſhould keep proportion is not eaſily credited, yet are they ſaid to be *tam immenſæ profunditatis ut illic Centrum Terræ videatur*; or that any hitherto ever ſaw thoſe Mountains of the Moon, or *Zembre*, or *Zayre*, ſuppoſed to be a Lake in circuit equal to *Palus Mæotis*, I have not yet met with: albeit, enough have taken it for granted, that ſuch there are; but with the ſame *hiſtorica fides*, we believe the imaginary lines and ſigns in the Globe Cœleſtial. But to come nearer to our ſtation; under little more certainty do I reckon thoſe formal deſcriptions of the Territories of this ſuppoſed mighty potentate *Preſter John*, concerning whom the Romiſh emiſſaries have ſpoken liberally; and though I am as free as any to allow them their due reward for the infinite toil and hazard they have undergone *ſub ſpecie fidei propagandæ* (as in ſtory they give abundant teſtimony, both in *Afrique* and *Aſia* the great) nevertheleſs, I dare not ſay 'tis *pia fraude*; but, both by what I have obſerved and learnt, find that they have aſſum'd too great a liberty in blazoning the ſucceſs of their labours, and withal of invention: but leaving every one to his own credulity, I ſhall only (but with ſubmiſſion) give my preſent apprehenſion of this Abaſſin Emperor, who like himſelf is too much veiled and obſcured; for, notwithſtanding that he is exhibited to the World under ſeveral appellations, as *Preſter John* (that being their uſual Name, ſince they deſerted the other of *Philip*) he is call'd *Aſicl' Abaſſi* by the *Moors*, of his own People *Acegue* and *Neguz*; and for power ſuppos'd not inferior to the greateſt Princes of the World, able *Decies centum millia hominum ad bellum inſtruere*, ſaith *Maginus*; and of ſuch wealth as appears by offering the *Portugal* a million of Gold to aid him againſt his Adverſaries: and for extent of Dominion, Northward ſtretching as far as *Nubia*, and the confines of *Ægypt*; Eaſtward to the *Red-ſea* and the *Barbarique Gulph*, as far as *Ajaman* and *Dangali*, Kingdoms within the *Æthiopia exterior*; Southward to the *Lunæ* Mounts, and Weſt as far as *Nilus Niger* (the two greateſt Rivers in *Afrique*) and *Manicongo*; ſo as his Empire conſiſting of ſeventy Kingdoms tributary and ſubordinate, in a ſort extends to either Tropique,

Tropique, divided by the Æquinoctial, under or near which is *Amara* his chief Fort, and comprehended totally within the burning Zone: that vaſt tract or ſcope of land commonly comprizing thoſe parts which *Ptol.* and other ancient Coſmographers termed *Æthiopia ſub Ægypto*, the *Troglodita* and *Cinnamomifera*, regions now known by the Name of *Caffaria*, *Goyame*, *Bagamidra*, *Tigremahon*, *Barnagaſſo*, &c. and himſelf ſaid to deſcend from *Maqueda* the *Sabæan* Queen that gave *Solomon* an affectionate viſit, which made her People Jewiſh Proſelytes; after converted unto Chriſt by *Candace's* Eunuch, or by Saint *Thomas* the Apoſtle of the Orient; which profeſſion they have ever ſince continued: but in what Age tranſplanted from *Arabia* to *Africk*, uncertainly ſtoried. I muſt nevertheleſs adhere to my former ſcruple, as to the deſcription we have of thoſe ſeveral Kingdoms and Provinces uſually attributed to him in his Titles: Not that I deny there is ſuch a Chriſtian Prince in that part of *Afrique* (albeit the Epithete we give, more probably belongs to another Neſtorian Prince of *Tenduc*, part of *Cathaia* or *Scythia extra Imaum*) but have ſome doubt (*& qui dubitat neganti eſt proximus*) of the conſiderableneſs of his power as well as of the deſcription made by Frier *Alvarez*, who *Anno* 1520. having buried his Comrade *Galvano* at *Cumrho*, travelled to moſt parts of this Empire; a ſtory ſo well credited by *Ramuſius* as induced him to illuſtrate his relation with Cuts in Braſs: For, were he a Prince of that force and extent of Dominion as I have above mentioned, is it probable he would ſuffer himſelf to be ſhut up and confin'd to the moſt ſcorching and unpleaſant parts of *Afrique?* where the greateſt part is rowling ſands, which permit no foundation of Towns nor long ſtations; howbeit his vagrant courſe of life, and inhabiting in Tents after the old *Numidian* manner will partly excuſe that; but to be pen'd in without any intercourſe with the *Red-ſea* or *Ægiſimban* Ocean, which would render him a more puiſſant Prince, give him the advantage of Trade and acceſs to his Country, and better aſſociate him with Chriſtian Kings and States, make his ſuppoſed greatneſs very dubious; for if what we read be true, that of late years the naked unwarlique Savages (whom the *Portugals* make little account of) have totally forced him from the Ports and Commands he had upon the *Ægiſimban* coaſts in *Æthiopia inferior*, from the Kingdom of *Adell* which ſtretches to Cape *Guardafu*



fo. 34

(*Aromata*

(*Aromata* in *Ptol.*)in which the City *Zeyla* ſtands near unto that Bay called *Sinus Avalites*,as we find expreſſed in *Ptol.* 4. Table of *Afrique*; from *Magadoxo*, *Mombazza*, and places near *Mozambique*, which doubtleſs were of greateſt value to him, both in reference to the Sea, and Gold thoſe parts afford abundantly; but alſo *Sultan Solyman* the Turkiſh Emperor *Anno* 1558. expelled him out of *Ercocco* and *Suachen*, the only Ports he had upon the Red-ſea; and the King of *Dallaqua*, the like from what other Territories he had which gave him any paſſage thither; we may well queſtion his power and extent of Empire, and give it equal credit we do the Library the *European* Friers found in the Caſtle of *Amara*, where among the reſt were ſome Manuſcripts of *Enoch* and *Livy*. But I have ſaid perhaps too much of this *Abaſſin*, a Name either given him in relation to his pontifical habit, for the Hebr. and *Vox Perſica* ſignifie Father, or flowing from *Abrech*, with which Title and Ceremony *Joſeph* was honoured amongſt the *Ægyptians*; or otherwiſe taken from the principal River of the Country *Abas*, *Aſtabas* of old, ſpringing from the Lake *Barenna*; albeit, ſome derive it from a Coptique word, which ſignifies a ſcattered Generation. Aſſuredly under no leſs (if not greater) ignorance are we of all that great ſpace of ground which lies betwixt the ſuppoſed Southermoſt part of *Preſter Johns* Country and the Cape of *good Hope*, which is not at all diſcovered, partly by reaſon of the great and uninhabited Deſarts thoſe parts without doubt afford, exceſſive heat and other diſtemperature of weather when the Sun approaches the Æquinoctial, penury of the Soil, rowling Sands, noiſome Serpents, and wild Beaſts of all ſorts; but principally the truculent and perfidious diſpoſition of the Inhabitants rendring the Enterprize (any conſiderable diſtance from the ſhore) ſcarce poſſible; ſo that 'tis no wonder, if as to the true knowledge of thoſe ſavage parts we reſt ſtill under an invincible ignorance; which would not be, had thoſe *Abaſſin* Chriſtians, who are reported to be an ingenious and civil People, that voicinage with the *Lunæ Montes*, *Zembræ*, &c. is commonly credited. Nay more, I may ſay the like concerning much of that part of the World which had Neighbourhood with the firſt Seminary after that univerſal Deluge wherein *Noah* was preſerved, we now call *Scythia extra Imaum*; for albeit 'tis true that *Vertomannus*, *Plancarpio*, and his fellow Monk *M. Paulus Venetus*, and ſome others, have preſum'd to give us a plenary manifeſtation of *Serica regio*, the mighty City *Cambalu*, *i. e.* the great *Chams* place of reſidence, and other parts of *Cathaja* far beyond the deſarts of *Lop* and Mount *Belgian*, of which *Haython* the *Georgian* ſpeaks by hear-ſay, and of the extream parts of *Tartaria*, toward that which from *Pliny* we call *Tabyn* and the *Strait* of *Anian*, where near unto *Arſaret* and *Argon*, ſome pretend to find the tranſplanted Tribes of *Dan* and *Nepththali* (the rather for that the name is found mentioned in the 1 *Eſdras* 13. 40. albeit moſt take *Ararat* to be ſignified by it) and thence deduce their *Gog* and *Magog*, *Ung* and *Mongul*; I much ſuſpect the truth of thoſe peregrinations and relations; but rather as our *Mandevile*, thoſe aforenamed had fame only for their authority, *Quæ multoties dicendo mendacia ſeſe delectat*. And concerning *Eſſedon*, a great City diſcovered by *Pius* 2. in 42 degrees Eaſt from the *Emodian* and *Auxatian*, and abutting upon the *Aſmerians* (*Aſmeer* we find in *Induſtan*) they are but *Ideas*; and ſeeing *Ptol.* (notwithſtanding his utmoſt ſcrutiny) acknowledges that *Scythia extra Imaum*, both to the North and Eaſt *habet Terras incognitas*, give me leave to ſay that we remain ſtill under the ſame ignorance; for albeit a great *Cham* we find mentioned in the Life of *Tamberlain*, and elſewhere; without oppoſing that there is a principal *Hoord*, of which *Cingis Cham* predeceſſor to *Tamberlang* had the Title (albeit *Cham*, which we ſhould pronounce *Chan* or *Kawn* in our Dialect, is the ſame that Count is with us, and prefixed uſually to Perſons of Honour in *Perſia*, *Induſtan* and *Tartary*; as with us *Count Mansfield*, *Count Harcourt*, &c.) that he is ſuch as *M. Paul. Venetus* deſcribes, amongſt other Epithetes being ſtiled the Shadow of Spirits, Monarch of the whole World, and Son of the immortal God, an Hiſtorical Faith will not eaſily imbrace ſuch a Tradition. For, as parching heat, *&c.* in the one, ſo in the other the intolerable cold, continual ſnows, barbarity of a vagrant and fierce People, as to the real diſcovery of thoſe parts gives equal diſcouragement; yet as counterfeit as they be, we muſt accept of them until we can make a better diſcovery; but fearing I have made too great a digreſſion, I proceed. All this while, having propitious winds, upon the 23. day the ſecond time we croſt the Æquinoctial, once more bidding farewel to the Antartique conſtellations, ſome of which we took ſpecial notice of towards the Pole; the *Croſiers* 4 Stars of the ſecond magnitude in form of a Croſs, diſtant from the South Pole 17 deg. 20 min. *Noah*'s Dove, *Polophylax*, within 3 degrees of the Pole, and others, amongſt which *Magellane*'s Cloud, a conſtellation of ſeveral ſmall Stars, not ſo lucid as thoſe be of the fifth magnitude; yet being a condenſe part of the aereal Region they diſcolour the Skie, as the *Galactæa* doth which

we call the Milky-way, and is the only visible Circle in the Heavens, *Densa stellarum turba Manilius* calls them, a Troop of invisible Stars, and yet the splendor beaming from them is discernable; and here under the Æquinoctial the two Bears which were depresst reappeared in our hemisphere; for there at one time we saw both Poles, so as I think *Linschoten* errs, in saying he saw the Southern Pole Star when he was at *Goa*, which elevates the North Pole 15 degrees.

Under 8 degrees the wind (weary it seems of its constancy) Veer'd into the East North East, so as the *Monzoon* became adverse to us upon that Course, for we could come no nearer than South East, at which time many of our Ships Company died of Calentures, Seafeavers, Fluxes, Scurvy, Aches, and such other Distempers as usually attend Seamen in those fiery Climats.

Nevertheless this mortality was not more to be imputed to the extremity of the heat (albeit thereby our Bisquet, Meat, and Water became putrid and so stinking, that save necessity inforced it would not have been tolerable, which as the Zone became more temperate, Beef, Pork and Water recovered their sweetness) than indeed might be to their intemperate eating, and overcharging their stomachs with fresh Meat got at *Mohelia*, which was crude, little salted, and rudely dresst; as also by quassing *Toddy* too exörbitantly, a liquor though wholesome enough if moderately drunk, yet excess dispoſes the Body to dangerous Fluxes. So as our Admiral out of his Ship threw five and thirty dead Men over-board, the *Hopewell* eleven, the *Star* five; every Ship lost some; too many, if God had otherwise pleased. This was aggravated by the death of *Harvey Keynell* an expert and ingenious Seaman, Masters-mate in the *Star*. Captain *Goodall* died then also, one whose disposition was so civil and obliging, that indeed his name and nature were harmonious. Their Bodies being committed to the Ocean (a spacious Grave) a Volly of small shot and two and twenty great Guns from our Ship proclaim'd their farewel to the watry Citizens, inviting them to safe-guard such a Treasure; Heaven it self also seeming to bear a part in that threnody; at that very instant distilling so abundantly, that to the best of my remembrance I never saw a sadder and suddainer shower of Rain than that was, or of less continuance, which indeed made me take the greater notice of it. By this failer the Master of our Ship had a remove into the Vice-Admiral, and into the Rere-Admiral Captain *Malim* was translated from the *Hopewell*, who lived but few days to joy his advancement, a Person so civil in his nature, so careful in his charge, so expert in his vocation, and so valiant in fight (as well witnesses that memorable conflict he maintained against the *Turk* in the *Levant*, which honours him to posterity) that in his behalf I may properly attribute that out of the Prince of Poets,

Facta Ducis vivunt, operosaque gloria rerum
Hæc manet. ——————

——————*The Heroick deeds of all*
Brave Men, are written in Fames glorious Roll.

The wind here added to our affliction, for growing high and contrary to our course, the waves broke boisterously too often upon our broad-sides, but being close hall'd, were patient in all those Checks; so as though the Ships cut their way slowly they passed securely; and at length passing by the Cape called *Babmandell*, brought us near the Isle *Socotora* into the *Ostium* of the Red-sea; where let us repose a while, till the wind be more favourable. *Socotora* is an Isle well known to former Ages; to some by the name of *Dioscorida*, of *Succaba* to others, and as others some conjecture that same Isle *Pliny* in his 6. *lib. Nat. Hist.* calls *Topazo*, deriving its name from the plenty of those precious stones found there; like as the neighbouring Isle *Saphyrina*, upon the like occasion: the *Turks* call it *Catuchomor*; the *Persians*, *Cabar*; by the *Spaniard* 'tis called *Acebar*; and by others *Aceur*. It elevates the Artique Pole 13 degrees, is near 15 leagues long and 10 broad, and about an hundred of our miles about; and though in its position seems nearer neighbouring to *Afrique* than *Asia*, yet is challenged, and accordingly reputed an Appendix to *Ajaman* or *Arabia* the happy. It affords sufficient for supply of the Inhabitants, as Corn, Fruit, and Cattle; and for Olives, Cocos, Dates, Pistachoes, Orenges, Lemons, Pomgranates, Pomcitrons, Melons, Sugar-canes, and like Fruit; as also Aloes which it hath with an emphasis, as call'd in *Spain*, *Semper-vivum & sanguis Draconum*, a small Tree which being cut, sweats out the red Gum it has to spare for strangers; Civet Cats also, which inrich the owners, though sold at easie prices. The Inhabitants are a mixture of Christians and Mahometans, their complexions black, the Sun twice every year darting his fiery Rays perpendicularly amongst them, and then no place is hotter in the World; their natures be reasonably civil. 2000. years ago the *Greeks* planted

planted this place, if *Geograph. Nub.* say true, for he reports (by what authority I know not) that *Alexander* the Great returning by Sea from *Indus* made this his way to *Babylon*, and being here met by *Aristotle*, according to his Masters advice planted a Colony of Greeks there; who afterwards, some say by the preaching of Saint *Thomas* the Apostle of the Orient, others say *Bartholomew*, and some the *Æthiopian Eunuch* mentioned in the 8. and 27. of the *Acts of the Apostles*, the third year after our Saviours death, were converted unto the Christian Profession; and how dubious soever the Convertor be, that they were Christians is evident in Ecclesiastick stories, albeit infected with the Errours of the *Nestorians* and *Jacobites*, which last used both Circumcision and Baptism: Their Churches express no less, being built in the form of a Cross; a Patriarch or Primas they had till of late there resident; and other Clergy whom they reverence, to whom they chearfully pay their Tythes, by whom they are instructed in the Worship of God, and how to observe both Fasts and Festivals; Elders they highly regard; humility is both commanded and commended. Second Marriages (except where Issue is wanting) they approve not of; in Baptism they use the Sign of the Cross, partake of both Sacraments; the Dead they wash, and being wound in clean Linen bury with their heads towards *Jerusalem*, *Cusum-barrec* call'd here, but express little mourning. Of late years they were subjected by *Emir-ben-said* King or rather Governour of *Fartaque*, but expulst by *D' Cugea* the *Portugal*, whose Fire-locks made the *Snakee* (so is the Prince stil'd) flye to *Caeshem*, where at a safe distance he durst hiss at the Victor; who in the first place restored the Christians their liberty both of body and conscience; and then by their help built a Castle for defence, and planted a Colony: but about five years after *Albuquerque* the Admiral sleighted it, pretending that the Merchandise of the place proved not equivalent to the Charge incumbent, which reduced the poor indefensive Natives to fresh thraldom. *John de Castro* for many days found it high water here at the Moons rising, and as the Moon ascended the tide decreast; so as it was low water when the Moon was highest, contrary to what we observe in most other places.

Aden, a Town upon the *Arabian* Continent (from whose *Cabobarra Socotora* may be seen) has 12 degrees 35 minutes North latitude, the variation is 19 degrees West; of old known by the name of *Madena*, of *Madoca* to *John de Castro*, called *Adana* by *Calistus*, *Adedi* and *Achanis* by *Eupolemus*: not unlike to be that *Eden* which is enumerated with other *Arabian* Cities in *Ezek.* 27. 23. opposite to *Azana*, first forcibly taken by *Lopez Suarius* a *Portuguise*, and after snatcht by the *Turks* out of the *Arabian* power *Anno Domini* 1458. commanded by *Solyman Bassa* and a Regiment of obscure people, who like Locusts about that time swarmed thither out of *Trepizond*. This, though it be a much frequented Road, is none of the best, for at the change it flows not above 8. foot Water, where a South-East and North-West Moon make a full Sea; from *Babmandel* (which *Ptol. lib.* 4. *cap.* 1. and *Arrian* in *Periplo* call *Diodori insula*, though I rather take *Socotora* to be it) is distant 18 leagues; from *Mocho* which some call *Moha*, others *Moscha*, 32. A Town low in its scituation and sulphureously shaded by the high and barren Mountain *Cabobarra*, whose Brazen front so scorches this miserable place, that it gives a lively character or representation of Turkish baseness; the Sea so circles there that it becomes a Chersoness, and as it were for breath thrusts its head a good way into the blushing Sea; the circuit of the Town is large enough, but sparingly built; those that are, by their outsides discovering an inward discontent of outward slavery; so as 'tis much changed since those were there who gave *Osorius* and *Munster* occasion to blaze it for a City of great commerce and magnificence: Of most note is the Castle built near the Sea to command the Road, which is strong in its scituation, but more by those many pieces of Cannon planted upon the Bulwarks, having withal a large Graft and Counterscarp, not to be entred save by a long and narrow Path; so as one would think it prepared to safeguard the whole Treasure of *Arabia*, whereas within are only store of Iron Bullets, Arms, and a Company of miserable raggamuffians who both secure the Turkish interest in that place, and extort Contribution from all that South part of *Ajaman*. Never considering that Gold exacted by tyranny, becomes less valuable than Iron; for as one observes, being wet with the just owners Tears it rusts and is accursed.

Being now in the Red-sea; by the colour it bears, the greater credit may be given to those who say the name was mistaken, for it is *verbum æquivocum*; and albeit 'tis true, that as it is called *Mare Idumeum* or the Sea of *Edom*, and *Mare Erythreum*, the *Septuagint* might warrantably translate it *Rubrum* or Red; yet 'tis likely the Sea rather took its denomination from the Country of *Edom* upon which it verges, or from King *Erythreos*, both which signifie Red: A King, whose Tomb, albeit erected at the other end

of the happy *Arabia* near *Ormus* in the Iſle *Tirnia*, *Strabo l.* 16. 2000 furlongs from *Carmania*; Son (as ſay the fictitious Greeks) to *Perſeus* and *Andromeda*; and from whoſe name this (as the *Ægean* and *Icarian*) took its denomination, yet reigned and had his longeſt reſidence here. And though with us it has but that one name (moſt memorable through that miracle the Almighty by *Moſes* expreſt in preſerving the *Iſraelites* when purſued by *Pharaoh Cenchres* who with his whole Army here periſhed) in Authors we find nevertheleſs that it has many other; for the *Hebrews* call it *Zuph* and *Saph*, the *Arabians* of old *Mare Ælaniticum* from *Ælana* now *Toro* a Port at the end of this *Gulph* diſtant from Mount *Sinai* in *Arabia* 20. leag. or *Melonis* where *David* built ſhips for the gold of *Urphe* as *Euſeb. l.* 9. *de præparat. Evang.* out of *Eupolemus* reporteth; the *Turks* call it the *Gulph* of *Meccha*, near which at *Medina*, *Mahomet* was intombed; the *Gulph* of *Arabia*, *Strabo l.* 6. *Ptol.* and *Arrian l.* 8. *vita Alex. Bohar Colzun* or rather *Kalzem* the *Æthiop.* and ſome *Zahara* and *Brachia* from ſome principal Port of old; others from the *Sea-weeds* or *Sargaſſo*'s found floating there *Mare Algoſum* and *Carectoſum*. Yet the name Red is not without ſome colour or ſhew of reaſon, ſeeing that the ſand eſpecially when the Sun begins his viſit towards the Antipodes gives a ruddy reflection; beſides, it is obſerved that from *Suachen* (a noted place upon the *Æthiopick* ſide) to *Alcozar* which is 100. leagues, the water is ſhoal, and by reaſon of the plenty of Red-coral found there ſeems to have a reddiſh tincture. But let the controverſie and uncertainty be what it will as to the colour; this is certain, that albeit the length of this Sea be near a 1000. Engliſh Miles, for no leſs is accounted from Cape *Guardefu* (a promontory now ſo called upon the *Æthiopian* ſhoar near *Dice* in *Ptol.* and to former ages known by the name of *Aromata*) to *Soez* or the *Sues* at the very bottom of the *Gulph*, by ſome thought *Arſinoe*, *Heroum Civitas* and *Danao* in *Pliny*; and 80. miles broad from Cape *Guardafu* to *Fartaque* formerly *Ziagrum*: nevertheleſs 'twixt *Aden* near *Poſſidium* in *Arabia*, and *Zeyla* upon the *Afrique* Coaſt where 'tis narroweſt, the *Fretum* (which the *Arabs* call *Albatto* and under 12. degr. 15. min.) is not above 18. Miles Engliſh: where the *Ægyptian* Monarchs of old chain'd the paſſage into the *Gulph*, as we are told by *Strabo*. But the Red-ſea in a large acceptation as ſome ſtretch it extends to the *Indian* ſhoar; whence 'tis that *Nearchus* in his ſailing from the River *Indus* to *Balfora* calls *Euphrates* and *Tigris* (that fall into the Perſian *Gulph*) by the name of Red-ſea, *Livy l.* 45. *Pliny lib.* 6. and with equal Authority to that of *Nicephorus l.* 9. *Eccl. Hiſt.* ſaying that *Adiabena regio eſt Indica ampla & celebris*, *Adiabena* being the North part of *Aſſyria*; and ſo brings it into the *Eaſt-Indies*: and with like Authority *Virgil* joyns *Garamantes & Indos*. But to return, a ſhoal and dangerous water 'tis found, except in the middle of the Channel where greateſt Veſſels in fair weather ſail boldly. Now, though heretofore upon the *Æthiopick* or *Troglodiick* ſhoar eſpecially towards the North Weſt end which properly we call *Æthiopia ſub Ægypto*, there have been ſundry Sea-towns and Ports of note and much frequented, as *Zybit*, *Sabat* in *Ptol.* *Alcozar*, *Suachen*, *Maſuæ*, *Dallaqua*, old *Phileteras* in 27. deg. *Theram* and *Zeyla*, which laſt is within the Kingdom of *Adell* near the *Sinus Avalites* which joyns to the Territory of *Abex* the originary ſeat of the *Abaſſines*; and on the oppoſite or *Arabian* Coaſt *Toro Elana* or *Eloth*, *Petra*, *Eziongeber* and others: Yet at this day *Mocha* upon the *Arabian* ſide is moſt traded to: which though I think too much South, by ſome is thought the relique of *Eziongebar*, the Port from whence *Solomons* fleet uſually ſet ſail for *Ophir*. At *Pihahiroth* of old which is betwixt *Toro* and the *Suez* is yet ſhewn the place where *Moſes* firſt entred the Red-ſea; for *Petra* under 30. degrees which the *Hebrews* call *Jachſhut* now *Arach* is the place where *Ruth* was born, branded for baſe ingratitude to their princeſs *Cleopatra*, by ſetting Fire upon thoſe Veſſels ſhe had with marvellous labour hailed to the *Suez* from the *Nilus* over that *Iſthmus* of land which divides *Aſia* from *Afrique* about 300 furlongs, deſigning her flight with *M. Anthony* through the Red-ſea to ſome remote part of *India* after that overthrow. *Auguſtus Cæſar* gave them at the battle of *Actium* or *Naupactum* near the *Gulph* of *Lepanto*. From *Suez* (which is in 29. deg. 40. min.) to the *Nile* is not more than 25. leagues, and from *Grand Cairo* to *Toro* by land is about five days eaſie travail; but from *Peluſium* or *Damiata* upon *Nilus* to *Suez*, which I ſuppoſe *de Caſtro* miſtakes *Strabo l.* 17. to make it 900. furlongs (albeit without doubt the place where ſeveral attempts have been made to cut ſuch a Sluice or Channel as ſhould give Ships a navigable and free paſſage from the *Mediterranean* thither, which 'twas thought might have been effected) the *Iſthmus* exceeds not 80. miles the Country being flat and fit for cutting; but where God ſets the *terminus* (for 'tis he that laid the Foundations of the Earth, gives the Sea its bounds, and weighs the Earth as in a Ballance) we ſee the power and wit of man may not contradict or alter; ſo as in vain *Seſoſtris* firſt, after him *Darius*, and then ſome of the

Ptolomies

Ptolomies endeavoured to make thoſe Seas communicable, albeit the laſt in greateſt part effected it by a ſluice of 100. foot broad, and 30. deep; but diſcouraged when he perceived ſtrange diſeaſes ſweep moſt of the Pioneers away, hideous noiſes (if the report be true) affrighting others; but what moſt diſcouraged the proſecution was the fear they had that level Countrey of *Ægypt* might (eſpecially when Land-floods and Spring-tydes met) be overflown, and that the Salt-water of the Red-ſea would alter the ſweet taſte of the River *Nile*; ſo as upon mature deliberation it was found the moſt prudential courſe to deſiſt: And ſuch a vain attempt might have been preſidential to *Nero* in that ſucceſsleſs enterprize of tranſſecting the *Iſthmus* or ſtreight in that narrow neck of land near *Corinth* which knits the *Peninſula* of *Peloponneſus* to the main of *Greece*; to *Selenchus* alſo labouring to unite the *Black-ſea* with the *Caſpian*; to *Trajan* the like with *Tygris* and *Euphrates*; and to the *Great Turke* of late endeavouring to force *Volga* into *Tanais*. *Pliny* (who like other Hiſtorians took much upon truſt) relates how that in *Auguſtus Cæſars* time (which was 200. years before his) certain Spaniſh-ſhips ſuffered ſhipwrack in this Sea; but how they came there, he reſolves not. We do not read that the *Cape de bona Speranza* was known in 1300. years after; thoſe Voyages of *Hanno Jamblicus* and ſome others, being not to be credited; and yet Sir *W. Ral.* inclines to believe that the *Phœnicians* when Subjects to the *Ægyptian* Scepter and the moſt expert in Navigation, endeavoured it about that time when *Phar. Necho* (by whoſe hand good *Joſiah* fell) in vain attempted to cut a ſluice 80. miles long and broad enough for two Gallies to row abreaſt 'twixt the Red-ſea and the *Nile*. *Herod. l.* 4. likewiſe reports that they compaſt *Afrique*, and after three years Voyage returned into *Nile* through the *Straits* of *Gibralter*; which if it were ſo, was quite forgot ſuch time as *Vaſco de Gama* made his paſſage. When the *Portuguiſe* had ſettled his Plantations in *Socotora* and ſuch other Maritim places as beſt pleaſed him upon thoſe *Afrique* and *Arabian* Coaſts, and ſoon after in *India* and the *Perſian* ſhore; (for ſo propitious was the time or ſo little was the reſiſtance he found as he had the liberty to pick and chooſe) that *Anno* 1520. *Albuquerque* having taken *Aden* then perſwaded himſelf the Empire of the *Indies* was perpetuated to the Crown of *Portugal*. *Qua victa* (ſaith *Oſorius*) *putabat Indiæ Imperium fore ſempiternum*: But it proved otherwiſe; for not long after, many of his plantations were deſtroyed partly through their own luxury; but moſt through the treachery of the *Negros*; albeit ſufficient remains yet under their obedience.

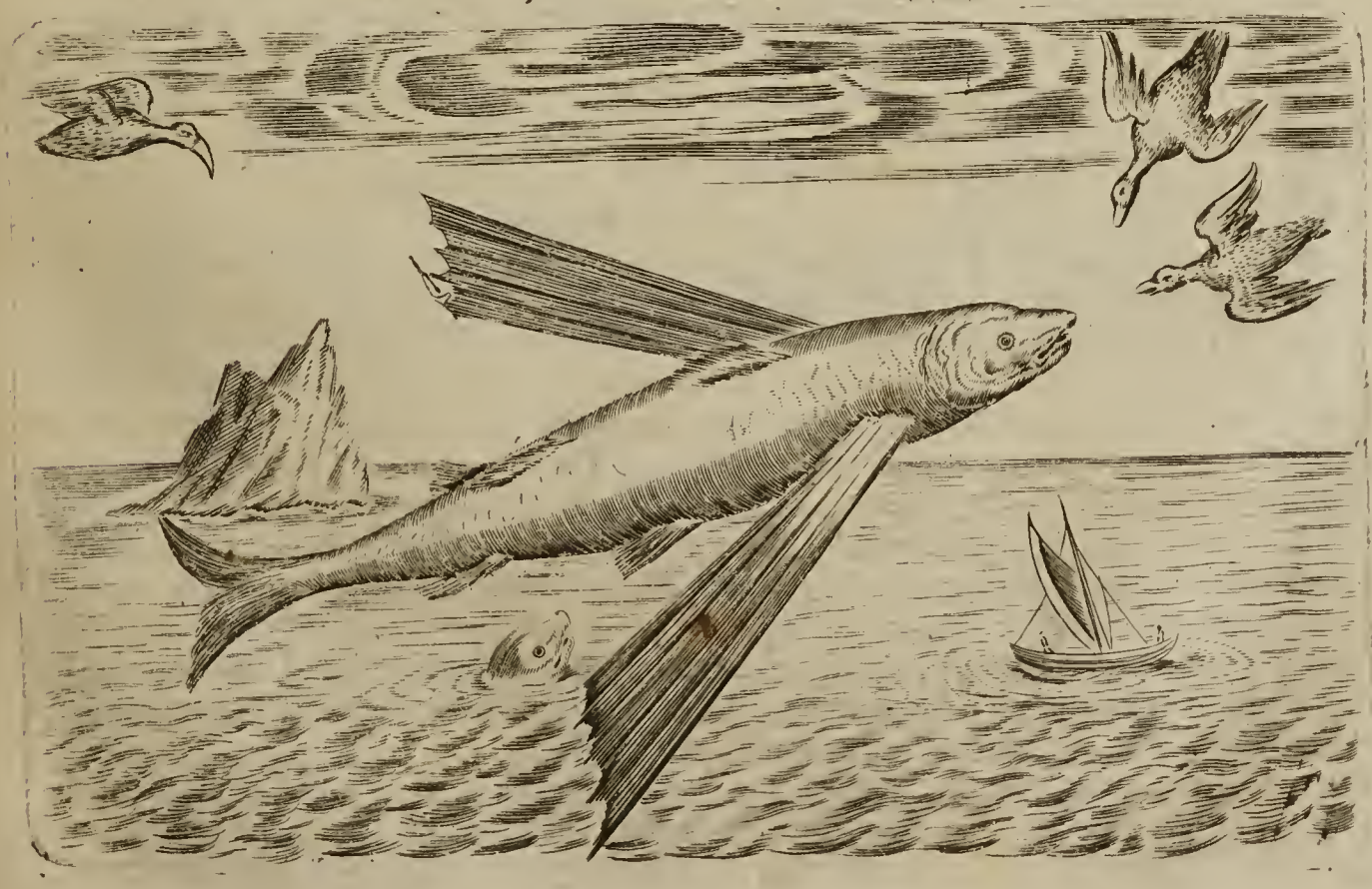
This warm part of the *Interior Æthiopia* being the Northermoſt of the *Troglodites* Country by moſt called *Æthiopia ſub Ægypto* and bounded to the Eaſt by the Red-ſea was (ſay ſome) firſt planted by *Chus* the Son of *Cham* after his departure out of *Arabia*; or as others, by *Sheba* the Son of *Rhegma*. The *Cœlum* and *Solum* ſuch, as the firſt becomes extream in heat during thoſe months the Sun is vertical, the Country extends equally on both ſides the Æquinoctial beginning from 20. degr. North and neceſſarily inſtructs the Inhabitants for the moſt part to ſeek ſhade, and other refreſhing in ſubterranean habitations; and the rather, for that the Country is obſerved to be full of hills for 600. miles from the Red-ſea and more towards the Weſt, but ſteril towards the Eaſt, and the Mediterranean ſo covered with looſe ſands as renders it impaſſable. Upon the Weſtern Banks of the *Mare Rubrum* theſe have been Port Towns, *Zeyley*, *Suachen*, *Maſua*, *Theran*, with ſome others that of late years have been much reſorted to not only by the *Ægyptian* but by other Merchants of ſeveral Countries; howbeit ſince the principal Marts were tranſlated to *Goa* and *Ormus*, *Mocha* and *Aden* on the oppoſite Coaſt are moſt frequented. Moreover, albeit the *Ægyptian* Princes of old have been of great power for many ages, yet ſuch was the poverty or rather natural defence this Country was provided with againſt the invaſion of any numerous party, as it continued ever independent without being ſubdued or harraſſed by any of the four Monarchies, who unleſs in an auxiliary way (if they be the *Sukkiims* that aſſiſted *Shiſhac* mentioned in 2 *Chron.* 12. 3.) from hence never exacted tribute: all that *Cambyſes* the Son of the great *Cyrus* aimed at (after his ſubjecting *Ægypt* to the *Perſian* Empire about the year from the Creation of the World 3400. revolting under *Dar. Nothus*, and reduced by *Ochus*) being for their returning him by his Ambaſſadors ſome of their Earth and Water, the uſual ſymbols, of ſubjection as we alſo find ſtoried of *Nebuchadnezzar*, *Judith* 2. *Chap. ver.* 7. which theſe Troglodites well knowing how little advantage that great Monarch would get by entring their ſapleſs Country, ſcornfully refuſed it. Now concerning the Commerce this Red-ſea has afforded, the firſt I find ſtory takes notice of, is the trade which King *Solomon* from hence ingroſt for the Gold of *Ophir*, the Port whence his fleet uſually ſet ſail being *Ezionghabor*, *Berenice* thinks *Joſephus l.* 8. a con-

convenient riding place for ſhips near the City of *Eloth* which is alſo called *Elañon* in the Land of *Edom* part of *Arabia Petrea* (named ſo either from the *Stonineſs* thereof or from *Petra* now *Rath-halala* the Capital City ſcituate upon the brink of that Sea, a Town famouſed by being the Birth-place of *Ruth*, and for the defence it made againſt *Severus* and *Trajan* the *Roman* Emperours; but infamous as lately remembred for their ingratitude to *Cleopatra* their Princeſs in her diſtreſs;) for, that the Kings of *Judæa* extended their Empire from *Euphrates* to the Red-ſea or confines of *Ægypt*, is evident by what is recorded in the 1 *Reg.* 4. 21. where 'tis expreſt that *Solomon* reigned over all the Kingdoms from the River *(Euphrates)* unto the border of *Ægypt*; that they brought *Solomon* preſents and ſerved him all the days of his life. This Port of *Ezionghabor* and the reſt of *Edom* were formerly conquered by *David* 2 *Sam.* 8. 14. where 'tis ſaid that he put a Garriſon in *Edom*, throughout all which Country put he Souldiers, ſo as all they of *Edom* became *David's* Subjects. Until *Hadad* one of the Princes of *Edom* flying for ſuccour to *Pharaoh* King of *Ægypt* ſo inſinuated himſelf into the favour of the *Ægyptian* King, that he not only gave the *Edomite* his Wifes Siſter in marriage, but hearing that *David* and *Joab* his General were dead, ſeemed little importunate for his ſtay; *Solomon* by his groſs Idolatry having ſo provok'd the Almighty, that he not only permitted the revolt of divers and amongſt others of *Hadad*; but albeit *Solomon* had made a nearer alliance with the *Ægyptian* King, yet ſo jealous was he of the *Jews* extended Empire, that probably he gave *Hadad* the readier leave to depart; and ſo envious at his wealth, that the ten tribes no ſooner revolted under *Jeroboam* but the *Ægyptian* King by that weakening, or rather as a further chaſtiſement from the Lord for the Apoſtaſie of the Land overrun *Rehoboams* Kingdome, and deſpoiled *Jeruſalem* of all the treaſure it had, and carried thence all *Solomons* ſhields of Gold. Notwithſtanding which it was reduced under *Jehoſaphat*, in whoſe reign there was no King in *Edom* a Deputy being King, 1 *Reg.* 22. 47. the Deputy or Prorex 'tis likely being ſubſtituted by the *Judean* King, whoſe Navy prepared to go for *Ophir* was broken in pieces for aſſociating with *Ahazia* King of *Iſrael*. But in his Son *Jehoram's* time *Edom* rebelled and appointed themſelves a King; whom albeit he beat afterwards in the field, and that *Amaziah* alſo gave them a notable defeat in the Valley of Salt, and that *Uzziah* (who is alſo called *Azariah*) ſucceeding his Father *Amaziah* built *Eloth* and reſtored it to *Judah* 2 *Reg.* 14. 22. It appears not in ſtory either ſacred or prophane, that any of their ſhips continued the Voyage to *Ophir*, or that any commerce was from this Sea in the ſucceeding Ages. But it is evident that about 300. years after *Jehoſaphat* *Ægypt* was by *Cambyſes* ſubjected under the *Perſian* Scepter, and ſo continued till the time of *Darius Nothus*, at which time the *Ægyptians* broke the *Perſian* Yoak, but were ſubdued 50 years after by *Ochus* the 8. Monarch of *Perſia*; during which the *Perſians* intermitted that commerce, having nevertheleſs beſides the Earth and Water they required a yearly revenue of 6000. Talents which was accordingly paid *Alexander*. *Ptol.* ſirnamed *Philadelphus* (the ſecond of the *Lagi*) about 270. years before the Nativity of Chriſt, was the firſt that revived the *Ophirian* trade after *Jehoſaphat*; his Navy ſet ſail uſually from *Alcozar* (*Nichoſea* in *Ptol.* under 26. degrees, well nigh parallel to *Coptos* upon the *Nile*; ſo as it cannot be *Beronice* which exceeds not 24. degrees) and continued by the *Ægyptian* Kings till the time of *Alexander*: The fleet was uſually 120. Veſſels great and ſmall, the ſpace upwards of two years (coaſting all the way 'tis preſumed) and the return very advantageous; for every Crown increaſed not leſs than 100. as *Pliny* reports: ſo that *communibus annis*, 1200000. Crowns came into his Exchequer. In *Ptol.* *Auletes* reign, the *Cargo* amounted to ſeven millions of Gold, and little leſs was paid *Cleopatra* his Daughter, which raiſed the greater force againſt his rival *Auguſtus*; the Gold and other rich lading was from *Chozyr* or *Berenice* conveyed by the Sledge and Camels, ſometime from *Choſar* to *Coptos* the uſual Emporium, *Pliny l.* 6. *c.* 33. and otherwhile from the *Soes* to *Peluſium* or *Damiata*, and thence after *Alexander's* time by Boat to *Alexandria*, which after *Coptos* for a long time was the common place for Trade; but when *Julius Cæſar*, and after him *Auguſtus* reduced *Ægypt* to a Province, the former tax was doubled; the *Ophirian*, or at leaſt the golden Trade thither or to *Soffola* being to that time probably continued: but when the *Arabians* and *Gothes* from adverſe quarters like inundations overflowed moſt part of the Univerſe, in which ſtorm the *Roman* Majeſty was eclipſed, the *Indian* Trade ceaſt; ſo as the Red-ſea Voyages were but little proſecuted by the *Conſtantinopolitan* Emperours: from whom *Omar* the third *Chal.* of *Bab.* wreſted it, and from *Sarracon* who preceeded *Saladine*, the *Indian* commerce by Merchants was brought to *Samarcand*, and thence by *Carravan* with extream charge, toil and hazard remov'd to *Trepezond* upon the *Euxin*; whence being convey'd to *Damaſcus* and *Aleppo*, the *Venetians* mono-

monopolized it for ſome time, to the great enriching of their Seigniory; but after *Vaſco de Gama Anno* 1497. diſcovered the way into the *Eaſt-Indies* by compaſſing *Afrique*, the *Venetians*, though unwillingly, gave place to the *Engliſh*, *Dutch*, and others who now ſhare with the *Portugal* in that Navigation. But to return.

October the eighteenth the wind being fair, at Sea our obſervation was 17 deg. North, and longitude 19 from *Mohelia*; ſoon after we were becalm'd, and then had ſuch hot weather as made us fry, and the ſweat dropt from us no otherwiſe than if we had been ſtew'd in Stoves or hot Baths, which put ſome into Calentures; but all grew exceeding faint, notwithſtanding our beſt proviſion to abate it. Indeed I think there are not hotter places in the World than the *Red-ſea* and *Perſian Gulph* about *Ormus* when the Sun diſplays his Beams, during the Summer Solſtice; for then the Earth inflames equally with the Air: And Experience teaches us, that the heat not only under the Æquinox, but the Tropiques when the Sun comes to the Vertex, is much more intenſe and violent (notwithſtanding the long Nights) than it is about the Polar Circles; albeit for near ſix months together the Sun ſets not, but conſtantly keeps his circuit above that Horizon. In this diſtemperature of heat *Mahomet* a *Perſian* Merchant returning for *Perſia* in our Ship, dyed of a Burning-feaver; his Father *Hodge Suar* having paid Nature her laſt Tribute in *London* the year before; *Nemo ante obitum beatus* was verified in this Perſon; but a happy Man we hope this *Mahomet* dyed, if throwing away the Rags of Mawmetry, he cloathed his Soul with the Robes of true Faith in Chriſt, whom we were told, a little before he left the World, he call'd upon as the only efficacious means of his Salvation; again, I ſay happy, if unfeignedly. At his putting into the Sea the Captain of our Ship honoured his Funeral with the rending clamour of four Culverins, his Carcaſs at that inſtant being committed to the mercy of the Sea, no leſs ſure a Treaſury than the Earth, till the Reſurrection.

The 26. of *Octob.* by obſervation we found that we were got North from the Æquator 19 deg. 40 min. longitude from *Mohelia* 20 deg. our ſteerage at that time being South-Eaſt, when again the Wind abating the Sea calm'd, and was as ſmooth as Glaſs, not the leaſt curl or wrinkle diſcernable; this increaſt our heat, and only refreſht our memory with the Zone we were in, properly called *Torrid.* The greateſt recreation we had, was a view of ſuch large ſholes of flying Fiſhes as by their interpoſing multitude for ſome time darkned the body of the Sun; a Fiſh beautiful in its Eye, the Body though no larger than a ſmall Herring yet big enough for thoſe complemental Fins, which ſo long as moiſt ſerve as Wings to fly 200 paces or more, and 40 foot high, helping them to avoid the purſuit which Sharks, Dolphins, Bonetaes, Albicores, and other Sea-Tyrants make, and cauſes them for ſelf-preſervation to forſake their proper Element; where uſually Oſprays, the Sea Vulture, and other Birds of prey upon the Wing hover to queſtion them for invading theirs; by this pitiful Evaſion becoming the true Emblem of miſery, no ſooner having eſcaped one danger, but they incounter another equally deſtructive. The *French call* it *Aronder dumer*, the Swallow of the Sea; others a Sea Bat, or Rere-mouſe



of

of the Sea; and it is well worth our obſervation, that during the Night ſeaſon here we ſaw a perfect Rainbow, which was extraordinary; for albeit Rainbows be formed of a dewy Cloud in the Air above and uſually appear in a beautiful Arch while the Sun is above the Horizon; the Moon we ſeldom ſee to have that operation: but when they do appear, the Moon is ever at or near the full. *Nam niſi plenilunio, arcus fieri non poteſt, idque Luna oriente vel occidente*, ſaith *Ariſtotle* in his Meteors, who reports that in the ſpace of 60 years he ſaw two lunar Rainbows, and *Vicomercatus* (who comments upon him) reports the like in *Germany* in his time; howbeit the colours were not ſo freſh as the ſolar Rainbows, *Hos tamen colores Pictores non poſſunt imitari; quia in materia tantum terreſtri pingunt colores, non in aere, qualis arcus eſt materia, Olympiodorus*; yet more lively than in Oyl or Water colours can be painted.

The 17. of *November* we deſcryed (that *terra ter exoptata*) the coaſt of *India*; land in 15 degrees latitude, and 32 of longitude (ill weather having formerly driven us to Leeward many leagues:) That very place where *Goa* (*Barigaza* of old) is ſeated; the braveſt and beſt defended City in the Orient; the Magazeen, Refuge, and Seat of Juſtice of the victorious *Portugal*. The City is not viſible to ſuch as ſail along the Coaſt, being three hours journey within land; of old the Seat of the *Canarins*, in an Iſle called *Tilſoar* 30 miles in circuit: a ſweet place ſurrounded by a freſh River ſtreaming from the mighty Mountain *Bellaguate*; encompaſt with a ſtrong and beautiful Wall, which glories in her aſpiring Turrets, and is not a little dreadful in many ſorts of roaring Cannon. Her ſtrength and beauty took riſe from the Decan Kings, *Zabaym* and *Idalean*, from whom *Anno* 1509. *Albuquerque* the victorious *Portugal* conquer'd, and after that defended againſt 70000 foot, and 3500 horſe which *Idul-cann* brought to reduce it with; but it was aggrandiz'd and beautified by the Luſitanian; the great Buzzar, or Market, being in center of the Town is gallantly and regularly built; many other Streets there are which, after the *Indian* mode, are narrow, if not ſufficiently naſty; the Buildings generally are ſpacious, and not uncomly; thick and dark within, tarraſſed above, and made ſutable to that hot Climate: watred it is with a delicious ſtream, which (by benevolence of the Air) refreſhes the Fields, forcing *Flora* to diſmantle; the Gardens are alſo fill'd with variety of ſweet and eye-pleaſing Flowers: the whole Iſle ſo abounding with Graſs, Groves, Corn, Cattel, Fruits and ſuch ſenſe-raviſhing delights as a reaſonable Man can well require: above 20 little Towns (all planted with *Portugals*) are ſeen in this 30 miles compaſs; as alſo the ruins of 200 Idol Temples which the Vice-Roy *Antonio Norogna* totally demoliſht, that no memory might remain, or monuments continue, of ſuch groſs Idolatry. For not only there, but at *Salſette* alſo were two Temples or places of prophane Worſhip; one of them (by incredible toil cut out of the hard Rock) was divided into three Iles or Galleries, in which were figured many of their deformed Pagotha's, and of which an *Indian* (if to be credited) reports that there were in that Temple 300 of thoſe narrow Galleries, and the Idols ſo exceeding ugly as would affright an *European* Spectator; nevertheleſs this was a celebrated place, and ſo abundantly frequented by Idolaters, as induced the *Portuguiſe* in zeal with a conſiderable force to maſter the Town and to demoliſh the Temples, breaking in pieces all that monſtrous brood of miſhapen Pagods. In *Goa* nothing is more obſervable now than the fortifications, the Vice-Roy and Arch-biſhops Palaces, and the Churches. The Palaces are very ſtrong, built of good Stone, furniſht and adorned within with rich Arras and Painting: the Churches are large and neat, of beſt rank are thoſe dedicated to the bleſſed Virgin Mother of God (in which is kept the Bones and Skull of Saint *Thomas* the Apoſtle, whoſe Reliques were brought 50 years ago from *Meliapore* by *Emanuel Frias* at the command of *Don John* ſucceſſour to *Emanuel* Kings of *Portugal*) Saint *Paul*, Saint *Dominic*, Saint *Katherine*, and Saint *Saviour*; in which laſt are laid the Bones of that great *Albuquerque*, *Qui cum ſummis Imperatoribus (quorum Nomen eſt immortalitati commendatum) merito comparandus, Oſorius lib.* 12. *Vita Emanuel. R. Portug.* which famous Captain died at *Goa* in the year 1516. and agreeable to his quality and worth was here buried; where alſo are interred *D' Acugna*, *Don Franciſco*, and that late Canonized *China* Saint *Francis Shyvier* the Navarrean Jeſuit, who died 4. *Decemb.* 1552. aged 55. and rubricated by Pope *Gregory* the 15. the 12. *March* 1622. when many more were Sainted. The City is compaſſed with a thick Stone Wall, flanker'd and moated about, having withal a Counterſcarp, and 300 pieces of Braſs Cannon mounted upon the Bulwarks and Ravelins, which renders it impregnable.

Hence we haſted towards *Swalley* Road judging the worſt paſt, the *Indian* ſhore all the way being in view of us, and the Sea every where 20 leagues from land anchorable: But upon a ſudden the Scene was changed, for the Elements grew dreadful, the Wind roaring

ing made the Sea ſo ſublime and wrathful, and for three days ſpace raging with ſuch fury that we verily believed a *Herocane* was begun, a vaſt or unwonted tumor in the Air, called *Euroclydon* in the Acts; a Tempeſt ſo terrible that Houſes and Trees are but like duſt before it; many Ships by its violence having been blown aſhore and ſhattered. *Olaus Magnus lib.* 1. *cap.* 4. and *lib.* 7. *cap.* 3. *Sept. Hiſtor.* gives ſome memorable examples of it; once in nine years it uſes to thunder among them, and is preſaged by Birds and Beaſts who three or four days before the ſtorm, give notice by their noiſe and hiding themſelves under ground as if an overture of the World were enſuing: and as in theſe, ſo in moſt other parts of the World, there are certain times for ſtormy weather. In the *Weſt-Indies* every *Sept.* the North winds bring dreadful ſtorms, *Tiffons* they call them, *Ariſtotle l.* 2. *Meteor. ſic dictum à Typhone gigante*, ſo as during that month none put to Sea unleſs neceſſity inforce them: But this and other our Water ſcapes made that ſaying of *Bias* come to mind, *Navigantes nec inter vivos nec inter mortuos eſſe numerandos.* Agreeable to which is *Anacharſis* his Ironique queſtion, *Quæ naves eſſent tutiſſimæ? quæ in ſiccum pertractæ ſunt.* And *Callimachus* no leſs wittily, *Jucundiſſimum eſſe Mare; ſed ſi quis de Terra illud contempletur.* Praiſed be God we miſt a Tuffon, but not a ſecond diſadventure, this ſtorm forcing a Mallabar Junk a Pirat in view of us; whom our Ordnance could not reach though the longeſt Saker we had vomited Fire of defiance after him; ſo as we were forced to chaſe her with two Barges, each manned with fifty Muſquetiers: And *Vela damus quamvis remige navis eat.* But it appeared that we made too much haſte, for in boarding her our Men were entertained with ſuch ſtore of Fire-works and Hand-granado's, with a volley of invenomed ſhafts, and which was worſe, with ſuch deſpeperate courage, that after ſmall hurt done them we were conſtrained to retreat with loſs, one half being ſlain or ſcalded; our Ships all the while being an unwilling Theater of this Affront, the Wind forbidding us to retaliate.

The 22. of *November* the Wind abated, ſo as ſounding we found ground at forty fathoms, and ſaw many Snakes ſwimming about our Ships, which (with the waters changing colour) aſſured us we were near the ſhore, the laſt ſtorm having driven us out of ſight of land, and ſomewhat puzled us as to our way; and that there are Sea Serpents as well as Land, is agreed by Writers; yea that they uſe both Elements. *Serpentes marinos in terra aliquando degere poſſe, Ariſtot.* and that they are eaten by ſome as we do Eels, Lampreys, and the like. *Serpentem marinum eſui quidem eſſe aptum, quemadmodum cæteri marini animantes, ut congri, anguillæ, muſtelæ,* &c. *Verum propter ſimilitudinem cum ſerpente terreſtri, tanquam ab angue & non piſce, abhorrent, Bellonius lib. de piſcibus,* but from a reſemblance they have with Land Snakes by moſt Men (*Chinaes* excepted) they are abhorred. Soon after we deſcried land in 19 degrees 35 minutes latitude, and 29 in longitude; which by its height we knew to be *Dabul*, called *Dunga* by *Caſtaldus*; and ſoon after that we had ſight of Saint *John de vacas*, a Town likewiſe ſubject to the *Portugal*: the South end of which place mounts in a pyramid of Natures work, named Saint *Valentine*'s *Peake*, the land continuing high from thence to *Gundavee*, a Hill ſix leagues ſhort of *Swalley* Road. This is a round Hillock and Bay of importance unto Marriners.



The 27. of *November* we hal'd an *Indian* Piſcadoro aboard us: never was Antick better habited; he told us that many Enemies were at hand, but we fear'd them not: after long toil, tiding up with ſtream anchors, every ſix hours weighing and dropping, in ſhort time we got to *Choul*; then we came to *Daman* a lovely Town inhabited by *Portugals*, and conſpicuous to Paſſengers: in this moſt memorable, that as ſome conjecture it was the *Ne plus* or furtheſt place which the great *Macedonian* Monarch with his Army marcht unto in *India*: ſome Authors nevertheleſs ſay that after the defeat he gave King *Porus* he paſt his Army as far as *Ganges*, miſtaken for *Indus*, down which River he ſent Veſſels for diſcovery. At the North end *Daman* has a Caſtle which we could well perceive was large and ſtrong; the material good white chalky ſtone, flankt with Ordnance and mounted to play at advantage: At the South end we perceived a fair Church with white battlements a top, the Houſes were ſome of like ſtone, others unburnt brick;

three other Temples there affording pleaſure to the heart and eye. The 29. day we got near the Bar at *Swalley* where we caſt Anchor, becauſe we perceived 13 ſail of great Ships riding there, and knew not whether they were friends or foes: The laſt day of *November* we adventured over the Bar 'twixt two Boas (in four fathom water) a hundred paces aſunder, ſet there to direct the paſſage, either ſide without the marks being ſhoal water and dangerous: the Ships at Anchor proved our friends, ſix *Engliſh* and ſeven *Dutch*, moſt of which were Ships of 1000 Tun: Thoſe of our Nation were the *Palſgrave*, the *Exchange*, the *William*, the *Bleſſing*, &c. each of which entertained our Ambaſſadors with hearty welcome: we rode in five fathome (others in nine) 'twixt the ſhoals and continent.

Perſian Ambaſſ. dyes.

The ſame day we came to an Anchor in *Swalley* Road *Nogdi-Ally-beg* the *Perſian* Ambaſſador (Sir *Robert Sherly*'s Antagoniſt) dyed; having as we were credibly told poiſoned himſelf; for four days eating only *Opium:* a ſad Exit not unlike his who in deſpair cryed out,

—— *Spes & fortuna Valete:*

The *Mary* (where he dyed) gave him eleven great Ordnance at his carrying aſhore: his Son *Ebrahim-chan* conveighed him to *Surrat* (10 miles thence) where they intombed him not a ſtones caſt from *Tom Coryat's* Grave, known but by two poor ſtones that ſpeak his Name, there reſting till the Reſurrection. Now this tragique end of *Nogdibeg* was not without cauſe, for it ſeems deſpairing of his Maſters favour and conſcious to himſelf of his abuſive carriage in *England*, both to Sir *Robert Sherley*, and ſome other miſdemeanors of his which begot a complaint againſt him to *Shaw Abbas*, and made known by the way of *Aleppo* after his departure out of *England*, he gave himſelf this deſperate *Exit*; well knowing that his Maſter was at no time to be jeaſted with in Money matters, or buſineſs relating to honour and reputation; ſo as neither his paſt ſervice againſt the *Turk*, his alliance at Court, or what he elſe could think upon, could animate his defence: ſo dangerous a thing it is to exceed inſtructions; for where an Ambaſſador hath his charge without limitation he may warrantably act agreeable to diſcretion as occaſion and circumſtance is adminiſtred; but when circumſcribed in expreſs terms, he is bound up, and hath no latitude or power of variation; it being capital to exceed his Commiſſion and inſtructions; and other Mens ſufferings upon a ſmaller accompt making his ſeem leſs pardonable. For in the year 1612. a *Perſian* Ambaſſador at *Conſtantinople* (aſſenting to ſuch Articles 'twixt his Maſter and the Grand *Seignior*, as ſeemed advantagious to him, but otherwiſe to the *Perſian*, and excentrick to his Inſtructions) was upon his return beheaded at *Cazbyn:* The conditions were indeed diſhonourable, as, That the Prince of *Perſia* ſhould aſſume to himſelf no other Title than Baſhaw of *Tauris*: that the *Perſian* ſhould pay as a yearly Tribute for *Gheylan* 400 Bails of Silk; that the *Cadi* of *Tauris* ſhould be of the *Turks* Election, *&c.* Which demands *Abbas* ſpurn'd back to *Achmat* with indignation. *Tamaſcoolibeg* alſo it may be came into his mind, who dyed miſerably (though once ſecond in *Perſia*) upon ſpleen ill-grounded by the King: and of *Turkiſh* barbariſm not a few Examples. That Ambaſſador probably was firſt in memory whom *Abbas* beheaded at his return from *Conſtantinople* for no other crime than for expreſſing too humble and ſubmiſs a behaviour to the Grand *Seignior*, which the *Perſian* King thought was an abatement to his grandeur. The like we have in the *Athenians*, who put *Timagoras* their Ambaſſador to death only for reverencing *Darius* according to the cuſtome of the *Perſians*. *Ebrahim Baſſa*, *Cycala*, *Synon Baſſa* and *Naſſuf* each of them in their times ſitting at the Stern, guiding as they liſted the *Turkiſh* greatneſs, came to miſerable ends, ſuch as made the remembrance of their paſſed glory reliſh the ſowrer: and as for *Nogdibeg* (we after heard the King proteſt) if he had not thus prevented it, at his coming to the Court his Body ſhould firſt have been hackt in pieces, and then in the open Market-place burnt with Dogs-turds; ſuch a Ceremony as brands the Delinquent with ſhame to poſterity, and none more infamous than that mentioned 2 *Maccab.* 13. 5.

Swalley Road is from the Æquator 20 deg. and 56 min. North: has weſterly variation 16 degrees and an half: longitude from *Mohelia* 28 deg. at a low ebbe it reſembles an Iſle: beyond the ſands *Goga* called *Bibacta* formerly, is eaſily diſcovered. The firſt of *December* with ſome Pe-unes (or olive coloured *Indian* Foot-boys who can very prettily prattle *Engliſh*) we rode to *Surat:* our Chariot was drawn by two Buffolos, who by practiſe are nimble in their trot and well managed: we paſt firſt through *Swalley*, and then through *Batty* (famous for good Toddy) and *Damkee*, all which are Villages, and after to *Surat* the chief Factory of the *Eaſt-India* Merchants, whoſe Preſident has there

there his usual residence. At that time one Master *Wyld* was in that Office; an ingenious and civil Merchant, to whose kind respect I owe acknowledgment; and in whose House ('tis called the *English-house*) we had tidings at that time of *Sultan Curroon*'s Coronation at *Agra* as I shall speak at large of, after we have viewed the Town which challenges a description.

SURRAT is that old *Muziris* in *Ptol.* if my judgment deceive me not: nor am I ignorant that *Choul* and *Onor* are imagined it by *Molelius* and *Ramusius*: It is a City at this day no less great and rich, than populous and famous; albeit neither the air nor soil agree well with strangers: the one being inflamed through the torridness of the Zone, the other being sandy and sulphureous. The Artick Pole is here elevated 21 deg. 3. min. subject in *June* to become *Nadir* to the Sun, thence to *September* the Clowds shower there continually an insalubrious moisture; whether occasioned from the *Asselli* and *Præsepe* two Stars in *Cancer*, who have their influence here (as noted by *Plin. lib.* 16. *cap.*35.) or from some other occult cause, others may inquire into. Yet observed it is, that Wind and Thunder so commix as no place in the World during those Months seems more unhealthy, the other eight Months either parching or freezing. Now this excess of Rain is doubtless caused by the extream heat of the Sun, which when vertical usually raises Vapors in abundance, and being attracted into the middle Region condenses and distills in showers; so as this distemperature by storms of Wind and Rain turns Summer into Winter, causing inundations at such seasons especially as with us in the temperate Zone we have our weather serene and seasonable. *Surrat* is accounted the third best Town in the *Gusurat* Kingdom, *Amadavad* and *Cambaya* having the precedency; from the first, she is removed four; from the other, two days journey; all now adding lustre to the *Moguls* Diadem. Whether *Gusurat* take name from the *Suræ*, whom *Pliny* places here, or that it comply with the *Greek* Idiom Γῆς Συρᾶς, or be denominate from *Gezurat*, which in the *Arabick* signifies an Isle, I question not; but this without doubt, that a Province it is so useful to the *Mogul* as that his annual Tribute here amounts (as Merchants say) to 150 Tun of Gold at this day. 'Tis a Town of the greatest note and trade in *India*, which it has acquired but of late; for 'tis scarce 100 years ago when *Antonio Sylverio* a *Portuguise* with 200 Men entred and burnt it, since which the Town is so increased, both with Building and Inhabitants, that a far greater force would now find it a hard enterprize. After that *Anno Dom.* 1566. which is of the *Hegira* 946. by valour of *Chan Azem* who defeated the confederacy of *Mirza-chan*, *Hussan*, *Mirza Mahomet*, *Chan Goga* and other conspirators, it was made subject to *Ecbar* the great *Mogul*. Now 'tis under a quiet government: watered with a sweet River named *Tappee* (or *Tindy*) (as broad as the *Thames* at *Windsor*) which arising out of the *Decan* Mountains glides through *Brampore* (220 miles distant thence) and in *Mæanders* runs by the Walls of *Surrat*, and after 20 little miles circumgyring or playing to and fro, a league from *Swalley* Road discharges it self into the Ocean. 'Tis circled with a mud-wall, and hath a large Castle of Stone built at the South-west-side, the River washing it; planted with great Ordnance, and awed by a Garrison who make dainty to admit strangers to see their fortifications: The West opens into the *Buzzar* through a fair Gate of Stone, where Toll-gatherers are every day ready to search and exact a customary Tribute for the *Mogul* their Master: The *Medon* is of no great beauty, nor do the Shops give more than common splendor; the *Bannyan* desiring rather to be rich indeed, than so accounted. The Houses are indifferent beautiful; some (as to the outside) are of carved Wood, others of Bricks dryed in the Sun: the *English* and *Dutch* Houses at the North-end excell the other for space and furniture. The Suburbs have three Posterns pointing out three several ways; one to *Variaw* and *Cambaya*, a second to *Brampore*, the third to *Nansary* ten courses thence; whence is the Road to *Gundavee*, *Balsac*, and *Daman* upon the Ocean. The Town affords no Monuments, no Mosques worth taking notice of. The *English* Garden without the Town has pretty Walks, and is adorned with variety of sweet Flowers; but inferiour to another I saw there, which besides the Trees and Flowers that beautified it, had a delightful Prospect. Adjoining *Nancery-gate* I saw a Tanck or Magazen of Water, a very stately work indeed, and worthy noting: It is of good Free-stone, circling in above 100 sides and angles; 28 Ells 'twixt every angle, in compass very near 1000 ordinary paces. It diminishes its largeness gradatim by 16 degrees or steps towards the bottome; capable to receive a very great quantity of Rain-water, which many times is of use to quench the flagrant thirst of these Sun-burnt *Indians*: the River by this seems somewhat unwholsome: if good neither for Drink nor Navigation, what serves it for save to mundifie the idolatrous *Bannyan*, who we could observe in great numbers to the Wast in Water, and with lifted up hands and eyes to attend the Sun-rising. *Plures adorant Solem*

Solem orientem quam occidentem could *Tiberias* say to *Macro*. And truly many Sun-Idolaters I have seen, all which worship his rise, but none his setting. A form of worship long and much used in these Oriental parts; which also crept in amongst the *Jews:* for we find it reproved by the Prophet *Ezek. ch.* 8. *ver.* 16. Now (saith *Lactantius*) could but these Idolaters fix their mind upon Heaven, by following the guide of the celestial Light, which is much more glorious than that of the Sun, it would convince them of their fault, and without error direct them to the Port of everlasting happiness. *Bonus quidem est Sol in ministerio, non in imperio,* The Sun (saith *Ambrose*) is a good Servant, not a Master. [*Industan* as it is a fruitful soil so it abounds with People, and that of divers Nations and Languages; who also in Habit, Manners, and Religion differ much. For besides the Aborigines of the Land, here we find *Jews*, *Persians*, *Arabians*, *Armenians*, *Christians* of Saint *Thomas*, *Tartarians*, (the now Lords) and others, of which the *Bannyans* are the greatest for number, but the *Moors* command. They have a peculiar Language of their own, but the *Persian* Tongue is understood by those of best rank, and is accepted as most courtly. The *Indian* Mahometans are a People not less crafty than valiant; those who are Sword-men by profession are either *Rashbootes* or *Persians*, and delight to go arm'd with Sword, Buckler, Bow, Arrows, and Dagger: their Habit is a quilted Coat of Calico tyed under the left Arm, a small Shash, small in comparison of that worn by *Turk* and *Persian* upon their Head, large Stockings, and some wear Sandals: in an ordinary and effeminate garb thus resembled.

A man and woman of Industant.



The other sort of People are Merchants, *Bramins*, *Gentiles*, and *Persæ*, which last are the originary Inhabitants. With whom in order suffer me to tempt your patience; this first remembred, that when any Ships ride at *Swalley* (which is from *September* to *March* commonly) the *Bannyans* all along the Sea side pitch their Booths and Tents and Huts of Straw in great numbers, resembling a Country-fair or Market; for there they sell Calicoes, China-satten, Purcellan-ware, Scrutores or Cabinets of Mother of Pearl, Ebony, Ivory, Agats, Turquoises, Heliotropes, Cornelians; as also Rice, Sugar, Plantans, Arack,

Arack, *&c.* There are withal many little Boys or Pe-unes, who for four-pice a day (two-pence of our Money) are ready to ſerve you either to interpret, run, go errands, or the like: theſe will not eat or drink with a Chriſtian, nor out of the ſame leaf they drink their Toddy: the *Bannyan* and other *Indian* Females after the Oriental mode are ſeldom viſible; for their jealous Husbands mew them up. But here we ſee Elephants and Horſes, but 'twixt *Swalley* and *Surrat* Oxen do moſt labour; for 'twixt Towns Men uſually travel in Chariots drawn by Oxen, but in Towns upon *Palamkeens*, and with *Sumbreros de Sol* over them. The currant Coyns here, are *Pice*, *Mammoodees*, *Roopees*, and *Dynacs*; *Pice* are heavy round pieces of Braſs, 30 make our Shilling; the *Mammoody* and *Roopee* are good Silver, round, thick, and (after the *Saracenic* ſort who allow no Images) ſtamped with *Arabick* Letters, importing the King and *Mahomet*; a *Mammoody* is our Shilling, a *Roopee* two Shillings and three-pence; a *Pardow* four Shillings; the *Dina* is a piece of Gold worth thirty Shillings; but *Spaniſh* Rials, Piſtolets and *Perſian* Larrees, Abaſſees, and *Engliſh* Gold (each Twenty-ſhilling-piece in *Perſia* going for twenty-ſix Shillings) are here currant. Again (as I have been told by Merchants) a hundred thouſand *Roopees* make one *Leck*, a hundred *Leck* make one *Crou*, ten *Crou* (or *Carrors*) one *Areb*: Again, in Silver, fourteen *Roopees* make a *Maſſe*, 1150 *Maſſe* make a hundred *Tolls*; ten *Tolls* of Silver value one of Gold: In Braſs, thirty *Tacks* or *Pice* make one *Roopee* in weight; the *Batman* is eighty two Pounds *Engliſh*, but fifty five of their Pounds: the *Mawnd* as much; howbeit, as in *Perſia*, the *Mawnd*, *Shaw* and *Tabriz* differ, even as our *Troy* and *Haverdupois*; ſo in all parts of the World where wealth and traffick is, are ſuch diſtinguiſhments: in a word, the *Bannyans* (as crafty, the Proverb goes, as the Devil) by a moderate outſide and exceſs in ſuperſtition make many ſimple Men loſe themſelves, when by a heedleſs admiration of their plain dealing, or rather hypocriſie, they intangle themſelves by crediting their ſugred words in way of Trade or Complement, baits pleaſingly ſwallowed when one contemplates their moral temperance. They are generally good Arithmeticians, till of late have little elſe than number of the Mathematicks ſave in the Art of Dialling; concerning which, ſome report that the *Bannyans* here had a Clock that ſtruck 64 times in 24 hours. The Day and Night they divide into four, and ſub-divide that into eight, and ſome little skill they have in Navigation; great admirers they are of Nature, and ſaith *Seneca*, *Quid aliud eſt Natura quam Deus?* Reaſon to the natural Man being the Face of God, like as was the Law unto the *Jews*, and Goſpel to the *Chriſtians*.

The *Bannyans* (or *Vanyans*) are olevaſter or of a tawny complexion, for the moſt part ſpare of body. They let their Hair grow long, and yet according to the Country mode their Head is wreathed with a ſmall Shaſh which uſually is white; their Habit is a long Coat commonly of white quilted Calicoe of the Dalmatick ſort; their Shoos various in colour and faſhion; ſome being checker'd and ingraled in elegant order, wrought according to each Mans ingenious fancy; without Latchets, ſharp and turning up at the Toe, thin Soal'd, high Heel'd, ſurrounded with Steel, faſt and durable: The Women are of a whiter colour than the Men, not expoſing themſelves ſo to the Sun, yet want the ſanguine mixture to adorn them, which they nevertheleſs ſupply by Art, there being found the beſt Vermilion: they likewiſe wear their Hair long and diſheveled; albeit part be obſcured by a fine thin Lawn, through whoſe tranſparency it ſeems more lovely; their Ears, Noſes, Arms, and Legs are loaden with many Manillios or voluntary Rings and Fetters of Braſs, Gold, and Ivory; their behaviour is ſilently modeſt, but full gorg'd (as ſome ſay) with libidinous fantaſies. Marriage is here ſo honoured that moſt times they contract at ſeven, and at ten years old are often Parents; which puts me in mind of that which *Pliny* in his 6. and 8. *lib. ch.* 17. and 14. writes concerning the *Calingæ* whom he places hereabouts, and would have us believe that the Women are pregnant at five and ſeldome live above eight; but this is certain, that if an Infant dye ere he be married his Parents procure a Virgin (to whom they give ſome *Dynaes* of Gold) to be his Bed-fellow or Wife for one Night, to avoid the reproachful Proverb, *He dyed unmarried.*



Polygamy here is odious, in which reſpect they ceaſe not to vilifie the *Mahometans* as people of an impure ſoul. In this they parallel the Antick *Romans*, who (as *Tacitus*, *Marcellin*, and *Tertullian* tell us) ſo hated Digamy (both in enjoying two Wives at one time and being twice married) as no Holocauſt was ever offered, no holy fire lookt unto by ſuch, nor ſuch as iſſued from ſuch Parents. Their Funerals are of the old ſtamp (recorded by *Curtius*) ſacring the Corps to Aſhes in a holy fire, compounded of all ſorts of coſtly woods and Aromatick ſpices: The Wife alſo (in expectation to enjoy her Husband amongſt incomparable pleaſures) invelops her dainty body with the mercileſs flames, for which affection ſhe obtains a living memory. Their Prieſts called *Bramyni* or *Brachmani* are ſuch as in old times were named *Gymno-ſophi*, ſaith *Porphyrius* the great Platoniſt in his 4. *lib. de abſtinen. ab eſu carnium*, and *Tertullian adverſus gentes*, *Neque enim Brachmannæ aut Indorum Gymnoſophiſtæ ſumus ſilvicolæ*, &c. a name given them from their going naked, for γυμνὸς *eſt Nudus*. Now if by deſcent he continued conſtant to his contemplation, he then attained to the degree or title of a *Brachman*: if he ſought this degree by election, he was ſeven years (ſays *Bardeſanes* of *Babylon*) ſtiled *Calanus* and *Samanæus*, and after by that other attribute *Bracman*; who with the *Stoicks* held that God is *Anima mundi*; albeit *Plato* and *Socrates* could have taught them that *Deus non ſolum eſt mens mundi*, but that *Deus univerſa complet*; and *Virgil*, that *Deum ire per omnes Terraſque tractuſque maris cœlumque profundum*. Of all ſort of Philoſophers they were held the moſt learned and contemplative. *Tertullian* calls them *gloriæ animalia*; *Apollonius* ſuppoſes they were and were not earthly; their thoughts being ſo tranſcendent, as if they were raviſht by the ſweetneſs of that harmony the rolling Orbs in an exact diapazan ſend forth by their forced Motion. Their imagination flew beyond Nature, believing that this Fabrick of the inferior world was created of nothing, made ſpherical, yet

yet ſubject to diſſolution; that it had an efficient cauſe being unable to form it ſelf, and that that cauſe is the commander of nature; and that number is the firſt and moſt eſſential Element in the conſtitution of all Creatures. Our birth no other than a quick conception perfected by death, which is the true Nativity of the Soul and entrance to immortality. A Tenet however oppoſed by the *Stoicks*, yet by theſe *Bramyns* from the Tradition of the *Phœnix*, obſervation of Corn, and the like, ſo reſolutely maintained that from hence aroſe that magnanimity of *Calanus* the *Bramyn* who at *Perſagard* in *Alex.* ſight voluntarily committed himſelf to the fire to become immortal; as *Lucan lib.* 3. reports of ſome others of his perſwaſion.

Who whiles alive their funeral pyles erect,
And leap into the fire, helping death to effect
The cloſe of life.

Quique ſuas ſtruxere pyras, vivique calentes
Conſcendere rogos. Proh! quanta eſt gloria genti
Injeciſſe manum fatis, vitaque repletos, &c.

Theſe *Heliognoſti* from the adoration they gave amd obſervations they pretended to make, would with fixed and unwearied eyes all day long gaze upon the Sun, during which they would with their naked feet indure the ſcalding ſands (the like of which I beheld at *Surrat*) neither extream heat nor cold amating them. *Alexander* viſiting *Calanus* the late mentioned *Bracman* who burnt himſelf in that Monarchs view, (in token of his contempt of death, and certainty of his tranſmigration or ſhadowed immortality) and telling him and others of his opinion, That he would grant them whatſoever they would crave, They quickly anſwered, give us Immortality, for of all things 'tis that we covet moſt. How can I (replyed *Alexander*) do that, who am a mortal? Seeing thou acknowledgeſt thy ſelf (ſay they) to be a man, why doſt thou not then rather chuſe to live contentedly at home, than by an unbounded Avarice thus to put the whole World into a combuſtion? But to return,

The *Bannyan* Religion at this day hath theſe Tenets: The whole frame or body of the world had a beginning, created by a God of immenſe power, eternal and provident: after he had made man, to aſſociate him he created woman to ſympathize in ſimilitude of body and diſpoſition. Theſe he named *Pourous* and *Parcouty*, a couple ſo innocent that they reputed it a crime to cut any thing that had a ſenſitive life, feeding only upon herbs and fruits and the like vegetables, therein agreeing with thoſe who imagine that *Adam* having the liberty to live upon herbs and fruit the killing of any creature for food was not uſed till after the flood. *Noah* indeed was in expreſs terms not only licenſed herbs and fruit, but every thing that moveth and liveth was allowed him for food, *Gen.* 1. 29. and 9. 3. From this abſtemious couple ſprung two couple of Boys (the Emblemes of the four complexions,) *Brammon*, *Cuttery*, *Shuddery*, and *Wiſe*. Of different conſtitutions; for *Brammon* was Melancholy, *Cuttery* Cholerick, *Shuddery* Flegmatick, and *Wiſe* ſanguin: Each of which affected a ſeveral calling. The firſt being a Prieſt, the ſecond a Warrior, the third a Merchant, the laſt a Peaſant.

Brammon the Prieſt (from whom the *Brahman* have their title, and not from *Abram* (who taught Aſtronomy) and *Keturah* as *Poſtellus* thinketh) was directed (ſays their *Shaſter* or book of law) to travel Eaſt to find a Wife; it being revealed to him that God had formed four women for him and his brethren, on whom to propagate; (for the reaſon they had no ſiſters to generate upon, was, becauſe ſo holy a race ſhould not deſcend from Inceſt.) After a long pilgrimage and prayer he eſpies his long lookt for Virgin, cloathed with naked innocence; her face was yellow like Gold, her hair and eyes black, of a compleat ſtature, and whom without much courting *Brammon* won and married: this Lady *Savatree* proved the mother of a holy generation. *Cuttery* was ſent Weſt to find his Mate, his Sword in's hand, habited after his nature, all the while fretting for want of reſiſtance, and that his patience was ſo long trod upon; at length he eſpies a far off one coming towards him equally inflamed with impatience; without complement they forthwith aſſaile each other, with ſuch fury and ſo much bravery, that the firſt days fight the victory was not to be decided; next day they renew their courage, giving and receiving wounds inſenſibly, till in concluſion *Cuttery* grapled and ſeiz'd *Toddicaſtree* by the treſſes of her hair; but inſtead of ſubjecting her, is (by the freſh outbreaking of her beauty) captivated: after ſubmiſſion and repentance for his rage againſt ſuch an earthly Angel, ſhe is reconcil'd; and from them the Weſt ſwarmed with a generation of Radiaes or Souldiers. *Shuddery* the third Son of *Pourous* and *Parcouty* travels North, in equal hope to find his Miſtreſs; far he went and many ſtrange adventures paſſed thorow and ſaw, witneſs that rock of Diamonds he light on, many of which (as any other Merchant would) he carried along with him enamoured of their luſtre and ſparkling excellencies:

lencies; till at laſt he met with *Viſagundah*, whom he ſoon won being of a tractable ſweet nature and condition, and of her begat ſo many Sons that the North quickly became pregnant and inhabited. Now *Wyſe* (the ſimpleſt of *Pourous* Sons) a man of much plain honeſty and comportment goes Southward, having intelligence that his female was thereabouts, whom (after he had paſſed ſeven Seas) the breadth and way is concealed in the *Shaſter*) and built him a fair Manſion, hither *Jejunogundah* came to admire ſo rare a ſtructure, whom he ſoon ſaw, but not knowing how to court is o'recome with Loves paſſion; long time he was rejected, till (by providence) ſhe was mollified and made to yield, upon condition nevertheleſs that he ſhould build many Pagothaes or Idol places for worſhip, adore Pictures under green Trees, which to this day his poſterity obſerve ceremoniouſly. Thus, from theſe two, the South was filled with mechanick men, and ſuch as practiſe Husbandry.

When theſe four youths had conſumed ſome years in thoſe contrary quarters of the world whither Fate directed them; all four became equally mindful of their firſt home, deſirous to viſit their Parents; not only to propagate there and furniſh that Meditullium of the Earth, but to recount their memorable fortunes and adventures. After much toil they arrived at the place from whence they came, each of them attended by a troop of their own off-ſpring. 'Tis too great a labour to deſcribe the joy and mutual embraces paſt 'twixt them and their aged Parents, revived by this good hap from the benumming froſt of old age; as alſo the reciprocal kindneſs and love that was amongſt the four Travellers; a dull ſenſe may eaſily comprehend it was without the leaſt mixture of diſcontent or malady. Notwithſtanding, to ſhew no *ſummum bonum* can be had in this life, in proceſs of time (the iſſue of theſe four multiplying) the world began to loſe her virgin-purity; diſcord, pride and rapine mingling amongſt them; ſo as brotherly love was laid aſide; no appearance being now but of violence and voluptuouſneſs. For *Bramon* grows idle and careleſs in his devotion. *Cuttery* becomes inſolent and aſpiring, regarding neither the venerable admonition of his Parents, nor the dignity of *Bramon* his elder Brother. *Shuddery* alſo invents deceit, neither regarding juſtice nor equity, but delights in cheating his other Brethren. *Wyſe* alſo grows unthrifty in a good conſcience, baniſhing his innate honeſty to entertain riot; For which, his cruel Brother *Cuttery* domineers, impoſing ſuch burthens upon the Countrey-man that *Wyſe* is now the object of caſhiered riot, and the abject of his Lordly Brother; who alſo picks a quarrel with *Shuddery* and admits not of any reconciliation till the Poor Merchant had ſatisfied his Avarice with half his ſtore; ſo that ſuch hate and fear grew amongſt 'em that all their Deſigns were involv'd in dark confuſion. Now though deceit, riot and tyranny ſway a while, an all-ſeeing Majeſty ſits above, who in his own time retaliates in the extremity and obliquity of juſtice. So it hapned: For upon a ſudden, when they were moſt exerciſed in villany and leaſt dreamt of an account, God robes himſelf with clouds and flaſhes terrour; whereat the Seas multiply their noiſe and ſwell ſo formidably that they threaten an univerſal deluge: In the interim, the people are amazed with horrible cracks of thunder and ſuch thick flaſhes of lightning, that the entrails of the earth ſeem to gaſp and quake with terrour: which done, in a moment the ſea breaks o're her bounds, and in ſilence ſweeps away all creatures upon the earth, purging thereby the naſty ſmell of their pollution.

But God, who delights in Mercy his great attribute, repenting him of his ſeverity, reſolves again to furniſh the earth with a new generation repleat with more purity and perfection. To which end he deſcends and upon the high mountain called *Meropurbatee* commands *Bremaw* to riſe up, who (though till then uncreated) obeyed, and forthwith worſhipped his Maker. In like ſort, at two other calls came up *Viſtney* and *Ruddery*, who performed their obeyſance. *Bremaw* had power given him to create other creatures; *Viſtney* had order to preſerve them; and *Ruddery* ſtrength to maſſacre and be Gods executioner, by inflicting death, plague, famine, diſeaſes, war and the like miſchiefs. According to this appointment, theſe three new created Lords manage their particular imployment, to each of them a ſet period of time being allotted to live upon earth: For *Bremaw* at the end of the ſecond Age in a fiery Chariot was tranſlated: *Viſtney* continues double his time and then dies, leaving the Iſſue to *Ruddery* (at the end of three times ſo long commorance) to deſtroy the world, and to tranſlate the ſouls of good men into a Garden of raviſhing delights, *Elyſium*. But ere this was accompliſhed, it is fit to acquaint you how *Bremaw* came to furniſh the earth with more inhabitants. The *Shaſter* tells us that as *Bremaw* was ruminating how to act, ſuddenly he fell into a deep ſleep or trance, and upon recovery felt his body troubled beyond meaſure, purporting ſome immediate alteration: Nor did his apprehenſion deceive him; for lo, forthwith his body

body begun to ſwell, yea, ſo great anguiſh to afflict him, that in all points it reſembled a womans travel; and indeed it had Analogy, in that his bowels began to extend more and more and his dolour to increaſe, till (after great toil) the ſecond ſwelling found vent, broke, and delivered their burthen, being two Twins, of each ſex, whom he needed not give ſuck unto, in that by like miracle they immediately grew up to a perfect ſtature, and were miraculouſly furniſhed with language and education. *Bremaw* the Parent named them *Manaw* and *Ceteroupa*, whom after he had bleſſed he ſent East to the great mountain *Mounderpurvool*, where ſtraightway *Ceteroupa* brought forth three more ſons and as many daughters: the Boys ſhe called *Priauretta*, *Outanapautha*, and *Soomeraut*; the Girles *Cammah*, *Sounerettaw*, and *Sumboo*. The eldeſt ſon and daughter went Weſt to a mountain called *Segun*; the two ſeconds North to *Bipola*; the two laſt of each ſex to *Supar*; where they ſo generated that they quickly peopled each their quarter. Which done, God perceiving the hearts of men enclined to all ſorts of Sin, to give them directions how to live vertuouſly and avoid temptation, he left Heaven a while, and alighting on the high Mount *Meropurbatee*, thither he call'd *Bremaw*, to whom he ſpake many things out of a duskie dark cloud, now and then flaſhing glimpſes of his Majeſty; acquainting him why he deſtroyed the firſt world, their ſins provoking him; and how he was reſolved never to do ſo again: to that end he delivered *Bremaw* a Book (the *Shaſter* by name) divided into three Tracts, dedicated to the three great Caſts; the firſt containing Moral Precepts; the ſecond the ceremonies of Worſhip; the third a diviſion of them into three, with peculiar inſtructions to each Caſt or Tribe.

Their Moral Law (read and taught them by *Bremaw* out of the *Shaſter*) has eight Commandments; (moſt of which agree with the ſeven which Rabbi *Solomon* ſays *Noah* taught the World in his time, called the *Noahcady*.)

1. Thou ſhalt not deſtroy any living creature; for thou and it are both my creatures.
2. Thou ſhalt not ſin in any of thy five ſenſes: Thy Eyes not beholding vanity; thy Ears to be ſtopp'd in hearing evil; thy Tongue not to utter any filthineſs; thy Pallat hating Wine, Fleſh, and all other vive things; thy hands abhorring things defiled,
3. Thou ſhalt duly perform ſet times of devotion, as praying, waſhing, elevating, proſtrating, *&c.*
4. Thou ſhalt not lie nor diſſemble.
5. Thou ſhalt not be hard-hearted but helpful unto others.
6. Thou ſhalt not oppreſs nor tyrannize.
7. Thou ſhalt obſerve certain Feſtivals and Faſting-days.
8. Thou ſhalt not ſteal.

Theſe eight Precepts are ſub divided into four: each of the four old Caſts retaining them. *Bramon* and *Shuddery*, *i. e.* the *Braminy* and *Bannyan* are tied to a moſt ſevere and ſtrict obſervance in the *decorum* of their Worſhip. *Cuttery* and *Wyſe*, *i. e.* the Juſtice and Labourer agree in theirs. From whence it comes to paſs, that the Prieſts and Merchants (appropriating the firſt and ſecond to themſelves) are more ſuperſtitious than the Caſts of Souldiers and Mechanicks who aſſume a liberty of Meats and Wine in variety. Notwithſtanding, all of them believe the Metempſychoſis of *Pythagoras*, whoſe conceits we will parallel by and by with theſe *Bannyans*. In this place drawing your judgment to a remembrance of what is already related: wherein we may perceive the deluſion Satan charms them with, whoſe cuſtom it hath ever been to erect to himſelf Worſhip and Idolatry in ſome things (to make 'em more authentical) cohering with the Story of our Bible and in imitation of the Jews. Now that this *Shaſter* of the *Bannyans* is a depraved Story of the Bible, either introduced by ſome Jews ſuch time as *Solomon* traded to *Ophir* (near theſe parts;) or from the Father of Lies, who uſually dictates to his Servants, is plain. For, ſpeaking of the Creation of the World out of a *Chaos*, and forming of *Pourous* and *Parcoutee* ſucceſſively, who ſees not the alluding to *Adam* and *Eve* in this reſemblance? Like that of *Ovid* and *Plato*, borrowed from the Firſt Book of *Moſes* his *Pentateuch*; which ſacred Pen-man lived *Anno mundi* 2430. before the *Incarnation* about 1490. years; and is found to be more ancient in time than the very firſt of any of the Heathen Deities: The other of the Creation (delivered by *Moſes*) ſhadowed in't: The Univerſal Deluge and deſtruction of mankind pointing out that of *Noah*: By *Bremaw*'s receiving the Law from God (in a dark cloud and lightning) upon the high Mount *Meropurbatee*, *Moſes* his being on Mount *Sinai* in *Arabia* where the Decalogue was given: And in *Bremaw*'s departure from Earth to Heaven, the tranſlation of *Elias*.

The *Bannyans* are commanded (as in moſt hot Countries in all other Pagan Religions

is obſerved) to waſh often. Firſt, dawbing their naked Bodies with dirt and mud (the Emblem of ſin;) then diving three times in the water, their Faces turned to the Eaſt, ſhaking a few grains of Rice as a Thanksgiving to that Element for purging them. *Baniani è lecto ſurgentes ad orientalen ſolem ſe convertunt & junctis manibus orant*, is obſerved by Pope *Pius ſecundus*. A three-fold ducking and tripartite thread is hung at three holes in a ſtone about the Neck, the Rice fixed each morn in an unguent of red paint beſmearing the Forehead with a little white or yellow Sanders tempered with water, probably was an old practice amongſt the Heathen, and is with them a Symbol of Baptiſm, and ſignifies fruitfulneſs: Their turning to the Eaſt is in memory of the Judgment and Creation, and to adore the Sun and Moon in that they take them to be Gods Eyes, *Sol omnia videns, oculis delectabilis*, full of purity, heat and nurture. But this their attending the bluſhing Sun at his ariſing, the elevation of their hands, murmurs, plaſhing the water in Magick order, diving, writhing, and acting other fopperies, albeit we can with *Solomon* ſay, *It is a pleaſant thing to behold the Sun*; yet in this their View, hear them condemned by a Neighbour of theirs, *Job* that patient *Edomite: If I beheld the Sun when it ſhined, or the Moon walking in brightneſs, and my heart hath been ſecretly inticed, or my mouth hath kiſſed my hand; this alſo were an iniquity to be puniſhed by the Judge, for I ſhould thereby have denied the God which is above*. And by the Pſalmiſt; *If we have forgotten the Name of our God, and holden up our hands to any ſtrange God, ſhall not God (who knows the ſecrets of the heart) ſearch it out?* And by *Moſes* in the 4th. of *Deuteronomy* ſtrictly cautioned, *Take heed unto your ſelves, leſt ye corrupt your ſelves by making a Graven Image or the ſimilitude of any Figure*, &c. *and leſt thou lift up thine Eyes unto Heaven, and when thou ſeeſt the Sun, Moon and Stars, with all the Hoſt of Heaven, thou ſhouldeſt be deceived and worſhip them, and ſerve thoſe things which the Lord God hath made to ſerve all Nations under Heaven*, &c. And by *Ezekiel, chap.* 8. *verſe* 20. the Houſe of *Judah* for this kind of Idolatry was reproved.

Above all, their Idolatry to Pagods (or Images of deformed demons) is obſervable: Placed theſe Idols are in Chappels commonly built under the Bannyan Trees, (or that which *Linſchot* call'd *Arbor de Rays*, or Tree of Roots; Sir *Walter Raleigh Ficus Indicus*; like that which *Cardan* calls *Ceiba*, growing in the *Weſt-Indies*; or that the *Spaniards* call *Gorda)* a Tree of ſuch repute amongſt 'em, that they hold it impiety to abuſe it, either in breaking a branch or otherwiſe defacing it; but contrarily they adorn it with Streamers of Silk, and Ribbons of all ſorts of colours. The Pagods are of ſundry reſemblances, in ſuch ſhape as Satan viſibly appears unto them. *Sedulius, lib.* 4. *Carm.* ſays well,

——— *imagine falſa,*
Viſibus humanis Magicas tribuere figuras.

Ugly-faced, with long black hair, goggled eyes, wide-mouth'd, with forked beard; every way ſo miſ-ſhapen and horrible as ſomewhat reſembles the old obſcene forms of *Pan* and *Priapus*.

Under theſe Trees they actuate their Idolatrous devotion: there they pay their Tythes and Offerings, receive the unction and ſprinklings of ſundry colour'd Powders: there they perform Ceremonies, notice being given by the ſound of a little Bell: there they repeat their Oriſons, make Proceſſions, ſing and perform many Myſteries; yea, ſo numerous grew their Idol Temples, that (till the Muſſulmen mixt among them) each Village had its ſeveral Pagod, many of which to this day are ſtanding. One of the chief in *Induſtan* was that at *Variaw* near *Surrat*; another at *Nigracut*, where the Dewry is ſeel'd and paved with Gold, yearly viſited by many 1000 Bannyans, who in way of devotion have uſed to cut out part of their Tongues as a Sacrifice, and whereby to ſpeak the *Sibboleth* better ever after. In *Jagannat* a Town in *Bengala* is another of their Dewrys or Idolatrous Temples; where for ſeven days a Feſtival is annually obſerved: during which the Pagod is by the Tokires expoſed to publick view, and in triumph carried through the Streets; an Idol of a monſtrous ſhape, placed upon a Chariot with eight wheels, drawn by above 100 *Indians*, who in great ſwarms repair thither in devotion, and ſome out of zeal caſt themſelves in the way and are cruſht to death, hereby expreſſing a voluntary Sacrifice to the Devil. At *Tanaſſeri* alſo ſometimes 100000 *Indians* go naked into *Ganges*, and bowing their Bodies, with their hands they throw the water aloft as an Offering to the Sun, which they worſhip: others of note are at *Bannaras* upon *Ganges*, at *Ecbarpore*, *Jallamexa*, *Elabas*, *Sibah* and other places. Part of their Religion conſiſts in invocating holy Men famouſed for vertue. Howbeit the Cow is of moſt eſteem with them: They have the *Cyrenian* or *Ægyptian* Goddeſs for an example, the Image of a Cow; which ſignified the Tillage that preſerved them (by *Serapis*, i. e. *Joſeph*'s prudence)

dence) from that memorable Famine mentioned in *Geneſis*. In Wars the *Cutteries* or *Radieas* only call upon *Bemohem*; the rich upon *Mycaſſer*; the poor upon *Syer*; the labourers upon *Gunner*; the married upon *Hurmount*, &c. Moreover, they affect Pilgrimages to Rivers, eſpecially *Gonga* as they call *Ganges* which is more venerable than any other, in that (as they ſay) *Bremaw* frequented it, and that it has (at *Siba*, where it ſprings out of a Rock) a Head in form of a Cow (which they little leſs than worſhip, not only in reſpect of her fruitfulneſs but in imitation (it may be) of the *Ægyptian Apis* a py'd Ox;) Idolatry ſo notorious, that it ſeems ſtrange, what *Euſebius* in his 6. *lib.* of *Evang. præp. cap.* 9. affirms, That the *Seres* by their Laws prohibit Murder, Adultery, and adoration of Idols; That the *Brachmans* eat not any thing animate, drink no ſtrong liquor, are free from paſſion, imploy their time in the whole ſervice of the great God, avoiding the adoration of Idols: Albeit there are *Indians* in the ſame Region, who defile themſelves with Idolatry, and ſuch vices as moſt Nations puniſh: Yea, the *Perſians* by a Law did allow of inceſtuous Marriages; which was ſo loathſome to the neighbour Nations as they branded them with the Name of *Maguſſees*, than which a more odious Name could not be given any. But how much theſe places are now altered from thoſe Cuſtoms will appear by the obſervation we ſhall make in travelling amongſt thoſe Nations. To return: Theſe *Bannyans* waſh oft, and thereby ſuppoſe themſelves purified from ſin (and dirt;) in requital enriching her Womb with Gold and Jewels, hoping to thrive the better; eſpecially, when they are ſick, thirſting to have their mouths moiſtned with a drop of that holy water; which is no leſs valuable than if it immediately flowed out of *Paradiſe*.

In Baptiſm the Prieſts Children and Merchants (that is to ſay *Bramins* and *Bannyans*) anoint with Oyl, and cleanſe with Water: The prophaner ſort as they call Men of War and Manufactures have only Water with the point of a Pen oppoſed to their Forehead, as wiſhing that God would write good things there; to which the company ſay *Amen*. Their Marriages are ſometimes at ſeven years old, but cohabit not till ten; if any dye unmarried, they conclude him unhappy; ſo that oft-times they marry them when dead, afore they be buried. An opinion probably borrowed from the *Hebrews* of old, whoſe Rabbins, from that Precept to *Adam* mentioned in 1. *Gen.* 28. *Creſcite & multiplicamini & replete terram*, make this inference or comment upon the Text, *Qui matrimonium non contrahunt, partem non habent in ſeculo futuro*; the unmarried have no part or portion in the World to come; adding withal, *Homo, qui non habet Uxorem, Homo non eſt*: a poſition the *Bramin* makes uſe of, to juſtifie their Marriage Cuſtome. The Marriage-ceremonies are not many nor frivolous: the Boy rides about the Town attended with ſuch little ones as can ride, robed with Jewels, Scarfs, *&c.* one day; the Bride the next with a like train of Virgins no leſs richly attired: The Bride and Bridegroom are known and diſtinguiſhed from the reſt by their Coronets, the Ceremonies are celebrated by Kettle-drums, Trumpets, Pageants and the like. The Bride has no Money Portion, for they hold it contemptible; only ſome Jewels and Dinaes of Gold, ſuch as they that day are attired with; (I dare not ſay, thoſe Ἑδνὰς or Marriage-gifts mentioned by *Homer*. 9. iliad. *Suidas* and others.) The Wedding is thus: A Fire is interpoſed, intimating the purity and heat of their affections; a ſilken ſtring circles both their bodies as the Hieroglyphick of Wedlock; then a Linen Cloath is put betwixt them, in token that till then they were unknown to one another in nakedneſs. This done, the Bramin bleſſes them, prays that ſhe may prove as gentle and fruitful as a Cow; the Cloth is torn away, the ſtring untied, and then they are one anothers ever after. Theſe never marry out of their own Caſts; Bramins marry the Daughters of *Bramins*; Cuttery's the Daughters of *Cuttery's*; Shuddery's, *Shuddery's*; and *Wyſes* not only ſo, but alſo compere in their own Trades, as Taylors, the Daughters of Taylors; Barbers, Barbers Daughters, *&c.* And, contrary to the cuſtome of *Mahometans*, their Wives live not under much ſubjection.

In ſickneſs they call upon *Marrawn* (an Epithete of God) expreſſing mercy: If they perceive he is going the way of all fleſh, then they open his hand and moiſten it with holy water, water of *Ganges*. When dead, they waſh the Carcaſs and carry it ſilently to the water-ſide, where they utter two or three words to that Element, then burn his body in ſweet Wood or Spices which as earth mixes with the Corps, and throwing the aſhes into the River think they have given every Element his peculiar due, and ſo depart well ſatisfied. The Prieſt preſents his Son the Roll of his deceaſed Fore-Fathers, and bids him fulfil the Ceremonial Law of deploring for ten days, neither uſing his Wife, laughing, eating *Opium* nor *Betele*, putting on no clean Cloaths nor Oyl on's head, but that day Month yearly ever after make a Feaſt, and pay a complemental viſit to that River which drunk his Fathers Aſhes. Oft-times the Wife (to expreſs her love) incine-

rates her ſelf at that time her Husbands body is burned. They affect no ſecond Marriages, the *Rajeaes* and *Wyſes* excepted. Now the reaſon why they burn their dead, is either in imitation of thoſe recorded by the Prophet *Amos* 6. 10. or in way of pity, leſt the Enemy ſhould offer it ſome villany; or if buried it would ſtink, and ſo putrifie the Graſs and make Kine unhealthy; beſides, out of their Carcaſes would iſſue Worms, who (for ought they know) may ſtarve when the dead body is conſumed, and that ſhould prove a ſin inexpiable.

The *Bramins* are of 82 Caſts or Tribes; the *Vertaes* are of a higher degree but fewer in number; their Habit is a Girdle of an Antelops skin tyed about their middle, a thong of the ſame hide reaching from the neck to the left arm, being elſewhere naked; ſome of them wear a three-fold thread, reaching from the right ſhoulder to the left arm, others three ſmall ſtrings of Silk upon their fleſh as low as their waiſt, which ſerves as a badge of their Profeſſion, and either in memory of the three Sons of the ſecond Creation, or of *Para Bramma* and his three Sons, by them adored; upon their head they wreath ſome fine white Callico, in which their hair is neatly plaited; in their Ears they wear Gold Rings, ſometimes ſet with Stones of price: they marry but once, faſt ſtrictly, drink moderately, waſh frequently, and by the other Sects are highly reverenced.

The *Cutteries* aſſume a greater liberty; for being men of War they ſcruple not to ſhed blood, eat fleſh, and to appear libidinous; they are for the moſt part called *Rajaes* or great men; have ſix and thirty Caſts, from ſome of which none of them but is deſcended: Of theſe are the Tribes of *Dodepuchaes*, ſome being *Chawah*, ſome *Solenkees*, ſome *Vaggelaes*, ſome *Figlitters*, and ſome *Paramors*: Of long times they have been Owners of *Indoſtant*, the laſt of which by *Aladin* a *Potan* King of *Delly*, had wreſted from him *Guzzarat*; ſince when, moſt of the remainder is taken away from them by the Iſſue of *Tamerlane*: At this day they call themſelves *Raſhpootes* (or Sons of Kings) and live lawleſs to the *Moors*; the chief of which, at this day, are *Rana Radgee Mardout*, *Radga Surmul-gee*, *Raia Berumſhaw*, *Mahobet-chan*, *Radia Barmulgee*, *Radgea Ramnagar*, *Radgea Jooh'*, *Jeſſingh*, *Tzetterſing*, and *Manſingh*, *&c.* And theſe being for the greateſt part mountaineers are rude and of a more warlike diſpoſition than thoſe civilized *Indians* that live in Cities, and inhabit the Champain Countries; and thence it is that they value neither the *Potans* nor the *Bulloches*, which be the fighting men among *Mahometans*.

The *Shudderyes* or *Bannyans* are Merchants, and (contrary to their name, which ſignifies harmleſs) are the moſt crafty people throughout *India*. Full of phlegmatick fear they be and ſuperſtition: They are indeed merciful, grieving to ſee other people ſo hard-hearted as to feed upon Fiſh, Fleſh, Raddiſh, Onions, Garlick, and ſuch things as either have life or reſemblance of blood. They for their parts will not kill ſo much as a Louſe, a Flea, a Kakaroch, or the like; *Non uſus erat carnium ante diluvium*, ſaith *Comeſtor*; but contrariwiſe buy their liberty of ſuch Sailors, and others, as of neceſſity muſt cruſh them: yea, they have Hoſpitals for old, lame, ſick or ſtarved Creatures, Birds, Beaſts, Cats, Rats, or the like; and have no worſe men to overſee them than the *Puſhelans*, the beſt reſpected ſorts of *Bramins*. Theſe are of *Pythagoras* his doctrinating, believing the Metempſychoſis or tranſanimation or paſſage of Souls into Beaſts: As for example; the Souls of Drunkards or Epicures into Swine; the luſtful and inceſtuous into Goats and Dogs; the Diſſemblers into Apes, Crocodiles, and Foxes; the lazy into Bears; the wrathful into Tygers; the proud into Lions; the blood-thirſty into Wolves, Ounces, Snakes; the perjur'd into Toads, and the like: but the Souls of good men, abſtemious, pitiful, and courteous, into Kine, Buffalaes, Sheep, Storks, Doves, Turtles, *&c.* An opinion memoriz'd by *Ovid*, 15. *Metamorph.*

Heu quantum ſcelus eſt in viſcere viſcera condi,
Congeſtóq; avidum pingueſcere corpore corpus,
Alteriuſque animantem animantis vivere leto!
Parcite (vaticinior) cognatas cæde nefanda
Exturbare Animas, nec ſanguine ſanguis
alatur.

Fleſh fed with fleſh; oh what impiety!
Thy greedy corps with corps to fat thereby!
One living thing to live by others death:
Oh ſpare! I warn you, to diſturb the breath
Of Kinſmen by foul ſlaughter; for your blood
With others blood to feed, is no ways good.

And in juſtification of this opinion they have the beſt learned amongſt the Heathens, no leſs than *Plato* himſelf for their Inſtructor; who to perſwade men that the Soul was immortal, and that there was *pœna* and *præmium* after this life, feigns the Metempſychoſis of the ſouls of men into Bees and Ants, if good; into Wolves and Dogs, if bad, *&c.* which nevertheleſs he profeſſes he neither believes for truth himſelf, nor takes for any other than a Fiction.

The

The laſt Sect or Caſt of Gentiles are the *Wiſes*; a name, albeit derived from *Wiſe* the youngeſt ſon of *Pourous* and *Parcootee*, yet in their tongue properly ſignifies a labouring man: Theſe be of two ſorts, the *Wiſe* and the *Coolee*; the firſt agrees with the *Bannyan* in abſtinence, the other of late years not forbearing to eat any manducable Creature; the purer ſort are ſubdivided into other 36 Caſts.

The reſult of all is, that theſe four Caſts in time grew ſo impious that God required *Ruddery* to command a blaſt of wind to ſweep away that Generation; which accordingly he did: That tempeſt raged ſo violently that the Mountains and Rocks were hurled and toſſed to and fro like duſt or tennis-balls; the Seas were turned out of their courſe, yea holy *Ganges* out of her Channel, wherein all (ſave a very few honeſt men and women which were ſpared and left to repleniſh) in that tempeſt periſhed: this was the ſecond confuſion. Soon after, God gave them a King (propagated from the ſeed of the *Braymyns*) called *Ducerat* who begat *Ram*, ſo famous for piety and high attempts, that to this day his name is honoured; inſomuch that when they ſay *Ram Rame*, 'tis as if they ſhould ſay, *All good betide you.*

Now to ſhew the imbecillity of mans nature, in proceſs of time the world again grew abominable; ſo that *Ruddery* commands the earth to open and ſwallow down quick thoſe ungodly wretches, a few excepted, who the third time people the Earth with humane Inhabitants: Then (as *Bremaw* had formerly) *Viſtney* the Mediator of mercy aſcended (like another *Aſtrea*) into Heaven, leaving *Ruddery* to over-rule this Age of Iron; at the end of which he alſo will be rapt into Paradiſe. Theſe four Ages they call *Curtain*, *Duauper*, *Tetrajoo*, and *Kolee*.

Touching the laſt Judgment they hold it ſhall be more dreadful than the other; the Moon will look red as blood, the Sun will ſhed his light like purling Brimſtone; after which will follow an univerſal flaſhing of fire with loud thunders; then a flamy redneſs will oreſpread the Heavens, and the four Elements (of which the world conſiſts) ſhall maintain a dreadful fight, ſo long and ſo fiercely one againſt another, that at laſt all will be revolved into a dark confuſion. The ſouls of ſuch as were good men *Ruddery* is to tranſport into Heaven, the wicked muſt periſh; but the bodies of both riſe no more, as they teach, being too incredulous of the Reſurrection.

Now albeit theſe people, in a continued ſeries of ignorance, believe that their *Shaſter* was immediately from God; yet that it is grounded upon tradition, and patched out of Hiſtories Jewiſh and gentile, I have already ſhewed; both what is in imitation of the holy Scripture, and from the rule and practiſe of other Nations: and we may add, that their burning the dead is borrowed from *Amos* 6. 10. their marriage after death from *Cerinthus* and *Marcyon* old Hereticks who uſed to baptize after death in caſe they were not pre-baptiz'd: the thread tripartite hung about their neck, is a myſterious denotation of the Trinity; Rice and painting in their forehead not only a ſymbol of Baptiſm but in imitation of the Star *Rempham* fixed in the brow of the idol *Moloch* or of *Julius Caſar* as an embleme of immortality. See alſo in how many things they concur with *Pythagoras* (to this day famous among them.) Theſe *Bramins* in moſt places affect ſilence; for five years they are not ſuffered to ſpeak in the Schools, but underſtand one another very much by dumb ſignes; they adore toward the Sun; honour Angels; obſerve a Munday Sabbath; abſtain from ſecond marriages, (ſome from the firſt) affect white garments, loath coughing, ſpitting and the like; forbear ſwearing and blaſphemy, ſhun pleaſure, drink water, believe the tranſmigration of mens ſouls into beaſts, offer inanimate ſacrifices, deny the bodies reſurrection, hate to touch a pot or cup with their mouth but rather pour the liquor in at a diſtance, reverence Elders, eat nor drink with men of other Religions, uſe waſhings much, touch no unclean thing; and many other, in little or nothing differing with the *Pythagoreans* as may be gathered out of *Joſephus*, *Suidas*, *Philo*, *Laertius* and others.

For variety ſake, turn we now to another ſort of *Gentiles* in *Surrat* and *Guzzurat*, called *Perſees*, who are a people deſcended out of *Perſia*, baniſht hither (to avoid Mahometry and circumciſion) upon the death of valiant *Jezdgird* the *Perſian* King who died *Anno Dom.* 635. or thereabouts; whoſe life and doctrine (as it is gathered from the *Daroo* or Prieſts of this Sect, by Mr. *Lord*, a Miniſter for ſome years reſident in the Factory of *Surrat*, with what I gathered there my ſelf) take briefly as followeth.

Religion of the Perſees.

Into *India* theſe *Perſees* came (ſuch time as *Omar* the ſecond *Chaliph* after *Mahomet* ſubjected *Perſia*) in five *Iunks* from *Iaſquez*, ſailing to *Surrat*, where after treaty with the *Rajeaes* and *Bannyans* they got leave to plant; and living peaceably to exerciſe their Religion. A Religion, if I may ſo call it, deduced from the reign of *Guſtaſp* who was King of *Perſia Anno Mundi* 3500, before our Saviours Incarnation 500 years, written in their *Zundavaſtaw* (or Law-book) to this purpoſe.

Such

Such time as *Guſtaſp* (the 14 King of *Perſia* from *Kuyomarraz*, by ſome thought *Noah*) ſwayed the Imperial Scepter, it chanced that *Eſpintaman* and *Dodoo* two poor people, man and wife, *Chinacs* by extraction, lived long together in good repute, but without Fortunes bleſſings, either as to Eſtate or Children: Howbeit, upon *Dodooes* prayer a Son was given her; who in his conception promiſed (by ſome rare and fearful dreams the mother hatched) great matters, not only to the aſtoniſhment of his parents, but amazement of the *China* King, who (out of jealouſie and diſpoſition to credit any report) ſought to prevent all danger by killing or poyſoning him: but (to ſhew a ſuperior power ſways, and never miſſes to accompliſh its deſigns though by man never ſo much oppugned) nothing could do him harm; yet fearing his parents ruine, and to eaſe the King of his fear, they conſent to give *China* a farewel, and ſeek a ſecurer abode in a region more remote, where they might more freely live and meditate.

Far they travelled, many rare things they ſaw, paſt over many great Rivers on foot; for *Zertooſt* (ſo was this young Prophet named) turned them into ſolid Ice, and after thawed them at his pleaſure, and many rare adventures found, (all which are here omitted, in that Religion is the mark we ſhoot at) not ſtaying long in any place till they arrived in *Perſia*, where they reſted and intended to ſettle. *Zertooſt* (as good men uſe) ſpent moſt of his time in meditation: but obſerving the diſorder of mens living, ſorrow overcame him; and finding the place he was in not fit for Revelations, away he goes, without reſting till he came into a dark Valley which was obſcured by two lofty Mountains, a ſolitary and fit place for meditation. There he ingeminates his murmurs, with dejected eyes, erected hands, and knees bended; when lo, an Angel whoſe face was more coruſcant than the Sun, in this manner ſalutes him. Hail *Zertooſt*! man of God, what wouldeſt thou? Who ſtraight replies, The preſence of God, and that I may receive his will and directions how to inſtruct my Nation. His prayer was readily granted, his body purged, his eyes ſealed and wrapt up. Being paſt the Element of Fire and the higher Orbs (as ſaith their *Zundavaſtaw*) he was preſented before a Supreme who was arrayed with ſuch refulgent glory that (till he had Angels eyes put into his head) he could not gaze upon ſuch a daz'ling Majeſty. There he received his Laws (no place but Heaven will ſerve to fetch Philoſophy from, to converſe with men *Laertius* writes to *Socrates*) uttered by the Almighty, (whoſe words were encompaſſed with flames of Fire;) ſuch Laws, ſuch Secrets, as ſome of them are not to be promulgated. *Zertooſt* before his return makes this requeſt, that he might live ſo long as the World endured, in that protract of time the eaſier to make all the people of the earth imbrace his doctrine: but his ſimplicity being pitied, and in a Mirrour the reflex of time, *Lucifer*'s craft, mans miſery, and other myſteries reveal'd, ſoon altered his vain deſire; ſo that having worſhipped, and taken the *Zundavaſtaw* in his left hand, with ſome celeſtial Fire in his right, by *Bahaman Umſhauſpan* his good Angel, (who cleft the air with his golden wings) he was (as in a trice) ſet down in that ſame valley where the ſpirit formerly found him.

Zertooſt having thus armed himſelf againſt temptations, bidding his Hermitage farewel travels homeward to publiſh his Law. Satan (who all the while looked aſquint upon *Zertooſt*) labours to ſeduce him, and after a ſhort excuſe for his rude intruſion profeſſes himſelf his unfeigned friend, aſſuring him the other Angel had deluded him; that God in no wiſe delighted with *Zertooſts* deſign ſufficiently expreſſed as much by ſuffering him to withdraw ſo quickly; the denying his requeſt argued Gods neglect of him; his travel to reclaim the world was vain, mens minds ſo doted upon pleaſure; his Book was ſtuft with lies, and that in publiſhing it ſhame would be his reward; his Fire was a mercileſs Element uſeleſs in thoſe hot Regions: Concluding, that if *Zertooſt* would depend upon him he would furniſh him with all delights, honours and pleaſures imaginable, give him power to do miracles, ſo as he might be worſhipped as a God; which if he refuſed he was but ſimple and in no wiſe worthy his charity.

Zertooſt perceiving the tempter was no better than *Lucifer*, bad him avoid; and to his addition of terrour call to mind how by his impiety he loſt Heaven, and how malice made him deſirous to draw others into like damnation; the Book he ſo ſcoft at ſhould condemn him, that Fire torture him and all ſuch black-mouth'd detractors as himſelf. Whereupon the Fiend vaniſhed; and *Zertooſt* at length arrived where he found his Parents who received him with unexpreſſible gladneſs; to whom he imparted his paſſed fortunes and intentions. *Dodoo* his Mother imagining it a crime unexpiable that ſo excellent a Prophet ſhould longer be concealed, grew ſo tranſported that without longer circumſtance ſhe blazons abroad the ſtory of her dreams and his conception, enthuſiaſms, viſions, the excellency of his Book, and the authority he had to publiſh it. The people admire what they heard; ſo as *Guſtaſp* the *Perſian* King having notice thereof

and

and deſiring to ſee the man, and enquire into the truth, ſends for him; and after ſome diſcourſe is ſo well ſatisfied, that forthwith wavering in his former Religion he judges *Zertooſts* better. Which ſudden perſwaſion ſo dejected the Arch-flamen, that he forthwith invents all ways poſſible to reclaim the King. To effect it, firſt he bribes *Zertooſts* Servants to convey under his Bed the bones of dead Carcaſes, things hateful to the *Perſian*; and then poſſeſſes the King that this ſtranger was a baniſhed man of an impure converſation, witneſs the ſtuffing the Bed he ſlept upon. The King hereupon being brought to view that naſty deceit, and finding the report true, firſt abominates him and then ſhuts him into a loathſome dungeon: but this miſery of his endured not; for the King having a Horſe of great account deadly ill, propoſes great rewards to any could recover him: none durſt undertake it fearing the penalty, till *Zertooſt* giving him a drink recovers him; an act ſo acceptable to *Guſtaſp*, that the Prophet was received into grace again, whereby he had the readier way to diſcover the Flamens knavery; and having thus vindicated his own integrity, had the opportunity to publiſh his doctrine, which by ſome miracles intermixt, was eſpecially by the vulgar ſort credited.

It chanced that the King (either ſtimulated by his Church-men or judging *Zertooſt* able to do any thing) calls for him, profeſſing his propenſity to be of his Religion, conditionally he would grant him four things: Firſt, that he might never dye; Secondly, that he might aſcend Heaven and deſcend as often as he liſted; Thirdly, that he might know what God had done and intended; Fourthly, that his body might be invulnerable.

Zertooſt amazed at theſe unreaſonable demands, and perceiving it otherwiſe impoſſible to have his Dogmata's received, tells the King, That for one man to have all thoſe properties was to be God more than man; that the King ſhould have the liberty to chuſe any one for himſelf, and the other three ſhould be diſtributed to any other three he ſhould pleaſe to nominate. Which being accepted, *Guſtaſp* makes the ſecond his choice, that he might aſcend and deſcend at pleaſure; to know the ſecrets of Heaven was granted to the Kings Church-man; to live for ever was conferred upon *Piſchiton*, (the Kings eldeſt Son) who (they ſay) lives yet upon *Damoan's* high Mountain, guarded by thirty Spirits to forbid others the entrance, and leſt by ſetting foot upon that holy ground they alſo ſhould live for ever: to be free from hurt was granted *Eſpandiar* the Kings youngeſt Son: After which the *Zundavaſtaw* was opened, the new-broach'd Doctrine read, and univerſally accepted of.

The *Zundavaſtaw* then has a three-fold diviſion; the firſt treats of Judicial Aſtrology, called *Aſtoodeger*, and committed to the care of thoſe they call *Jeſopps*, i. e. *Sages:* The ſecond of Natural Philoſophy is ſtudied by the *Hackeams*, i. e. *Phyſitians*: The laſt is a compound of Religion named (from the Inventor) *Zertooſt*, kept by the *Daroos*, i. e. *Predicants:* Each of which three contain ſeven Chapters.

The *Zertooſt* alſo conſiſts of three parts, pointing at three ſeveral ſorts of Men, Laymen, Clergy, and Arch-biſhop: to every of them it enjoins an increaſe of Commandments; to the firſt ſort five; to the ſecond eleven; to the third thirteen.

The *Behedins* or Lay-mens Precepts are five, *viz.*

1. To cheriſh ſhamefac'dneſs; a vertue deterring all ſorts of ugly vices, as pride, revenge, theft, adultery, drunkenneſs, and perfidy. 2. To cheriſh fear. 3. To premeditate what they are to do; that if bad, they may reject; if good, obſerve it. 4. Each days firſt object to be a *memento* of Gods love to urge their gratitude. 5. To pray daily to the Sun, and nightly to the Moon, as the two great Lamps and Witneſſes which be moſt oppoſite to the Devil who delights in darkneſs.

The eleven given to the *Herboods*, *Daroos* or Prieſts to practiſe are theſe (the other alſo of the *Behedin* they obſerve;) 1. To be conſtant to that form of worſhip in the *Zundavaſtaw* mentioned. 2. Not to covet what belongs to another. 3. To abhor lies. 4. Not to be worldly minded. 5. To learn the *Zundavaſtaw* by rote. 6. To keep themſelves free from pollution. 7. To forgive injuries. 8. To teach the Laity how to comport themſelves in adoration. 9. To licenſe Matrimony. 10. To be frequent at Church. 11. Upon pain of Fire eternal to believe in no other Law; which they are neither to add unto, nor diminiſh.

3. The *Diſtoore* or *Pope* (one at once) has thirteen; and as he precedes the reſt in dignity, ſo is his life moſt ſtrict; for he is obliged to obſerve not only his own, but alſo the two former Tables. 1. He muſt not touch any prophane thing, no not the Lay-men or *Daroos* of his own belief, without waſhing or purifying after. 2. He muſt do every thing having relation to himſelf with his own hands, as planting, ſowing, cooking, *&c.*

3. He

3. He is duly to receive the Tenth of what the Laity poſſeſs. 4. He is to avoid vain-glory, and with his great in-come to exerciſe Acts of Charity. 5. His Houſe is to adjoin the Church ſo as he may be oft there and go and come without being taken notice of. 6. His waſhings are to be more frequent than others, his food purer, and to refrain his Wives company during her pollution. 7. He is not only to be perfect in the *Zertooſt*, but of greateſt knowledge in Judicial and Natural Philoſophy. 8. That his diet be moderate. 9. That he fear none but God. 10. That he tell every Man his offences. 11. That in Viſions he diſtinguiſh 'twixt good and counterfeit, and give right judgment. 12. That whenſoever God communicates his goodneſs to him by nightly Viſion he is to admire his mercy and to keep them ſecret. 13. That the *Pyree* be ever kindled till Fire deſtroy the Univerſe; and that he pray over it. This is the ſum and ſubſtance of the *Zundavaſt* which *Zertooſt* brought from Heaven. A word of their Feaſts, Faſts, Weddings, and Burials.

They are tolerated moſt ſorts of Meat; nevertheleſs (in obedience to the Mahometan and Bannyan, 'mongſt whom they live) they refrain Beef and Hogs-fleſh; howbeit the Raſhboots eat the laſt. They ſeldom feed together, leſt they might participate one anothers impurity; Each has his own Cup, ſo as if any of his own Caſt chance to uſe it, the other waſhes it three times and forbears it a while after. Six ſolemn Feſtivals they yearly obſerve; the firſt called *Meduſerum* is kept the 15. of *Fere* or *February*; 2. *Petuſahan* on the 26. of *Sheruar* or *April*; 3. *Yatrum* on the 26. of *Mahar* or *May*; 4. *Medearum* on the 16. of *Deh* or *Auguſt*; 5. *Homeſpetamadum* on the 30. of *Spindamud* or *October*; 6. *Meduſan* on the 11. of *Adebeſe* or *December*; all of them in memory of the Creation and monthly benefits. After each of theſe Feaſts they eat but one ſmall meal a day for five days after; and whenſoever that Lay-men eat any Fleſh, they bring part to their Eggaree or Temple to pacifie the Lord, in that for their ſuſtenance the lives of thoſe good Creatures are annihilated. Now concerning the Fire they adore, 'tis in memory of that which *Zertooſt* brought from Heaven; wherein they memorize the Veſtals, or rather apiſhly imitate the *Jewiſh* Law (the Devil as near as may be deſiring to counterfeit the beſt) in *Levit. ch.* 6. *v.* 13. where 'tis commanded that the Fire (that came from Heaven) ſhould be ever burning upon the Altar, and never go out. And as to this Fire-worſhip, we find in Story that it has been more anciently uſed in *Perſia* than what is here aſcribed by the *Zundavaſt* to *Zertooſts* time; being probable, that as the *Grecians* borrowed that Idolatry from the *Perſians*, ſo from the *Greeks* was it borrowed by the Veſtal *Romans*. In *Perſia* they had many *Pyree*; moſtof which were deſtroyed by *Heraclius* the *Roman* Emperor, during his Wars with *Kozrhoes* (at which time *Mahomet* ſerved in his Army.) Some to this day are remaining, having (as they report) the Idolatrous Fire from 1000 years unextinguiſhed. In *India* alſo the baniſht *Perſee* have their Eggarees; one of which is at *Nancery*, whoſe Fire has continued this 200 years, if report ſay true. Where note, that this their *Godfire* is not compoſed of common combuſtibles, as Wood, Straw, Coals, Slates, *&c.* nor blown by any Bellows, Breath of Man, wafting or like prophane things; but compounded of Sparks flying from a hot burning temper'd Steel, and kindled either by Lightning from Heaven, or by Beams from a Burning-glaſs, and the like; for, ſuch only is proper for that their *Antisbeheraun* or Idol-fire.

But if it chance the Fire have need of cheriſhing, the *Diſtoore* and other Lay-men (at twelve foot diſtance) ſurround their Deity, and after ſome mimick geſtures the Prieſts add ſome ſort of Fuel, and returning to the other people fall to their worſhip, beſeeching that they may not only give it due reverence, but honour ſolemnly all other things that reſemble it; as Sun, Moon, Stars; yea, and common Fire, which alſo they ſo divinely eſteem of, that they hold it an impious thing to ſpit upon it, throw water into it, or put it to any vile or unneceſſary uſe; but give a more than common reſpect to Wood, and ſuch things as it receives life and vigour from. *Ignis perennis* 'tis call'd by *Strabo lib.* 15. *Ignis Deus ante omnes Perſis habetur*, Fire was principally worſhipt by the *Perſians*. *Nec Ignem in uſus ordinarios deſtinatum polluere audebant Perſæ immunditiis*, not daring to pollute with any unclean thing the Fire appointed for common uſes, ſaith the Hiſtorian. Now albeit theſe people ſay their Anceſtors firſt practiſed this form of Worſhip, we find in Story that the Fire was in divine eſteem with the *Caldeans* ſuch time as *Abram* dwelt at *Ur*, and then in equal veneration with the *Perſians*. This holy Fire was carried by the Flamens in the Van of the Army when *Darius* fought at *Arbela* againſt *Alexander*, and continued un-put out for many Generations; *Epheſtions* Funeral excepted.

Baptiſm. The Baptiſm of theſe Heathen Idolaters is of this nature: So ſoon as one is born, the *Daroo* is called upon; who delays not, but being inſtructed in the preciſe time of his Nativity,

Nativity, calculates his Fortune: the *Daroo* gives the Name the Mother aſſenting to it. This done, they together haſte to the Eggaree, where the Prieſt puts a little water into the bark of a Tree, the name of which is *Holme*, the place it grows in *Yezd*, a City in *Perſia* not far from *Spahawn*, a Tree *Zertooſt* bleſſed (and in this very memorable, if we may believe theſe people, that it never admits of any ſhadow;) the water out of this hallowed rind being poured upon the Infant, a Prayer is then made that it may be cleanſed from impurity. At ſeven years of age the Child is confirmed by the *Daroo* and taught to ſay his Prayers over the Fire (but with a cloath faſtned about his head which covers his mouth and noſtrils leſt his ſinful breath might offend their Deity;) after which he drinks a little cold water, chaws a Pomgranat leaf, waſhes in a Tanck, cloaths his body with a fine Shuddero reaching to his waſte, ties a zone of Cuſhee about his loins woven with Inkle of the *Herboods* making, (which he wears ever after;) and after a ſhort Prayer that he may never prove an Apoſtate, but continue a Fire-worſhipper; that he may eat no mans meat, nor drink any mans drink but his own; he is ever after reputed a true Believer.

Their Marriages are diſtinguiſhed into five orders. 1. *Shaulan*, which is a marrying of two young Children, agreed upon by the Parents unknown to the Children; the vertue being, that if either dye they go to Heaven. 2. *Chockerſon*, which is a ſecond marriage. 3. *Codeſherabaſan*, when the Woman is her own chuſer. 4. *Ecksan*, when a dead body (not being married before) is to one alive married. 5. *Ceterſon*, when having no Sons he adopts his Daughters Son, *&c.* The Ceremony is this: At midnight the *Daroo* or Prieſt enters the Houſe (for they wed not in Churches) and finds the Bride and Bridegroom placed upon a Bed together; oppoſite to each, two Church-men ſtand with Rice in their hands (the Emblem of fruitfulneſs;) when firſt one lays his fore-finger on the Brides fore-head, and asks if ſhe be willing to take that man to be her Husband; who ſaying yea, the like rite and queſtion is by the other Prieſt made to the man; who after the like anſwer makes a promiſe to enfeoff her in a certain number of Dyna's; to which in a grateful manner the Bride replies, ſhe and all ſhe has are his: the Prieſts thereupon throw Rice upon their heads, praying that they may multiply as Rice: the Womans Parents give the dowry, and eight days are uſually ſpent in jovial merriment. *Marriages*

Their Funerals theſe: They neither burn nor bury their dead; but having firſt put the body into a winding-ſheet, all the way as they paſs towards the Grave his kindred beat their breaſts, but with little noiſe, till they come within 50, or 100 paces of the burial-place: where the *Herbood* meets them, uſually attired in a yellow Scarf, and on his head wearing a thin Turbant. The Neceſſelars or Bearers carry the Corps upon an Iron Bier (for Wood is forbidden in that it is dedicated to the Fire) to a little Shed, where (ſo ſoon as ſome myſtiques are acted) they hoiſe it up to the top of a round Building, ſome of which are twelve foot high, and eighty in circuit: the entrance is moſt part at the *N. E.* ſide, where through a ſmall Grate they convey the Carcaſs into a Monument; good Men into one, bad into another: 'tis flat above, open to the air, plaiſtered with white loam, hard and ſmooth like that of *Paris*; in the midſt thereof is a hole deſcending to the bottom, made to let in the putrefaction iſſuing from the melted bodies, which are thereupon laid naked in two rows or ranks, expoſed to the Suns rage, and appetite of ravening Birds, who ſpare not to devour the fleſh of theſe Carcaſſes, tearing aſunder and deforming them in an ugly ſort; ſo that the abominable ſtink of thoſe unburied Bodies (in ſome places 300.) is ſo loathſome, that (did not a deſire to ſee ſtrange ſights allure a Traveller) they would prove much worſe ſeen than ſpoken of. The diſlike the *Perſees* expreſt at my taking a view of this *Golgotha*, made it appear they do not delight that it ſhould be ſeen by ſtrangers. A rare, yet no new way of burial; for I find the like mentioned by *Strabo* in his 15. *lib.* ſaying of the *Brachmans*, *The* Brachmans, *an inceſtuous race, being dead, deſire to be expoſed to the Birds, as to the nobleſt ſort of burial.* Nor is it otherwiſe now than it was in ancient times, moſt Nations uſing a ſeveral ſort of burial; for *Lucian* in his diſcourſe *de Luctu* hath this obſervation; The *Greeks* burn; the *Perſians* bury; the *Indians* beſmear with Hogs-greaſe; the *Scythians* eat, or hang them upon Trees; the *Ægyptians* powder; the *Romans* embalm; the *Gangetiques* drown; the *Narſingans* immure; the *Brachmans* expoſe to Birds; the *Bactrians* to Dogs, *&c.* But as to the place we now are at, this Figure I took may give the better reſemblance. *Burials.*

The Buriall place of the Perſees in India.



AND ſeeing we are now by Providence brought into as Noble a Kingdom as at this day is extant in the Univerſe; give me leave to digreſs a while, that I may the better preſent you (but in a ſummary way) the topographic Deſcription of this mighty Empire of *Induſtant*, with which I ſhall mix a Narrative of ſuch remarkable occurrents as have hapned there within theſe laſt fifty years: Which though it may appear too great an interpoſition to our travel, will nevertheleſs I hope find acceptance.

India then (which takes name from the River *Indus* that bounds it to the Weſt) is part but the greater part of the greater *Aſia*, and by ſome reputed a third part of the old World. So *Strabo*, *lib.* 55. in whoſe age it was much more flouriſhing than at preſent, for he reports, that it had then not fewer than 50000 Towns, none inferior to *Co* (which was conſiderable) in *Ægypt*. *Ganges* divides it into two, *Intra & Extra:* nevertheleſs, there be that ſubdivide it into three, *viz. Major*, *Minor*, *& Inter-media*. The ſoil for the moſt part is very good, except where the Sun rages; yet there too by reaſon of the long nights, breezes and ſhowers it has for three months every year, the Trees, eſpecially to the Southern parts, are ever verdant and abounding with Fruit, which twice yearly comes to maturity: and for Minerals of the beſt ſort, Gems of richeſt luſtre, Silks and Spices of moſt value and uſe, no part of the World yields greater plenty. It abounds with Inhabitants and Cattel of moſt kinds. Arts alſo, eſpecially in *Induſtan* and *China*, are in perfection. It has excellent Horſe, and Elephants of greater ſize and more docible than thoſe of *Africk*. So numerous in Iſlands as they are ſcarce numerable. And concerning the Empire of *Induſtan*, can you lend your Eyes to any nobler part of the World? which for ſpaciouſneſs, abundance of fair Towns, numberleſs Inhabitants, infinite Treaſure, Mines, and all ſorts of Merchandiſes, equals, if not exceeds any other Kingdom or Potentate in either *Aſia:* his vaſt (but well compacted) Monarchy extending from 20 to 43 degrees of North latitude; Eaſt and Weſt, from the *Bengalan* Gulph unto the *Indian* Ocean; South, to the *Decan* and *Mallabar*; North-weſt, to *Caucaſus* and the *Maurenahar*, *Tartar* and *Perſian*; 2600 miles ſome ways, 5000 in circuit; in which are 38 large Provinces (petty Kingdoms of old;) the moſt conſiderable are *Gujurat* (where we now are) *Malva*, *Pengab*, *Bengala*, and part of *Decanee* (*Ariacæ* in *Ptol.*) together comprehending 30 large Cities, 3000 walled Towns and Caſtles for natural defence ſeeming impregnable. And well may be, ſeeing this Country ('tis probable) was the firſt Seminary or Station of *Noah* (or *Noacchus*) after his deſcent from *Ararat* not far diſtant hence; and afterwards the delight of *Bacchus* or *Boacchus* (from which ſome

ſome imagine him to be *Noah*:) the wonderful increaſe appearing by that huge Army *Staurobates* drew out in his defence againſt *Semiramis* the *Aſſyrian* Empreſs, both Armies making three Millions. And ſo anſwerably builded and planted was this part of *India*, that when *Alexander* by the overthrow of *Porus* near the River *Hydaſpes* entred *India*, *Curtius* and *Herodotus* report that *Alexander* ſhould ſay he found greater Cities and more ſumptuous buildings in King *Porus* his Dominions than he had obſerved in all the World beſide. But to return. His yearly Revenue is ordinarily accounted 50 crow of Roopees, each crow is a hundred leck, a leck a hundred thouſand Roopees, a Roopee two ſhillings three pence, ſometimes two ſhillings ſix pence. And indeed, both what Wealth and Power this Emperour is of may be conjectured by that one Province called *Cambaya* (wherein *Surat* ſtands,) the annual Cuſtoms and other Revenues of which as Merchants report is 200000 *l.* Sterling: And for Power, appears by that Army which *Badur* (who only ruled over this Province) fought with againſt the *Tartar Mamud* whom the King of *Mandao* invited to his aſſiſtance, being no leſs than 130000 Horſe and 400000 Foot, 200 Elephants, 500 Waggons, and as many Cheſts full of treaſure for pay of his Forces. Howbeit, out of this prodigious income iſſue yearly many great and ſuitable payments to his Lieutenants of Provinces and Umbraes of Towns and Forts; having alſo in continual pay three hundred thouſand Horſe and two thouſand Elephants, fed with Donna or Pulſe boiled with Butter and unrefined Sugar; to thoſe only his Fiſcal or Treaſurer yearly giving out above forty Millions of Crowns; and his continual Wars with his emulous Neighbours are no leſs chargeable.

The deſcent or pedegree of theſe *Mogulls* or *Magors* (whether ſo named from the *Mogli* whence they deſcend or by poſſeſſing the *Brachmans* Countrey of old called *Gens Magorum* I know not) we find ſtamped upon their Seals thus. 1. *Aben-Emyr-Temir-Saheb-Querar*, (i. e. *Tamerlane* Prince of the four quarters of the world.) 2. *Aben-Miram-Sha.* 3. *Aben Mirza Sultan Mohumed.* 4. *Aben Sultan Abuſaid.* 5. *Aben mirza-Emir-ſha.* 6. *Aben Baber potſhaugh.* 7. *Aben Homayon potſhaw.* 8. *Aben Ecbar* called alſo *Abdul fetta ghelaladin Mahumed Achbar.* 9. *Shaw Selim* or *Aben Almozapher Nordin Iangheer potſhaugh Gazi.* 10. *Sultan Curroon* or *Shaw Jehan* now called *Sultan potſhaugh Bedin Mohumet.*

Their genealogy is by ſome deduced from *Cingis-Chan* or *Cam* as ſome pronounce it, a Prince of *Tartary*, Son of *Babur*, Son of *Portan*, of *Philcan*, of *Phonama*, of *Bizanbeg*, of *Shaw-dub-chan*, of *Tomincan*, of *Bubacan*, ſon of *Buzamer*; all of them men of note as Stories ſpeak Romance-like in their generations.

Cingis-chan (as *Haithon* and other his contemporaries ſay) was at firſt by profeſſion a Black-ſmith; but the influence of Heaven new molding him, in little time inſtead of his Hammer he took into his hands a Regal Scepter. His ambition took riſe from the encouragements a man in white Armour (mounted upon a white phantaſma) gave him, promiſing his help and ſtimulating his courage; ſo as communicating the Viſion to ſome chief Hoords they give credit to his deſtiny and make him their General. He quickly ſhews how his metal was refined; for with a troop of *Mogli* (one of the ſeven Hoords) marching due South he ſubdues the Countreys as far as Mount *Belgian*, part of *Imaus* at this day called *Nigrakott* and *Copizat* by the *Indians*: there the Sea ſtopped his carriere; but proſtrating himſelf and nine times fumbling out his prayers, the effect followed, For (as their Chronicle relates) the Hill clove aſunder, the Sea parted in two and yielded nine Foot broad a ſafe paſſage. And was no ſooner upon the Continent but that he hammers out his way with ruſty Iron, firſt againſt *Un-cham* or *cawn* King of *Tenduck*; and after that doing ſuch marvellous feats of Arms as requires a ſtrong hiſtorical faith to give credit to.

Cingis-chan King of the South-eaſt *Tartar*, after other victories againſt the *Ruſſe* and *Tartar* died at *Ketoa-kotan An.* 1228. ſome ſay ſixty years ſooner, of the *Hegira* 608, having divided amongſt his four Sons what was his by conqueſt. To *Tuſha chan* he gave *D'haſt*, *Kapecha*, *Rhoz*, and *Abulgharr*; to *Chagatay-cawn Maurenabar*, *Aygor* and *Chorazan*; to *Ogg* part of *Bactria* and *Caucaſus*; to *Tuli-chan* his Jewels and Treaſure. *Tuſha* or *Tuxichan* dyed two years after his Father; *Kagathay* dyed in the year 1242. both of them without Iſſue; whereby their Seigniores deſcended upon *Ogg*, or *Ogtaw-chawn*, who at home and abroad expreſſed himſelf the Son of *Cingis-chan*; compelling the *Perſian* Monarchy as far as *Babylon* to acknowledge him Soveraign; but in the year 1252. conquered by death followed the fate of his predeceſſors, having nominated for his Succeſſor his infant-ſon *Gayuc-chan* under the tuition of *Minchonna* his Wife: but in the third year death called him alſo away and gave *Manchu-chawn* Son to *Tuli-chawn* (youngeſt *Tetrarch*) advantage to claim the Sovereignty by right of Survivorſhip. *A.M.* 5196 *A.D.* 1228 *Heg.* 608.

This young Prince thus mounted to the Imperial greatneſs perceives the Eyes of all about him inflamed with envy and threatning his expulſion, enraged by the villany of

ſome that whiſpered out his guilt in the laſt Infants death: ſo that albeit he was armed with integrity and a juſt Title, he contracts for his defence with ſome neighbouring Princes to whom he intruſted the command of ſeveral Provinces of his Empire, upon condition they would hold of him in chief and be ready upon all occaſion to defend him: To *Kablay-cawn* he gave *Ketoachotan* and the Royal City *Cambaleck*, (peradventure that which ſome call *Cambalu* upon *Poliſanga*, a River ſtreaming through *China* into the Ocean;) to *Vlakuc-cawn* his Brother, *Perſia*, *Chuſiſtan* and *Cherman*; and to *Chun-cawn*, *Gazneben:* but e're he had occaſion to experiment the inconſtancy of his men, death ſummoned him away *Anno* 1260. but not before he had nominated *Vlakuc-cawn* his Succeſſor. Who proved of another ſpirit, his delight being to dance in Armour to *Bellona*'s Trump; firſt quieting his domeſtick broils at home, and then adding to the luſtre of his Diadem *Babylon*, a great part of *Arabia*, and in *Syria*, *Aleppo* and *Damaſcus*; which places during life he kept under ſubjection and governed the people with great prudence to the year 1270. when (by the extremity of his diſeaſe finding death at hand) he calls his three Sons afore him, exhorts them to unity, divides his lands among them, dies, and at *Meragah* 15 farſangs from *Tauris* was with all due ſolemnity buried. *Habkay-cawn* the eldeſt had for his ſhare the Provinces of *Hyerac*, *Mozendram* and *Korazan*, (comprehending *Media*, *Parthia*, *Hyrcania*, *Bactria*, and *Sogdiana.*) *Hya-Shawmet* had *Aro* and *Adorbayon* (part of *Armenia* and *Iberia* comprizing *Salmas*, *Coy*, *Nazivan*, *Maraga* and *Merent* Cities of note.) To *Tawdon-cawn* were bequeathed the Seigniories of *Dyarbec* and *Rabaion* (or *Meſopotamia*, part of *Syria*, and what was made fruitful by *Euphrates* and *Tygris.)* And to his Sons by another Venter *Nycador-Oglan* and *Targahe-cawn*, he gave Money-portions. *Habkay-cawn* that year died at *Hamadan* in *Perſia* and
*A.M.*5245 made Protector to his Son *Nycador-Oglan*, who by deviliſh art would have ſent him to
*A.D.*1275. an untimely grave; but ſaving himſelf by flight *Nycador* re-eſtabliſhes himſelf by name of
*A.Heg.*655 *Hameth-cawn*: whoſe Reign was ſo purſued by divine vengeance that in the year 1275. he dies mad and was buried at *Caſhan*. In his place *Argon-cawn* the right Heir returns from baniſhment, and by the people was joyfully welcomed, and at his Coronation aſſumes the name of *Tangador-habkay zedda i, e.* ſon to *Habkay-cawn*. This man ſwayed the Scepter five years tyrannically; not only maſſacring *Nycadors* Sons and Alliances but ſpares not to bath his Sword in the Blood of Innocents; ſo that he became hateful to his own, and ſtimulated the *Parthian* to revenge, by whom in a ſet battel he was overcome, and by the name of *Argon-chan* upbraided with cruelty; yea, to compenſate the like meaſure, he was cruelly tormented, his belly ript open, and his guts given to the dogs. To *Tangador* (the implacable enemy of Chriſtians) ſucceeds his Brother *Giviatoc-chan*, who in the fourth year of his Reign periſhed by *Balduc-chan* his Uncle; who alſo after five years rule died iſſueleſs. *Badu* ſon of *Targahe* youngeſt ſon to *Vlakuc-chan* by aſſent of all the Nation mounts the Throne; whoſe affections he ſo well anſwered, that never any before him was more beloved or honoured: Howbeit, ſo ſoon as he declared himſelf to his people that he was a Chriſtian, his Subjects love grew cold, and many treaſons (fomented by Satan) were hatched againſt him, ſo that at laſt he was ſlain (or rather martyr'd) by *Gazun-chan* Couſin to *Tangador*, who had ſmall cauſe to brag of that his treachery; for, by the permiſſive hand of God, when he leaſt ſuſpected treaſon he was wounded to death in *Carbin* by his own Houſhold-ſervants not any cauſe aſſigned in Hiſtory for their ſo doing; but ſay, his body lay for a long time unburied. This hapned *An. Dom.* 1305. *Heg.* 685.

His Brother *Aliaptu Abuſayd* (or *Mahumet Ben Argon)* by his valour purchaſed the Diadem: to whom followed *Hoharo-Mirza* or *Abuſayd Bahador-chan An.* 1337. who conſumed his life in venereous exerciſes: ſo that for want of Iſſue this Kingdom became a Theatre of much trouble, no leſs than thirty at one time contending for the Soveraignty. The people thereby were compelled to look for help from home; and none more ſafe to truſt to than the Lord of *Samerchand*, *Tamerlane*, a Prince famouſed for his juſtice and ſucceſs againſt the *Sarmatique Tartar*, *Præcopenſe* and *Chyneſe*. Him they invocate by many Preſents of their love and a Letter filled with hideous complaints, deſcribing their miſery through the diviſion in their Kingdom and pride of thirty Competitors. The *Scythick* Prince promiſes them ſpeedy aid; and accordingly with fifty thouſand Horſe enters *Perſia* without doing any hurt ſave againſt the Tyrants; whom he ſo proſecuted and with ſuch ſpeed, that within three Months they were all taken and made to quaff their farewell in the bitter Cup of death. Hereupon the people urged *Tamerlane* to accept the Crown; who after ſeven and twenty years honourable Government (in that time captivating the Great *Turk Bajazet* whom he brought away in an Iron Cage; ſubduing all *Aſia*, yea, in eight years conquering more Kingdoms and Provinces than the *Romans*

mans did in eight hundred: and 'tis note-worthy, that as *Alexander* from *Thrace* was terminated in the advance of his Conqueſt by *Samerchand*; ſo from *Samerchand*, *Tamerlane*, after his victorious march through both the *Aſia's*, was limited by *Thrace*; ſuch were the contrary race of thoſe two Conquerors) this Monarch of the *Aſiatique* world was nevertheleſs ſubjected by imperious death, and intombed *An.* 1405. of the *Heg.* 785. at *Anzar* in *Cathayo*, leaving his Sons and Grand-children to inherit, *viz. Joon-gwyr*, *Hameth-cheque*, *Myramſha*, and *Myrza-ſharock* by ſome called *Soutochio* and *Letrochio*; of which, *Joon-gwyr* dyed (ſome ſay three years before, ſome after his Father) in *Paleſtine*, leaving two Sons *Mamet Sultan*, and *Pyr-Mahomet*; which *Pyr-Mahomet* was by his Grandſire placed in *Gaznehen* and *Induſtan*, where he ruled till *Pir Ally* ſlew him treacherouſly. *Hameth-chec* was ſlain in *Laureſtan*, ſome ſay in his Fathers laſt combat with *Bajazet*. *Myramſha* the third Son, was ſlain in Battel *Anno* 1480. by *Chara-Iſſuff* the *Turkoman* in *Aderbayon*, (but left Iſſue *Sultan Mahumed* Father of *Sultan Abuſayd*, from whom the preſent great *Mogul* is lineally deſcended;) and *Mirza-Sharoc* the youngeſt of *Tamerlanes* Sons (ſurviving the other) held moſt parts of the Empire, till dying in the year 1447. he left *Aberbayon* (or part of *Media*) to *Mirza Joonſha* Son of *Kara-Iſſuff* the *Turk* (who was new entred *Perſia*) whiles *Miramſha's* Iſſue to this day preſerve the ſplendour of the *Tartarian* Emperour. *Myramſha* (by ſome called *Allan-chan*) left Iſſue (as is ſaid) *Mahumet* called *Aben Myrza Sultan Mahomet*, who dyed *Anno* 1453. leaving to his ſon *Barchan* (at his Coronation new named *Mirza Sultan Abuſayd*) many ſpacious Provinces, as *Badaſhon*, *Gaznehen*, *Cabul*, *Siſtan*, *Kerman*, *Chorazan*, and *Khoemuz*: all which were not of force to ſecure him againſt the *Perſian*, who having endured much affliction for tryal of Conqueſt, at laſt *Joonſha* with *Acen Ally* his ſon, Grand-ſon to *Kara Iſſuff*, were beaten down; by which Victory *Vſun Caſſan* (called alſo *Acembeg*) Lord of the *White Sheep* took upon him the Government. Under this *Vſan Caſſan* (an *Armenian*) the *Perſians* invade *Sultan Abuſayd*, who in a pitcht field was vanquiſhed and eighty thouſand men he himſelf alſo ſlain, three hundred Elephants taken, and all his Country harraſſed by the *Perſian* Horſe: Yet by reaſon of diſcords reviving among the *Perſians*, they ſet *Abuſayds* Son upon the Throne, by name of *Aben-Mirza-hameth-cheque*, whoſe four and twenty years were ſpent in eaſe and peace. At's death his Empire deſcends *Anno* 1493. upon his Brother's Son *Babur Mirza* named upon his acceſs to the Crown *Aben-Babur-Padſhaw*; entituled Prince of *Maurenahar*, *Balke*, and *Samerchand*: But in the ſeventh year of his Reign he was expelled his Kingdom by conſpiracy of *Sha-Mahumed* (called alſo *Sha-beg-chan*) who claimed the Crown, pretending he was Son and Heir to *Aben-Mirza-hameth-cheque* the late Emperour, being (as he ſaid) by craft ſtoln from his Nurſe and conveyed amongſt the *Ouzbeag Tartars*; whence (for ſome offence he had made) he fled with his lawleſs Troops, enters *India* and attempts the Conqueſt; where after he had tyrannized a long time he was in the year 1532. of the *Mahometan* account 912. ſore againſt his will ſent to an untimely grave, leaving no Iſſue: So that the Crown deſcended by right of Inheritance upon the eldeſt Son of *Aben Babur*, *Homayon* by name; who was ſadly proſecuted through the power and malice of *Mirza Kameron* his younger Brother that confederated with *Tzeerchan*, and at length forced him into *Perſia*, where he was entertained, and after three Months returned back in the head of an Army.

A.M. 5502
A.D. 1532
A.Heg. 912

This alſo is remarkable (the Story whereof we ſee painted in *Lohor* Palace) that King *Babur* thirſting after the Conqueſt of *India* diſguiſed himſelf with thirty Noblemen in his company in the Habit of Kalenders or Fryars as if they were upon a Rummery or Pilgrimage, the better by this craft to eſpy their advantage: but being in *Delly* (the greateſt City of the *Potan* King) could not ſo conceal themſelves but that *Tzecander* the King diſcovered them, and pardoned them upon condition they would ſwear never to attempt the Conqueſt during either of their lives. But when both were dead, *Homayon* (*Babur*'s Sun) entred and diſpoſſeſſed *Abram* and *Shec-Sha-Selym* (*Tzecander*'s Sons) of the Crown. Howbeit, *T'zerchan* a brave *Bengalan* Prince fights againſt this new come *Tartar* and defeats his Army near *Ganges*, forcing him into *Perſia*; where he married the Kings Siſter; and with her and *Byram-chan*, in the head of twenty thouſand Horſe returns, and being re-ſeated in *Delly*, is acknowledged King.

Homayon Son of *Babur* great-grand-ſon of *Teymir-Lan* or *Tamberlain* being re-inveſted with the Imperial Diadem of *Induſtan* by the aſſiſtance of *Tamas* the *Perſian* King, and returned triumphant by the overthrow of *Tzer-chawn* the intruding King of *Potan*, who *Anno Dom.* 1550. and of the *Hegira* or *Mahometan* account 960. dyed diſconſolate; *Homayon*, for the better education of his eldeſt Son *Abdul-Fetta-Gelaladin-Mahomet*, afterwards called *Ecbar*, committed him to the care and truſt of *Byrangano-chaun*, a perſon of great parts and generous endowments; ſoon after it chanced that being in an upper

Room

Room in his Palace at *Delly*, and chawing ſo much *Opium* as intoxicated his brains, hearing the ſinging Boys give notice from a high Tower that it was the time of Prayer, the King making more haſte than good ſpeed to the Chappel miſt his ſtep, ſo as he fell down forty ſtairs, by which fall he was bruiſed very ſore, and after three days torment dyed; ſuch was *Homayon*'s unhappy end: Nevertheleſs he was with due ſolemnity put into his Grave, here called an eternal habitation; leaving *Achbar* his Son Inheritor to his greatneſs and miſery.

*A.M.*5522 *A. D.*1552 *A.Heg.*902 *Ecbar* by help of *Beyrangano-Kawn* and *Chawn-Channa* his ſon, having firſt diſappointed ſome Plots deſigned by *Abdul-chawn* to diſturb the publick peace of that Kingdom, was with all due Ceremony crowned King in *Delly*; after which, he bent his endeavour to enlarge his Territories, and make known that he was verily the great-grand-ſon of victorious *Teymirlan*. In the firſt place he takes revenge of *Hemow* who had formerly chaſed *Turdichan*, whoſe head three months after by miſchance of war coming under command of *Bader-chawn* was cut off, and ſet up in *Delly*, which Province thereby was for ſome time quieted. Then by *Ally Coolichan* he ſubdues *Doab* (by ſome called *Sanbal*) a Province ſurrounded by *Jeminy* and *Ganges*, the nobleſt River in *India*. At that time *Beyramgano-chan* (otherwiſe called *Byram-chan* the *Perſian*) aging faſt, and tyred with the fopperies of this World, having well diſcharged the truſt repoſed in him by his old Maſter, and not a little to his comfort obſerving in his Pupil a Spirit fitted for the Government of that Monarchy, obtains leave to ſpend the reſidue of his time at *Mahomets* Sepulchre, in contemplation: But (in his Roomery in the way to *Medina*) at *Pathang* in *Cambaya* he was wounded to death by an obſcure ſlave of his, whoſe Father he had formerly ſlain; ſo that by *Abdal Radgee* his Son (then not fourteen years old) and a great and much afflicted company this great Captain was brought back to *Agray* and there honourably buried. *Ecbar* laments his death, though by ſome (how truly I know not) thought an Agent; but nothing can recover him: And the better to forget his death he ſpends ſome time in building the Caſtle at *Agra* which was formerly of mud, but by him pulled down and ſo altered for the better that now it ſcarce admits a compariſon through all *Aſia*; 'tis of durable ſtone, well poliſhed; and ſo ſpacious, that it comprehends three miles circuit of ground; built upon the pleaſant banks of *Jeminy*, compaſſed with a ſtone wall, moated, and to be entred by many Draw-bridges, having four ſtrong Gates, ſome Bulwarks and Counterſcarps without to make it more defenſive.

Agra. *Agray* (Eaſt from *Surrat* ſeven hundred and ſeventy miles *Engliſh*) the Navel of the Moguls territories, and Empreſs of Cities in *Induſtan*, has 28 deg. 38 min. North latitude, and is watered by *Jeminy* (*Jomanes* in *Pliny*, *Hynamanes* in *Polyænus* his 8. *lib. Semiramidis*) which from *Delly* glides hither, and commixing with *Ganges* flows into the *Bengalan* Sea. *Agra* was of old (ſay ſome, but without good Authority) called *Nagra*, and ere that *Dionyſia*; whence they imagine 'twas founded by *Bacchus*, *Dionyſia* being a compound word taken from *Dios Jupiter* his ſuppoſed Father and *Nyſa* his Nurſe; others call him *Janus*, (which cauſes ſome to imagine he was *Noah*, looking into the old and new World, and ſo called by reaſon of his Vine-planting, in *Hebr. Jain* ſignifying Wine;) but when this *Bacchus* lived will be difficult to know, ſeeing *Multos fuiſſe Liberos*, ſaid *Diod. Sic.* Howbeit, *Fettiopore* till of late (no longer than fifty years ago) bore away the fame. But otherſome there be imagine it took its name from the conquering *Agradarus*, as *Cyrus* was firſt called, who from his own Name gave ſeveral places their denomination. Others derive it from the River *Agranis*, which from hence ſtreams pleaſantly into *Ganges*, as *Arrian lib. de Indicis* called it. *Pliny* mentions *Agra* founded by *Agar* the Mother of *Iſmael* in *Arabia*, or *India* as others; and ſome derive the name from *Agramenes* a puiſſant Prince who commanded that part of *India* when *Alexander* fought with *Porus*, as we read in *Q. Curt.* and others. Nevertheleſs, in reſpect it's built, or rather increaſt ſince the Race of *Tamerlane* came thither, it may probably take its name from *Agora* which in the *Tartar* Tongue ſignifies a Town of Carts new built, or Town of Wood, as *Hacluyt*, *fol.* 489. obſerves concerning it; and agreeable to the *Scythique* Towns, who ſeeing the *Tartars* have no fixt ſtation want not a *decorum* in ranking their Carts ſo as they reſemble ſtreets orderly diſpoſed. What ever the name was, the ſhape is ſemilunary like *London*: the ſtreets are many and long and narrow, but naſty; the City is ſeven miles in circuit, in part walled about, and the Ditch fences the remainder. From *Agray* to *Lahore* (moſt of the way being through a ſhade of Trees) are five hundred miles; to *Brampore* are reckoned one thouſand; to *Aſmeer* two hundred; to *Surat* ſeven hundred and ſeventy, or thereabouts.

Radgee Rana the moſt potent and noble Prince of *India*, whoſe progenitor was *Porus* of the old race of the *Indians*, at this time loſt his ſtrong Caſtle of *Chytor*, upon this occaſion:

ſion: Having intruſted that important Garriſon with *Zimet Padſhaw*, a Captain of *Ecbars* Army formerly, but fled to the *Radgee* upon diſcontent; *Zimet* makes many in-roads into *Gujurat*, to let *Ecbar* know how little he valued his force in thoſe quarters. *Ecbar* glad of the occaſion, haſtens with fifty thouſand Horſe againſt him. Some months he ſpent in beſieging this place; but ſo fruitleſly, that he rather attempts the conqueſt an unuſual way, undermining the Fort, and to the terrour of the beſieged, blows the trains up with Powder; cauſing ſuch a breach, as himſelf and twenty thouſand men immediately entred pel-mel, with ſuch haſte that *Zimet* the Rebel perceiving treaty of no value gathering in one his Family conſumed himſelf and them in flames, to prevent the tortures provided for him by *Ecbar* and *Mardout* his enraged Maſter. In this ſort this famous Fort was taken, which *Aladin* by twelve years ſiege could not do: A victory ſo great, that *Ecbar* cauſes it to be expreſt in ſculpture at *Agra*. He had no time to ſurfeit of this victory, receiving Letters from *Rajea Bagwander* Viceroy of *Lahore*, that *Mirza Mamet Hagee* his brother with thirty thouſand Horſe out of *Kabul*, had attempted to prey upon *Lahore*: *Ecbar* delays no time, but with his Army preſents himſelf ſo ſuddenly to the Enemy, that without any reſiſtance *Mahomet* flies away leaving his Camp to the mercy of *Ecbars* Army.

This occaſion drew the King to view other places of defence, which he both bettered by his eye, and gave in charge to ſuch as he could truſt. He alſo takes a ſurvey of *Pang-Ob*; out of which he is ſoon called by Letters from his mother then in *Agra* acquainting him with the Rebellion of *Badur-kawn*, *Ally-Kooli-kawn* and *Zemaen* who were ſent that ſpring againſt the *Patanians*, whom in *Doab* they put to flight; at *Sambel* alſo, and at *Lachnoun* got a greater victory; and three weeks after, at *Joonpore* utterly defeated them, ſubduing to the Mogul all ſuch Provinces as lie ingirt 'twixt *Ganges* and *Tſatſa*; conqueſts of ſo great note, that they grew efflated beyond meaſure, conceiting all *Induſtan* under like poſſibility, and which they reſolved to make trial of. But the reward and deſtiny due to Traytors overtakes them: for *Ecbar* by ſwift marches, long before the Rebels expected him pitches his Tents on the Eaſt of *Jeminy* (the River at *Agra*:) which ſtruck the adverſe part with ſuch amazement, that as men ſtruck with guilt, forfeiting the memory of their paſſed victories, they betook themſelves to a ſpeedy and ſhameful flight; after whom *Ecbar* eagerly purſues, and after long purſuit, the heads are taken: *Allyculi-cawn* alſo was trodden under foot by the Horſe, and *Badur-cawn* (by *Ecbars* command and in his ſight) was ſtrangled. This done, *Ganganna* is ſent to *Joonpore* againſt *Mirza Sulyman*, and the King retreats to *Agra*: where he fancies a pilgrimage to *Aſmeer* albeit a hundred and thirty courſe or two hundred *Engliſh* miles diſtant thence; fancying, that by invocation of *Mandee* a reverent *Hodgee* or Diſciple of *Mahomet*, he ſhould obtain ſome iſſue maſculine. Accordingly, after much foot-toil, (at every miles end a fair ſtone being pitcht to reſt upon, which as yet remain,) he gets thither; where bare-foot very devoutly entreats dead *Mandee* for Children. This is a Prophet of great fame in thoſe parts, and through the liberality of ſome devoted Princes there intombed in a ſtately monument, graced with three fair Courts, each of which is paved with ſtone, the outſide Fabrick (after the *Perſian* mode) being parget-ted or plaiſtered, and poliſhed in Moſaick order. *Aſmeer*, is under 25 degr. 15 min. North Latitude, the Caſtle ſeated upon a high Mount, the greater part of the City being below, much after the ſimilitude of *Dover*, the houſes well built but of ſmall ſtrength albeit moated with a dry graff, and walled about with ſolid ſtone. Not far from which place is *Godah*, once the ſeat of the valiant *Raſhboot* Princes: the Countrey is champaigne and fruitful, in many places affording the ruines of antique magnificence, which by time and war are exceedingly obſcured: Theſe *Ecbar* coupled to the reſt of his Empire; and by this having made an end of his oblations, in his return he viſits a holy *Derwis*, *Siet Selym* by name, of great repute amongſt the People; who took it for ſo great a favour, that (by what skill I know not) he foretold the Mogul, how that e're long he ſhould be Father of three Men-children; which proved ſo, and upon which accompt his firſt-born was called *Selym*, (he who afterwards was *Shaw Selym* the great Mogul, when Sir *Thomas Roe* had Audience at *Agra* in the quality of Ambaſſador;) the other two were named *Chan Morad* or *Amurath*, and *D'haen-ſha* or *Daniel*: A Prophecy ſo grateful to *Ecbar*, that in gratitude there he erected a very magnificent Moſque, walled the old Town *Tzickerin*, or *Sycary* as ſome pronounce it, and from this occaſion new-names it *Fettipore*, which ſignifies a place of pleaſure; yea, grew ſo affected to it, that he adorned it with a Palace for himſelf, and a Buzzer for Trade ſcarce out-vied by any other in the Orient; yea had made it the Metropolis and uſual reſidence of the Court, had the River affected him, by whoſe unwholſomneſs he forſook it; from whence

Aſmeer.

Fettipore

whence ruine and neglect have ſo moth-eaten her, as at this day ſhe lies proſtrate and is become the object of contempt and pitty, from *Agra* being diſtant eighteen miles *Engliſh*.

Whiles things were in this ſort digeſting, news comes to King *Ecbar* (then in *Fettipore*) that another Rebellion was begun in *Gujurat* by *Ebrahim Hoſſen*, *Mirza-cawn*, *Mahomet Hoſſen*, and *Joon-cawn*, who had forraged as far as *Baroch*, and were marching to *Amadavad*, hoping with their troops of Thieves and Coolies to make a prey of that wealthy City.

Amadavad *Amadavad* ſeems to me to be that City which is called *Amacaſtis* in *Ptol.* *Amadavaſtis* in *Arrian.* Howbeit, ſome ſay, it takes denomination from King *Hamet* who in the year of *Mahomet* 375. made it large and beautiful: the Pole Artick is there elevated 23 deg. 18 min. 'tis at this preſent the Megapolis of *Cambaya* or *Guzurat*, watered by a ſweet River, and circled by a ſtrong Wall of four miles compaſs, well and orderly advanced with many pretty Towers and a dozen Poſterns; out of which, few paſs or re-paſs without a Paſs, fearing treaſon from Prince *Badur*, who in our times with a hundred thouſand Horſe ranſackt *Cambaya* thirty ſeven courſes thence; a courſe is equal to a large *Engliſh* mile or ſomewhat more. *Ptol.* calls it *Cojamba* and makes it part of *Gedroſia*, and daily threatens this fair City. The ſtreets in *Amadavad* are many, pretty large and comely; moſt ſhops redundant with Aromatick gums, perfumes and ſpices, ſilks, cotten, calicoes, and choice of *Indian* and *China* rarities, owned and ſold by the abſtemious *Bannyans*, who here ſurpaſs for number the other Inhabitants. Of moſt note is the Buzzar, which is rich and uniform; the Caſtle ſtrong, large, moated, and the receiving place of the *Cambayan* Governour: the houſes in general are of Sun-burnt bricks, low, but large and tarraſſed. Adjoyning is ſeen the Monument of a certain Pedagogue, ſo dearly beloved by *Sha Reer* the King, that by a ſtately *Mauſoleum* he ſtrove to make him ſeem immortal; the building (which is arch'd) and pavement are of well poliſhed marble: It hath three fair Courts, one of them faſtidious in four hundred Porphyrian pillars framed in Corinthiack architecture; joyning to it is a Tank of Water compaſſed with Cloiſters, adorned with ſpacious Windows, moſt of which give the obſerver a delicate horizon. At *Seſques* or *Sarkeffe* alſo (one hours riding thence) are ſeen the Dormitories of many *Cambayan* Potentates. *Raſhboots*, the ancient Nobility of this Country before the *Tartars* (from whom the preſent Moguls deſcend) were conquerers, lodged in a Princely Temple, much reſorted to by the *Vannians*, who branch from the ſame root with the *Raſhboots*. Two miles nearer the City we behold the curious Gardens and Palace of *Chawn-Channa*, who was Son to the great *Byranchan* the *Perſian*; an Umbrae, by whoſe valour of late years the laſt of the *Cambayan* Kings in that very place, by loſs of his life, gave conqueſt to that Warrior and dominion to *Ecbar* his Maſter; in memory whereof he built that ſtately Houſe, and made thoſe ſpacious Gardens, the view whereof worthily attracts a Traveller. Return we to *Ecbar*; who no ſooner received intelligence of *Hoſſens* Rebellion, but with incredible haſte he gets thither, (each twenty four hours poſting ſeventy, in ſeven days four hundred courſes) and gives thoſe Rebels battel at the Suns firſt up-riſing; and with their noiſe and clamour ſo terrifies them, that after ſmall reſiſtance their whole Army bróke into diſorder: many were ſlain in the purſuit; and by a freſh ſupply of twelve thouſand Horſe led by *Chan Goga* an expert Souldier after a ſmall skirmiſh they are further chaſed, and in the flight *Ebrahim Hoſſen* and *Mirza-cawn* were ſlain, and *Mahomet Hoſſen* himſelf taken priſoner and forthwith beheaded. By this advantage not only *Amadavar* was recovered and better fortified, but *Surat* alſo was conquered, and moſt of *Guzurat* made ſubject to *Ecbar*. This done, *Ecbar* returns crown'd with Victory, and as the product of peace begins the

The Caſtle of Agra *built.* Caſtle in *Agra*, which is built of ſuch good ſtone, and the building ſo large, that it deſervedly challenges the Title of Princeſs of *Aſia*. Twelve years ſcarce finiſht it, though twelve hundred Labourers at ſome time were employed about it; there he expended fifty thouſand crow of Tacks; a crow is a hundred leck, each leck a hundred thouſand; thirty, ſometime twenty Tack make one Roopee, a Roopee is two ſhillings three pence; ſo that accounting but twenty Tack to a Roopee, the total he disburſed amounts to two millions and five hundred thouſand Roopees. At *Fettipore* at that time alſo he ſpent about the Wall and Palace a million and five hundred thouſand Roopees; in all, four millions. At *Tzekander* or *Secranda* as ſome pronounce it, three courſe (or five miles) from *Agra* as we go to *Lahor*, is the *Mauſoleum* or Burial-place of the great *Moguls*, the foundation of which was begun by *Ecbar*, the ſuperſtructure continued by *Jangheer* his Son, and yet ſcarce finiſhed, albeit they have already conſumed 14 millions of Roopees in that Wonder of *India*. It well merits a little more in the deſcription: It is called

Scander

Scander i. e. *Alexander*, a place where the greateſt of *Grecian* Kings made his *ne plus* when he made his utmoſt progreſs or march into *India*; which place *Ecbar*, the moſt magnifique Prince of *Tamerlanes* Race, ſelected as the Nobleſt Place of Burial: 'Tis a *Mauſoleum* of four large ſquares, each ſide being about three hundred paces; the material is free-ſtone well poliſhed; at each angle is raiſed a ſmall Tower of checquered marble: Ten foot higher than that is another Tower, on every ſide beautified with three Towers; the third Gallery has two on each ſide; the fourth, one; the fifth, half; and a ſmall ſquare Gallery or Tarraſs about, mounting in the whole to a Royal Pyree reſembling not a little that famous *Septizonium Severi Imper.* in ancient *Rome* you have repreſented in ſculpture by *Laurus*, or (but in far leſs proportion) that famous Tower which *Semiramis* built in *Babylon* dedicated to the memory of *Jupiter Belus* her Husbands great Anceſtor. In this at the very top is the mummy of *Ecbar*, bedded in a Coffin of Gold. The whole ſtructure built in the midſt of a ſpacious Garden, is ſurrounded with a wall of red coloured ſtone, and in that a Rail mounted by ſix ſtairs which diſcovers a little Garden but exquiſitely beautiful; ſo that of this noble Fabrick I may ſay,

——— *Such a Monument,*
The Sun through all the world ſees none more gent.

Ædes eſt, qualis toto Sol aureus Orbe
Vix videt. ———

An Edifice ſo ſtately as ennobles theſe parts, and gains admiration from Travellers, yea keeps in laſting memory the founders greatneſs; near this is the other, erected in memory of *Tagea-Mahal Jangheer's* beſt beloved Wife, which monument ſome prefer before the other as more excellent, but both indeed are the wonders of the *Eaſterne* World for celebrated ſtructures.

While theſe vaſt buildings were erecting, *Ganganna* proſecutes *Mirza Sulyman*; but (whether of grief or age is doubted) died ſuddenly, leaving the proſecution thereof to *Skander* his Son, who in ſhort time was made away by conſpirators: In his place *Dowett*, *Bazat-cawns* ſon, a man both effeminate and hated, ſucceeded him. So that now occaſion preſented it ſelf ſeaſonably for *Ecbar* to link *Bengala* to his Crown Imperial: a deſign ſo worthy his enterprize, that with an Army of fifty thouſand Horſe, two hundred thouſand Foot, and ſix hundred Elephants he advanced againſt the *Pathan* Prince, and paſt over *Ganges* ere *Sha-Dowet* had notice of his coming; which when he was aſſured of, he diſpatched *Radgee B'han* with twenty thouſand Horſe to encounter them: 'twixt *Ziotſa* and *Moheb-Alli-poor* they affronted one another, and for three hours ſpace skirmiſht gallantly; but *Ecbar* over-powering them with his numbers at length has the maſtery, and couragiouſly purſues them to *Pathan*, which King *Dowet* had fortified. *Ecbar* by no means could provoke them to battel, nor in three months ſiege enter the City; for *Pathan* is a Town both great and well fortified; yet in the fourth he forces it, giving it as a prey to his men, who uſed all ſort of hoſtile violence: The unlucky King was buried in drink, all that time ſenſeleſs of loſs, till too late to repent it; ſo that he was conveyed away in a boat, and at three days end made headleſs and ſent to *Ecbar*, as a ſymbole of their ſubmiſſion and his vanity. The King having thus fortunately proceeded in *Bengala*, goes back to *Fettipore*, where whiles he overſees his buildings he is nevertheleſs mindful to increaſe his Empire, which then was but in the Adoleſcency; to that end by the valour and vigilancy of *Ruſtan-cawn* and *Zadoc-cawn* the ſtrong Caſtle *Rhantipore* in *Malva* was ſoon after taken from the *Radgees*, who of many hundred years had owned it. After which, the Caſtle *Rota* or *Roughtaz*, *Oreophanta* of old, in *Berar* in *Bengala*, was taken by a merry ſleight: This Caſtle for many Ages acknowledged the *Radgee* her Governour, her building both from Art and Nature being impregnable; 'tis ſeated upon a perpendicular hill, the aſcent cut oblique out of the Rock for three miles compaſs, the reſt of the Rock is round about and precipitous; the top is a plain of eight miles every way, the circuit twenty four; healthy and abounding with all good things neceſſary, as Water, Corn, Fruits, Wood, and ſixteen Villages included by the Caſtle Wall, which gives the defence two-fold wonderful; in a word, not any Fort or Caſtle in *Aſia* (or it may be in the Univerſe) is more delightful or of greater ſtrength, as thoſe that ſee it have imagined. *Rota.*

This, the *Mogul* looks upon with a luſtful eye, immeaſurably thirſting, but knows neither by bribe nor valour how to compaſs it; and though he comprehends no way, yet knowing that the Foxes Tail is uſed ſometimes to piece the Lyons Skin, ceaſes not to torture his invention; the enterprize was undertaken by *Mohebally-cawn* a wiſe and daring Captain: Who having leave, without acquainting *Ecbar* or any other with his deſign, attempts it with four hundred young men privately armed with Cryzes as a guard

to his Seraglio, which was in two hundred Doolaes or Cajuaes, as if he were going upon a journey into *Bengala*. In this order paſſing on, when he came within view of the Caſtle, he ſhews a *Rajea* his Concubines, and bribes him to procure leave of the Lord above, that in regard of his haſte he might with ſafety leave his Seraglio there till his return: The meſſage being delivered, the *Radgee* (who loved women well) entertains the motion; and *Ally-cawn* imparting the ſecret to a prudent Eunuch, diſrobes the women, and with their apparel cloaths himſelf and the four hundred youths, commanding the women to put on maſculine attire and to continue the journey to *Orixa*; accordingly the Eunuchs twelve in number, with Bows and Arrows guard the Seraglio, and by the *Radgees* command are received (like *Synons* horſe into wretched *Troy*:) For *Ally-cawn* giving the word, the Doolaes were no ſooner diſmounted, but that thereout iſſued the *Amazones*; in the firſt place they ſecure the Porters of the Caſtle Gate, then with incredible ſpeed aſſail the aſtoniſhed Inhabitants, whom without much reſiſtance they took priſoners, and in the end the *Radgee* himſelf, whom (to prevent excuſe) they beheaded. By this Stratagem the Caſtle *Rotas* was won, which was not to be taken by all the hoſtile force of *India*. *Ecbar* entertains the news and manner of ſurprize with incredible delight; and joys the more in his belief, when he views that maſs of treaſure which was ſent him thence by *Ally-cawn* to confirm the truth of that conqueſt. After which the

Jeloore taken.

invincible Caſtle *Jeloore* was by *Gidney-cawn* an Apoſtate *Mahometan* alſo betrayed to the *Mogul*, though to his own brothers confuſion. The fame whereof afflicts many Princes of the *Rajeas*, each of them labouring to conſerve their own againſt this over-ſpreading *Tartar*: to which purpoſe ſome couragiouſly defie his greatneſs, of which rank was *Roop Mathii*, a Lady both fair and valiant; who albeit her Beauty was more forcible to ſubdue than any Arms ſhe could manage, nevertheleſs ſhe confides more in her Lance than Beauty: ſo that animating her party, ſhe vigorouſly falls into the *Moguls* Dominions; but in the midſt of her carriere was encountred by *Adam-cawn*, an expert Souldier; who with his body of Horſe ſo furiouſly oppoſed her, that moſt of her *Pattans* (or *Puttans* as ſome call them) in that skirmiſh were cut off, no quarter being given any but her ſelf; who rather than endure the ſhame of her impriſonment, the aſſault of her chaſtity, or thoſe ſcoffs they probably would have entertained her with, put a period to her life by poiſon. *Maſoffer-cawn*, in the mean time, this year 1588. of the *Hegira* 968. being in *Guzurat*, hatches a conſpiracy againſt *Ecbar*; and in the firſt place ſtrangles *Gotobdas Mamet-cawn* the Kings viceroy in *Amadabat* and ſome Ombraees, he then ſeizes upon all advantageous places for the ſtrengthening of his Rebellion: But by *Abdal Radgee* (*Beyrangano-cawns* ſon) is no ſooner oppoſed than vanquiſhed; and fearing to obtain pardon, deſtroyed himſelf in like ſort as did the late nam'd *Amazon*. The report of whoſe death was no ſooner bruited but the fame alſo of *Mirza Mahomet Hackim* (Brother to *Ecbar*) his death occaſions *Ecbar* to aſſure himſelf of *Cabul*, which during *Hackims* life was impoſſible to be compaſſed; but uſing with all kind reſpect his Wives and Children, he conferred upon *Chabec-cawn Hametbeg* and *Mamet Maxuen-cawn* large ſtipends and commands in *Meſulipatan*, *Orixa* and other places, ſuitable to their merit. At the ſame time *Zebber-cawn* (late Preſident of *Kabul*) and famouſed for his victory that year againſt *Maxuen-cawn*, *Bama-cawn* and other Rebels in *Bengala*) was made Viceroy of that Province, and *Radzia Thormiel* called to *Fettipore*, ſuch time as *Radgee Ramgiend* Lord of *Bando* (a Province adjoyning *Agra*, redundant only in ſand and ſtones) by perſwaſion of *Radgee Bhyrmiel* preſents himſelf to *Ecbar* at *Fettipore*, and inrolls his Countrey as a member or appendix of the *Moguls* great Seigniory; by whoſe example ſundry other petty *Gentile* Kings ſubmitted themſelves unto *Ecbar*, and yearly (as a ſymbole of their ſubjection) preſent him beſides Earth and Water their Daughters to be his Concubines; to the *Mogul* a grateful tribute: and for their better ſatisfaction to court them in, at *Praije* (an hundred and ten courſe from *Agra*, *Chryſoborca* in *Pliny*, by ſome *Niſæa*) raiſes a triumphant Palace upon a Promontory where *Jeminy* empties her ſelf into *Ganges*; the material thereof is hard ſtone artificially poliſhed, and calls it *Elabaſſe*; in nothing more obſervable than a deep dark cave, in which are preſerv'd (as reliques) divers deformed Pagotha's, ridiculouſly by them ſuppoſed to be *Babba Adam*, *Mamma Evah*, *Seth*, *Enoſh* and *Methuſelah*, whom they affirm lived here; and to whom (from moſt parts of *India*) reſort innumerable *Bannyans* for benediction: firſt purifying themſelves in *Ganges* (reputed holy, and no doubt excellent, for we find that a pint of *Ganges* water weighs leſs by an ounce than any other water thereabouts) and ſhaving off their hair as an unclean excrement, ſuppoſe that thereby they have merited: the whole, is ſurrounded with a triple wall; the firſt, being of ſquare red ſtones and higheſt raiſed; the inmoſt, of white ſtone, retaining an Obelisk

Elabaſſe builded.

fifty

fifty cubits high, little leſs under ground as they ſay to make it firm and durable; probably fixt there for oſtentation by *Alexander* or *Bacchus*, *Ovid. lib.* 4. *Met.*

Whoſe conqueſts through the Orient are renown'd,
Where tawny India *is by* Ganges *bound.*

—— Oriens tibi victus ad uſque
Decolor extremo qua cingitur India Gange.

In this (which many *Potan* Kings formerly in vain attempted by reaſon of the overflowing Rivers) the King ſpent a myriad and two hundred thouſand Roopees. Here alſo they ſhew a Tree which many *Potan* Kings have ſought to eradicate and deſtroy; but as report goes could never effect, ſo as 'tis little leſs than adored. Near *Elabaſſe* alſo is worth our ſeeing the ſtately Tomb which *Jangheer* built for his firſt Wife (*Raja Maniſenghs* Siſter) who poiſoned her ſelf ſo ſoon as ſhe received the report of her Son *Sultan Guſhroes* rebellion.

The *Moguls* affairs ſucceeding thus fortunately, no clouds appearing, *Ecbar* broaches new *Chimera's*, and fancies the entire conqueſt of *Purop*, *Patan*, *Chormandel*, yea of all *Bengala* to the South; and to ſtretch his Empire North as far as *Tartary*. To further which, he hears, that *Abdul-cawn*, Son and Heir to *Skander-chan* King of *Maurenahar* (part of *Tartary*) was coming to *Fettipore* to give him a friendly viſit: He prevents part of his journey and meets him at *Lahore*: where there wanted no ceremony to content the *Tartarian* Prince, who after a ſhort ſtay returned home with ſatisfaction. News at this time being brought King *Achbar* that *Mirza Sharoph* in *Badaxan* had been injured by the *Ouzbeg Tartar*; the King reſolves to vindicate him: but firſt, as more conſiderable, bends his march towards *Orixa*, that he might at once command entirely over *Ganges*. At *Atteck* he muſters and orders his Army: to *Rajea Byrmiel* he diſpoſes one part, to *Jehan-cawn* another, to himſelf the third. *Byrmiel* leads the Van, and out-ſtripping the Army falls furiouſly upon the *Patanians*; who by their Lieutenant General *Zell-Ally* are received with no leſs bravery, but anſwer blow for blow, ſo long, and with ſuch ſucceſs, that *Byrmiel* was forced to retreat with loſs; ſo as *Ecbar* by ſuch as fled having quick notice of it, at firſt the news put him into a rage; but Reaſon having got the maſtery of Paſſion, rallies his men, and with freſh ſupplies makes a quick return; and having received a ſharp charge by *Zel-Ally* and his late victorious party, after ſome hours cloſe fight, *Ecbar* having far the greater Army, had the day; *Zel-Ally* firſt, and then *Turcoft* the Lieutenant General were ſlain, and fifteen thouſand of the Army left dead upon the place: by this overthrow the rich and noble Province of *Bengala* was totally ſubjected, which to this day remains a member of the *Moguls* large Empire. This happily effected, the conqueſt of *Kandahor* is next deſigned: to which end, *Ecbar* hearing of a variance at that time hapning 'twixt the two Princes *Huſſan* and *Ruſtan* (ſons of *Mirza Beyram* the *Kandahor* Governour) and the *Perſian*; he confederates with the two young men, and ſends *Chabeec-cawn* with five thouſand Horſe thither, who at midnight were let into the Town by the two brethren, and the City made a Vaſſal of *Ecbars* Empire. But *Abas* the *Perſian* King not liking his enlargement that way, ſoon recovered it from the *Indian*. *Ecbars* Ambition nevertheleſs grows boundleſs; ſo he can overcome, he cares not how, nor where he conquers: for, hearing of the old King of *Maurenahars* death, notwithſtanding his pretended friendſhip to his Son, he covets to become his Succeſſor. And firſt, to diſcover their ſtrength, he ſends *Tzedder-cawn* and *Hackeem-cawn* his Ambaſſadors, who under an amicable colour of condoling and comforting *Abdul-cawn* for his Fathers death, at the years end return well inſtructed: but the great *Mogul* reſerves the practick part unto himſelf. For perceiving *Caſſimeer* interpoſing, and at that inſtant not under his power, he ſends *Ally Mirza* in Ambaſſie to *Juſtoff-cawn* (a fearful King) with this Meſſage, That if he with his Son would come to *Lahore* and do him homage, he ſhould have his Seigniory eſtabliſhed, and by that Alliance his power at all times would be ready to defend him: if otherwiſe he would refer it to the chance of War, he muſt expect a perpetual ſlavery. The *Caſmirian* King affrighted at this threat, and doubting his power, haſtes inſtantly to *Ecbar*, and becomes his Vaſſal: Howbeit *Jacob-cawn* his Son being of more ſpirit, and not able longer to diſſemble, without leave returns home, followed by ſuch as loved him: ſo that he quickly expels the *Indians* out of the City, and is acknowledged King: But his Halcyon days were of ſmall continuance; for *Ecbar* orders *Ally Mirza* and *Caſſemchawn* with thirty thouſand Horſe to haſten after him; ſo as the young King not daring upon equal terms to adventure battel flies to the high Mountains of *Bimbery*, whither alſo *Caſſem-cawn*, directed by ſome Natives, ſo hotly purſues, that they became maſters of thoſe Hills; whence *Jacob* flies to *Sirhenaker* in *Caſſimer*, but thither alſo they follow him, where neither ſtrength in men nor walls were ſufficient to repel, but in deſpight of both he is taken, and forced to bend under the iron yoke of bondage.

Caſſimer is part of that part of *Aſia* which of old was called *Sogdiana*, being part of *Scythia intra Imaum*. The North Pole is there raiſed 41 degr. 9 min. This City is from *Agra* three hundred, from *Surat* about a thouſand *Engliſh* Miles diſtant: the Province generally is mountainous, barren, cold and windy. Her Metropolis *Shyrenakar* which ſome call *Syrenahar* is three miles in compaſs, watered by *Behat* or *Phat*, a River ſome think *Aceſines*, which from *Caucaſus* after many glomerating dances increaſes *Indus*; in nothing more obſervable than a Lake (eight leagues hence) which is fifteen miles about, in center whereof is an Iſle in which is built a fair Palace, out of which is ſeen variety of ſports, as Fiſhing, Hawking, Rowing, *&c.* Now whether this was that *Cyropolis* which the great *Cyrus* raiſed to keep out the threatned invaſions of the *Tartar*, as ſome ſurmiſe, I cannot ſay, ſeeing another of that name was where *Shyras* now ſtands.

This done, reſtleſs *Ecbar* (a while deferring the conqueſt of *Bactria)* aims at *Tutta* and all thoſe Territories that abutt upon the Eaſt ſide of *Indus*. A notable enterprize: But being a very prudent Prince, well underſtood the ſtrength and condition of every Principality, and how the Rulers were reputed of. Knowing therefore how odious *Mirza Jehan* was by reaſon of his Tyranny, and eſpecially to his inferiours, he ſends *Ganganna*, *Ecbars* Favourite with twelve thouſand men to ſurprize that place; who to make the quicker march and leſs noiſe by Boat ſailing down *Ravee* into *Indus*, arrived at *Tutta*, which nevertheleſs having intelligence, ſo provided, that for ſix months it held out; but in the ſeventh the Tyrant was neceſſitated to yield it up, and upon conditions having ſurrendred the place, was entertain'd friendly: but by this acquiſition all *Syndee* even to *Loore Bander* upon the Ocean came to acknowledge *Ecbar* their Sovereign.

Tutta or *Tatta* (till of late commanded by the *Raſhboot*) Eaſt from the City *Jeſelmeer*, and Weſt from *Buckor*, is reputed one of the moſt celebrated Marts of *India*; ſo circled by a branch of *Indus* that it is a peninſule. From *Lahore* it is about thirty days journey, but by *Indus* in leſs time attained. Upon the Ocean ſhe has *Loure Bander*, which is three eaſie days travel thence; obſervable in this, that ſuch ſhips as ride at anchor there, are not ſo gnawed and ſpoiled with worms as uſually they be at *Swalley*, *Chaul*, *Dabul*, *Daman*, *Goa*, and other adjacent places.

A.D. 1593 *A.Heg.* 973 About this time *Nezamſhaw* the old King of *Decan* paid Nature her laſt Tribute, and *Melec Amber* his Son was ſtated in his Throne: *Ecbar* (whoſe diſeaſe was Ambition) is ſick till he attempt the conqueſt of that alſo; to do which he reſolves neither coſt nor toil ſhould hinder: The enterprize was more hopeful ſeeing that a woman was at that time Rectrix of the Marches. *Ganganna* being choſen General, having received his inſtructions, with thirty thouſand Horſe marches from *Lahore* to *Brampore*, where *Radgee Allychan* the Governour meets him with five thouſand more, and after ſome months greater preparation ſet forward towards *Decan*, the Army being provided of all things neceſſary both for fight and ſiege. *Decan* is the name both of a City and Kingdom: the City is diſtant about 10 miles from the Diamond-mine. The Kingdom is large; included betwixt the *Mogul*, *Narſingan* and *Samozeen*, comprehending *Canara* or *Cuncan* in which are *Onor*, *Batticala*, *Mangalir*, and other Towns of note upon the Indian Coaſt, and by frequent reſort of Merchants and others not a little celebrated. *Tziend Bieby* daughter to the laſt King hearing of the Moguls approach, in the firſt place fortifies *Amdanagar* a frontire Town; and having from the Kings of *Viſiapore* and *Golcunda* received an auxiliary Force of forty thouſand Horſe, the command of which ſhe commits to her Field-Martial Eunuch *Godgee Shuhel*, he attends the Enemy upon the Confines, firſt skirmiſhing with *Ally Chawn*, *Mirza-Gaſſem*, and half the Army; and ſoon after the Pagans enter pel-mel, guided only by courage and deſire of conqueſt, ſo as on both ſides were many ſlain; now one, then the other part ſeeming victorious: ſo long, ſo couragiouſly, with ſuch emulation and fury the battel continuing, that when the Sun (weary of ſo much bloodſhed) had hid his face in the Weſt, they ceaſed not, but by Moon-light continued the fight with equal reſolution, ſo as for many years a more memorable battel hath not been with more courage, in eighteen hours none knowing to whom the victory inclined; till ſuch time as the Sun ſparkling his beams again in that Horizon, *Ganganna* who was their Reſerve fell in with his Brigade, and in ſo good order, that after three hours further diſpute the *Decans* very unwillingly gave back, leaving their heroick Captain *Godgee* honourably ſlain in the field. The Moguls follow the chaſe fifteen miles; but the Princeſs *Baby* gallantly interpoſes them with freſh Horſe, forcing the Mogul to a retreat toward *Brampore*, which recovered the *Decan* ſome reputation. *Ecbar* having notice of what had paſt, intreats *Sha Morad* his beloved Son to re-inforce his Army by a new levy of fifteen thouſand Horſe; and from *Brampore* with the other Forces quartered thereabouts to make a freſh invaſion into thoſe meridional Provinces:

Merrily

Merrily the youthful Prince advances thither-ward; but during his ſtay in *Brampore* gave ſuch liberty to his venereous and drunken diſpoſition, that his radical vigour ſoon became ſpent, his lungs conſumed, and death gave the period to his conſumption. This ſudden farewel ſtruck the Army with ſuch amazement, that many Umbraes (to avoid the ſuſpicion of his Father) fled, not caring to inhume the carcaſs. *Ecbar* having quick intelligence of this ſad accident, though he was pretty well acquainted with his Sons debauchery, yet will not be perſwaded but they had poiſoned him: and for better information, his Chancellor (the Princes School-maſter) *Abdul Fazel* is diſpatched; who (finding the dead Prince his own conſumer) prudently aſſemblies *Ganganna*, *Juſtoff-chan*, *Tzadok-Mamet-chan*, *Mirza Tzarok*, and ſuch other Umbraes as were at hand: he calls back ſuch as had fled for fear, and then ſatisfies *Ecbar* where the fault was; and being commiſſioned by the King, undertakes the Princes charge, having firſt ſent the dead body to *Delly* to be buried. In ſmall time he ſubdues the Provinces of *Chandys* or *Sanda*, *Berar*, and many other wealthy places; and by Letters acquaints the King with his ſucceſs, deſiring him to forſake *Lahore* a while, (having ſpent twelve Winters and Summers there,) and remove his Court to the City of *Agray*, which ſo long languiſhed by his abſence; further putting him in good hopes in ſmall time to ſubject and add *Decan*, *Gulgunda* (by the *Perſians* called *Hydraban*,) *Viſiapore*, and other parts of *India* to his Empire. *Ecbar* in the interim orders his Son *Shaw Selym* (afterwards called *Jangheer*) with fifteen thouſand Horſe to fall upon *Rajea Rana Mardout*, the only ſucceſſor to *Porus*, and of all *Radgees* the moſt powerful and eminent: *Tzebber Chan* follows the Prince with five thouſand Horſe, *Sha Coolichan Maharem* with three thouſand; *Radgee Shagenat* (Favorite afterward to *Jangheer*) with three thouſand more; and many other Umbraes and Mancebdars of note attended him with what Forces they could; which being brought into a body, the Mogul bids *Lahore* farewel for ſome time, and according to *Abdul Fazels* advice, removes both Court and Leſcar unto *Agray*; into which he was received with all demonſtration of joy could poſſibly be expreſſed, the Citizens ſuppoſing he came by his reſidence to inrich the Town, when as indeed his aim was to gain there quicker intelligence from the Army, and that he might proſecute his intended War the better againſt the King of *Decan*, *Lahore* in the mean time ſorrows for his departure.

Sudden death of Prince Morad.

*A.D.*1595. *Heg.*975.

Lahore (a City both great and famous) is competitor for the Title of *Metropolis* with *Agray*: The Pole Artick there advanced 32 degrees 15 minutes; the air for eight months is very pure and reſtorative; the ſtreets graceful and well paved; moſt of them being cleanſed and ſerved by the River *Ravee*, a branch of *Indus*, which from *Penjab* and the *Caſſmyrian* mountains ſtreams pleaſantly near this City, and after a flux of three thouſand *Engliſh* miles, the Channel all the way being deep enough for Junks of three-ſcore Tun, at *Tutta* in one broad ſtream near *Diul* at 23 degrees 15 minutes empties it ſelf into the Ocean. In *Lahore* are many things obſervable; as the Caſtle, Palaces, Moſques, Hummums, Tanks, Gardens, *&c.* The Caſtle is large, uniform, and nobly ſeated; the material ſtone, white and poliſhed; entred by twelve Poſterns, three of which reſpect the Town, the reſt the Country: Within is a Palace entred by two Gates, giving paſſage into two Courts; the laſt of which points out two ways; one to the Kings *Durbar* and *Jarneo* where according to cuſtom he daily ſhews himſelf unto his people, the other to the *Devon-Kawn* where every evening from eight to eleven he diſcourſes with his Umbraes. On the wall are pictured ſundry ſtories and paſtimes, *viz.* *Jangheer* (otherwiſe call *Sha Selym*) croſs-legg'd upon a Carpet under a State, his Son *Perwees* being on the right hand with *Curroon* and *Tymoret* his brothers, *Dhan Shaw* and *Sha Morad*; about him are *Emirza Sheriff*, *Can Aſoms* elder Brother, of ſuch wealth and pride, that having above an hundred Concubines, he new clad them every day, and every night tearing their apparel off, buried them in the ground; *Mirza Ruſtan* (once King of *Candahor*) *Can Channa*, *Rajea Maniſengh*, *Can Aſam*, *Aſſaph Can* and *Radgee Jugonath* or *Gaginet* (the *Craſſus* of *India*, for at his death he left *Jangheer* as a Legacy ſixty Mawnds of pure Gold, each Mawnd being five and twenty pound weight, which in ours amounts to near ſixty thouſand pound Sterling, and three hundred Elephants richly covered, with other things; at whoſe death his Wives, Siſter, Nephew, and ſeven other friends burnt themſelves (for complement) alive in his funeral fire:) And on the left hand are *Rajea Bouſing* Fly-ſcarer, *Rajea Randas* Sword-bearer, *Mocrib-Chan* Jeſter, *Rajea Rodorow*, as alſo the *Radgees Ranſingh*, *Manſingh*, *Berſingh*, and *Boſſou*, &c. In another *Goozelchan* (near the former) is painted the Mogul under a cloth of State croſs-legg'd upon Carpets; upon the Doors of which are the Images of the Crucifix and of the bleſſed Virgin

Lahore.

Virgin Mother. In another, the Kings Progenitors; amongſt whom is *Babur* and thirty Nobles in the habit of Pilgrim Kalenders, *&c.* This was a noted City in *Porus* time. Upon the banks of this where it meets *Hydaſpes*, the victorious *Greek* built *Bucephala* in memory of his Horſe that died there. Here it is thought the Patriarch *Noah* ſeated himſelf after his leaving the Ark; and hence *Ophyr* and *Havilah* Sons of *Jocktan* removed towards *Ganges* and *Malacca*. The Province wherein *Lahore* is ſeated is *Pangab* Weſt from *Jenba*, or rather from the *Perſian* word *Panch-ob* or five Waters or Rivers, which are now called *Ravee*, *Behat*, *Ob-Chan*, *Wihy* and *Sindar* (increaſed by *Padder* and *Damiadee,)* but by *Ptolomy* and old Hydrographers, *Aceſines*, *Cophys*, *Hydaſpes*, *Zaradras*, and *Rhuadeb* or *Hiſpalis*. In a word, no Province of *India* out-vies it for pleaſure and trade, nor any part of the Eaſt for a continued ſhade of Aſh, Elm, and Mulberry trees, which reach from hence to *Agra* more than three hundred miles, whoſe ſpreading and verdure lenifie the Suns heat, and for whoſe further accommodation each eight miles there is a convenient *Saray* built for Travellers to repoſe in *gratis*. *Lahore* is from *Spahawn* four monthes travel by *Carravan*. *Aſſa fætida* abounds here. But to return.

Ecbar, now at *Agra*, reſolves in perſon to proſecute the Wars in *Decan*; ſo as *Anno* 1597. of the *Heg.* 977. having made preparation for that expedition, he ſets out towards *Brampore* mounted upon a Horſe, (where note, that the cuſtome was, that when they iſſue out of their Palace on Horſe-back it ſignifies War; if Peace, then within a Pallamkeen or Litter, or upon an Elephant:) but (contrary to expectation) ſo ſoon as he had paſſed the River *Nerebede*, he had news that *Badurſha* a couragious *Radgee* had fortified *Haſſer* a very ſtrong Caſtle againſt him; the Mogul likes not to leave ſo conſiderable a Place and Enemy behind him, and therefore ſits down there, and reſolves to take it by force or famine. *Haſſer* is three Caſtles in one, called *Chotzan* and *Commerghar*, the laſt is mounted high and ſo well defended by Nature, as ſeems impregnable: therefore *Ecbar* reſolves to famiſh it, and half a year to that end he blockt it up; which the *Radgee* within ſeeing, and not knowing of any that would either raiſe the ſiege or relieve the Garriſon with Proviſions which they then ſtood in need of, he thought it his beſt way to treat betimes, that he might expect the better conditions; accordingly he beat a Parley, and upon treating with *Ecbar*, upon Articles had his life and goods granted; which upon rendition of the Caſtle were performed, and ſuch quarter kept as induced the *Radgee* to accept of a Command in the Army, and ſo he followed the Leſcar which upon this ſucceſs marches more cheerfully, till ſuch time as news was brought how that *Sha-Selym* and *Tzebhaercawn* with the reſidue afore named, going againſt *Radgee Rana Mardout*, in *Aſmeer Tzebhaer* departed this life, (of poyſon as ſome thought) which for ſome time alters the Princes progreſs; for forthwith ſeizing upon *Tzebhaers* treaſure (amounting to a crow or ten leck of Roopes) therewith he purchaſes the mercenary affection of ſo many of his Souldiers that to *Agra* he returns, unnaturally reſolved to thruſt his Father out of his Throne. *Ecbar* was ſo amated at it, and with this unexpected Rebellion, that what with fear of his Sons popularity, and what with grief to leave *Decan* unconquered, his heart droops, and a deep melancholy ſeizes his ſpirit, till *Abdul Fazel* rouzes him, and by the ſeaſonable encouragement he gave, not only revives, but exaſperates. Whereupon turning his back of *Amnadagar* with half his Army, (leaving his Son *Sha D'haen*, with *Abdul Fazel*, *Chan-Channa*, *Badur-Shaw*, and other Umbraes to proſecute the War of *Decan*) he ſpeeds towards *Agray*, whither *Shaw-Selym* had got before him in hope to ſecure the Treaſury; but miſſing his aim, he marches back by *Rehen* and *Annewar*, and after twelve days march came to *El-Habaſſe* having forced his paſſage through *Berar* or *Bahaer*, *Syaupore*, *Chalpy*, (not that which ſome think *Tharſis) Lacknoo*, *Mekpore*, *Chera*, *Gaſtanpore*, *Ghanoots*, *Cherſam*, *Berage* and other Towns and Provinces which ſeemingly acknowledged him, and in which Garriſons he put Captains of his own chooſing. The King now returned to *Agray* being ſenſible of his Sons conſpiracy, wiſhes all were well again; by kind Letters firſt attempting it, diſcovering the ſhame and danger he was in, the curſe of *Mahomet*, and deprivation of his birth-right, ſo he perſiſted; but promiſing pardon if he would ſubmit and come in: Howbeit ſuch perſwaſions were of ſmall power with *Shaw-Selym*; who to aſſure his Father of his conſtancy in that courſe firſt derides the Meſſenger, and then o're-runs the Empire as far as *Bengala*, hoping (but in vain) the Viceroy there *Radgee Manſingh* would ſide with him.

Nevertheleſs, what made ſome amends, was the good ſucceſs his other Son Prince *D'haen* or *Daniel* had in his march towards *Decan*: For he having entred the Country, in the firſt place beſieged *Gandetzin*, one of the moſt conſiderable Caſtles for ſtrength and ſcituation in the whole Kingdom. Herein the diſtreſſed Lady with many of her Nobles had pent themſelves, ſtored with victuals for two years ſiege, and provided with all

all ſorts of warlike Inſtruments. Notwithſtanding all which (the Dice of War ſo ordering it) in the ſeventh month the Enemy took it by ſtorm; many of the defendants loſing their lives; but all, their wealth and liberty. *Bebey* only, rather than ſuffer impriſonment made her ſelf away by Poyſon, and ſo put an end to her miſery. But her treaſure of Gold and Silver came to the Conquerors hands; who giving it in charge to *Abdul Fazel* and *Chanchanna*, the Caſtle he truſted to *Godgee Byckmirz*, and without any further reſiſtance marched his whole Army through the Counties *Berar* and *Gandes*, receiving ſome acknowledgment from the faint-hearted Kings of *Gulcunda* and *Viſiapore*; and ſo loaden with triumph and treaſure returns to *Brampore* victorious.

Brampore.

BRAMPORE (or *Barumpur*) *Baramatis* in *Ptolomy*, or *Brachman-pore* as my notion prompts me, of old and at this day a Seminary of *Bramans*, *Jogues*, *Culans* or *Gymnoſophs*, (whoſe Academy (about this place) is recorded by *Porphyrius* and *Ptolomy*) is in Artick elevation twenty eight degrees, three minutes; from *Surat* Eaſt two hundred and twenty miles; from *Aſmeer* four hundred and twenty; and from *Agray* not much leſs than one thouſand. The Province is called *Chandiſh* or *Sanda*; where being watered by *Tappee* (the River at *Surat*) it becomes fruitful and pleaſant; but elſewhere is barren and ſandy. The City is built upon low ground, in an unhealthy but ſpacious Vale, and by *Bannyans* moſt inhabited: the Streets are many but narrow; the Houſes not high, and but meanly beautiful: At the North-Eaſt end it has a Caſtle (at the River ſide) which is large; and in the River we ſee an artificial Elephant ſo skilfully ſhaped, that by the *Bannyans* 'tis of ſome veneration, and by others admired. In times paſt here reſided the *Decan* Kings, who by the *Mogul* are now beaten from it: and near this is *Chan-Channa*'s Houſe and Gardens at *Loll-baut*, adorned with a delightful proſpect of ſeveral Trees, which for fruit and ſhade and for variety of Flowers and Herbs of all ſorts, expreſs the ingenuity as well as greatneſs of that Noble Perſon; as alſo the Water-works two courſes thence are well worthy the view. But to return.

Ecbar no ſooner underſtood how fortunately his Son *Daniel* had proceeded Southward, (the news whereof 'tis likely came to *Shaw-Selims* ear) but *Godgee Jehan* preſents him with a penitential Letter from *Shaw-Selym* his rebellious Son in the contrary quarter. After a little ſtay, *Jehan* returns with the *Moguls* promiſed pardon, provided he would diſmiſs his Army and make ſpeedy ſubmiſſion. His ungracious Son repeating his former impiety, returns this for anſwer; That having an Army of ſeventy thouſand Horſe, and many brave men, upon moſt of which he had conferred ſome Command, it was evident he needed not to ſubmit: nevertheleſs he would ſubmit, provided an Amneſty were forthwith given him and thoſe that were in this conſpiracy, their lives and well-being being equally valuable with his own; which if his Father would not grant, he was reſolved to defend himſelf, and to continue his Army in their former courſes. *Ecbar* having ruminated a while, returns him a tart anſwer, ſuch as incenſed the Prince; who having adviſed with his Council of War, forthwith diſ-lodged, and in good order marched ſpeedily to *Elabaſſe*, where he commands all ſorts of Coin, of Gold, Silver, and Braſs to be ſtamped with his own Name and Motto; yea, to vex his Father the more he diſhoneſtly courts *Anarkala* his Fathers Wife, (which name ſignifies *Pomegranad*,) and withal ſent him ſome of his new-ſtampt money; a crime of ſo high a ſtain, that the enraged Father firſt curſes him, and then acquaints his Chancellour *Abdul Fazel* with his condition: who having laboured all he could to moderate his Maſters paſſion, with all convenient haſte (accompanied with three thouſand Horſe) follows the Poſt to do his Maſter ſome Service. But *Sha Selym*, (having intelligence how all paſſed) to anticipate ſo ſure an Enemy, writes to *Radgee Bertſingh* (Lord of *Soor*) thorow whoſe Country he muſt go, to lie in wait for *Abduls* paſſage, and promiſing him a gratuity with command of five thouſand Horſe, ſo he would ſend him *Abduls* Head. The *Radgee* promiſes his beſt; and with a thouſand Horſe and three thouſand Foot ambuſhes near *Gwaler*; and ſuch time as poor *Abdul Fazel* (ſuſpectleſs of any Enemy) paſſed by, *Radgee* fell upon him; and notwithſtanding the advantage he had, for three hours the fight continued; but o're-preſſing them with men and troops, in the end *Abduls* company were moſt part ſlain, and himſelf (after twelve wounds which he received in fight) was at length taken and beheaded. *Selym* receives the preſent joyfully; but *Ecbar* (who loved him dearly) becomes ſo paſſionate, that for three days he withdrew from all manner of company, and for ſome time refuſed to be comforted. But (like waves) ſee another horror afflicting him: news was brought him of his other Son *Sha Daniel's* death, killed in the ſame City and by the ſame Diſeaſe *Morad* was formerly, by intemperance: hereat the old man afflicts his decaying body unmeaſurably, cries and ſighs and vows revenge upon *Chanchanna* for no better regarding him: who ſo ſoon as the Prince was dead, made what haſte he could

to

to the Court to purge himſelf; but was not admitted *Ecbars* ſight, till by mediation of others he was brought into his Majeſties preſence, and gave ſo good an account as the Mogul was pacified,and with new inſtructions haſten'd back to the Army in *Decan*. Nevertheleſs, the vexation he endures by the continued Rebellion of his Son *Selym* takes from him all comfort; and ſeeing him hardned in his exorbitancies, is at his wits end how to reduce him. Therefore firſt (as a King) he marches againſt him with thirty thouſand Horſe, but by his Mothers ſudden death was recalled; whoſe Body when he had ſumptuouſly interred in *Delly* in King *Homayon* her Husbands Sepulchre, then (as a Father) he tries once more what fair perſwaſion could operate: To which end he dictates a pathetique Letter mixt with love and anger, reproving, perſwading, diſſwading, promiſing, and putting him in mind, he was or ſhould be at leaſt his joy and comfort; and that he had no more Sons living. *Myrad Zedda* (once the Prince's Tutor) was thought the fitteſt perſon to carry it; who ſo forcibly penetrates the yielding or rather convinced nature of *Sha Selym*, that forthwith taking *Perwees* his little Son along with him, he leaves *Halabaſs*, paſſes *Jeminy*, and after two days (the Wizard allowing the day fortunate) with all his Umbraes arrives at *Agray*, and by *Mortoza-kawn* was brought to *Ecbar* then in the Guzel-chan; who bluſhing to eye him, leads him into the Mahael, or private Lodging, where forgetting his promiſe remembring the dances *Selym* had led him, into ſuch a rage that rapt him, that after he had flaſht terror into his heart by the fury of his eyes, and thunder-ſtruck him with a ſtorm of words, with his

The Prince ſubmits.

fiſt ſtruck him ſo hard upon the mouth, that *Selym* throwing himſelf down, requeſts his Father at once to deſtroy him, to which end he ſhews him his breaſt, the ſword and hand ready to it. But *Ecbar* by this abating his choler intends no ſuch ſacrifice, but commanding him to ariſe, diſſembles his affection and terms him Aſs and Fool, that commanding ſeventy thouſand men, would forſake them to truſt the ſugred promiſes of any. That ſaid, he brings him forth again, and ſends him back to Priſon, giving all the principal Umbraes his aſſociates like welcome, *Radgee Batſo* excepted, who (wiſer than the reſt) eſcaped. By this impriſonment, *Sha Selym* contrary to his cuſtome abſtains four and twenty hours from *Opium*, which next day *Ecbar* (fearing that in a paſſion he would make himſelf away) comes in Perſon and perſwades him to take: The third day, by the interceſſion of his Ladies and Concubines *Selym* was freed and ſent to his own Houſe; where he behaved himſelf orderly, in a dutiful manner each day viſiting his Father; till upon ſome old mens malicious ſurmiſes or his Fathers new jealouſie he was reſtrain'd again, and the Mogul *de novo* exaſperated againſt him. But this ill-grounded rancour had little effect; for *Ecbar* taking diſtaſte againſt *Mirza Gaſhaw* (the Viceroy of *Tutta*'s Son, and one formerly high in his favour) for ſpeaking one word with *Ecbar* ill interpreted, no ſubmiſſion will ſerve his turn, no leſs than his life muſt pay for it: To which end the Kings Phyſician was directed to prepare two Pills of like ſhape but contrary operation; *Gaſhaw* muſt be truſted with them, and bring them to *Ecbar*; who (imagining by a private mark he knew the right) bids *Gaſhaw* ſwallow the other. *Gaſhaw* ignorant of the deceit, by chance light upon the beſt, ſo as *Ecbar* by miſtake was

The great Mogul poiſons himſelf.

poiſoned. Too ſoon the miſerable Mogul perceives his error, and too late repents his choler; but (for ſhame concealing the cauſe) after fourteen days torment and ſucceſsleſs trial to expell the poiſon yields up the Ghoſt, in the ſeventy third year of his Age, and fifty ſecond of his Reign; and with all imaginable ſolemnity in *Tzekander*, three courſe from *Agra*, in a Monument which he had prepared, that great Monarch was buried: And *Sha Selym* (though a while reſiſted by *Radgee Manſingh* aud *Chan Aſem*, who in vain endeavoured to make his Son *Cuſhroo* Mogul, ſo nominated by *Ecbar* as they alledged)

Sha Selym *Crowned great Mogul.*

with ſuch ceremony as was requiſite was Crowned at *Agra*, by name of *Jangheer*, King. In the year of our Lord God, 1604. and of *Mahomet* 984.

Give me leave now to preſent you various Scenes, compoſed of a miſcellany of ſubjects, hapning in *Induſtant* during *Jangheers* Reign.

*A.D.*1604 *Heg.*984.

Jangheer (ſo now we call him) by the mediation of *Morteza Chan*, *Cooly Mametchan*, and others of his Council, receives his Son *Sultan Coſhroe* (or *Guſhrow*) his late competitor into favour; and to lay the foundation of his greatneſs in the good will of his people freely receives *Chan Aſem* and *Radgee* into grace again. But *Cuſhrooe*, ſtruck by his own guilt, ſuſpecting his pardon counterfeit, by Letter deſires *Huſſanbeg*, Viceroy of *Cabul*, his old Friend, to meet him near *Fettipore* with ſome Horſe, that he might fly away, being aſſured that if he ſtay'd long at Court he ſhould be put to death. By his Zantel the Letter is ſpeedily delivered, who as readily obeys the diſconſolate Prince, and with three thouſand Horſe haſtes to *Achbar-pore*, which is from *Agra* four and twenty courſes, whither the Prince (eſcaping about twi-light from Court) comes, followed by

by five hundred Gallants, who all together haſten to *Lahore*. *Jangheer* had immediate notice of his Sons flight, and reſenting how dangerous it might prove, charges *Godgee Melec Allybeg* Captain of the Guard, with ſuch force as he then had to purſue *Cuſhroo*, and to bring him back again. The *Cutwal* with three hundred Horſe, and *Mortaza-chan* with fifteen hundred Horſe more, all night poſt after *Godgee*; yea after both, but more leaſurely, *Jangheer* himſelf (perſwaded to it by *Mirza* Umbrave) with fifty Elephants and eight thouſand Men: ſo that the poor Prince (every way purſued) feared to be made Priſoner again; yet ſuch was the haſte *Haſſenbeg* made afore them, that none of the three came near him by fifteen courſes, (yea, though all the way they plundered Villages, and made havock of what they could) ſo as on the ninth day the Prince attained *Lahore*: But intending to enter the Caſtle, they were (contrary to expectation) kept out by *Ebrahim-chan* the Governour, (premoniſhed of the Princes flight;) and which was worſe, by *Sayet-chan* (three courſe from the City, and in his way to *Bange* the place of his Government) making as if he would join with him, upon the River the poor Prince is impriſoned; but by vertue of a bribe eſcaping, he returns to *Huſſan*, where he was endangered by another bait. For *Zalaladen Haſſen* preſents himſelf unto the Prince, aſſuring him that his Father out of his abundant love had paſſed by his offences, and had aſſigned his true Friend *Huſſenbeg* the additional Command of the Provinces of *Cabul* and *Banaſoed*: with which ſeeming not contented, he deſires the addition of *Zerbynd*, all this being but to dally, and allure his ſtay till *Jangheer* came to catch him. The Prince nevertheleſs was not ſo ſimple, but that he eaſily diſcovers his Fathers drift; ſo that after three weeks fruitleſs attempt to take the Caſtle in *Lahore*, he forſakes the City, and with twenty thouſand Horſe in a quick march moves back again, with a full determination to bid *Jangheer* battel nearer home. It hapned, that he pitcht one night where *Mortoſa-Kawn* with ſix hundred Horſe (hearing of *Guſhroo*'s coming) was ambuſhed: *Mortoſa* falls upon him; but ſuch was the premeditated care *Huſſan* had of the place, that in two hours skirmiſh their Enemies were beaten, and *Sha-Chelyal* the Captain ſlain; ſo that had not *Godgee Melec* with the Kings Standard entred, proclaiming with great out-cries that the Mogul was at hand, the Kings party had been wholly routed: But of ſuch terror was the Kings approach (then paſt *Sultanpore*) that *Abdul Rajea* who bore the Princes Colours moſt cowardly threw it away and fled; and by his daſtardly Example the reſt of the Army did the like, moſt of them by the ruſtick time-ſerving people being chaſed and knockt down, and all the baggage ſeized on by Country-people. The King was ſo ſenſible of this good hap, that in memory of the Deliverance he erects at *Tziekerry*, *i. e.* a place of Hunting a ſtately Caſtle, and new names the place *Fettipore*, which ſignifies Paradiſe, or a place of Delight.

Fettipore, if the water had been good, had by this time triumphed over all the Cities of *India*; 'tis walled about, and to the *N. N. W.* diſcovers a Lake five miles over. The *N. E.* has a fair Buzzar, five hundred paces long, neatly paved, and well built on all ſides: at one end is the Moguls Houſe, and a *Mohol* curiouſly built; on the other ſide a Moſque aſcended by thirty ſteps, barr'd with a Gate; in all ſo obſervable, that it is ſcarce equalled throughout *India*; the top is full of little Pyramids, the Court within is ſix times larger than the *Royal Exchange* in *London*, neatly paved with free-ſtone, the Iſles paved, and the Columns all of one ſtone very beautiful: Affronting this Gate is a ſumptuous Monument, the parget whereof is covered with Paint and Oyſter-pearl ſhells, but proudeſt in the Kalender who lies there buried. To return. The miſerable Prince after this defeat, accompanied with *Haſſenbeg*, *Abdul Radgee*, and *Chan Baderſhaw*, ſcarce looks behind him till they had attained *Lahore*, where *Radgee* ſtays; but *Sultan Guſhroo* with *Badaſha* croſs the *Ravee*, and labour to arrive with ſafety at *Rantas*, a Caſtle by ſome reputed impregnable. Bad fortune it ſeems follows them every where; for, paſſing the River *Tzenob*, by the treacherous Watermen they are kept between Deck, and brought into the power of *Caſſem-chawns* Sons (then beſieging the Caſtle) who without delay conveys them to *Jangheer*, by that time paſt *Latir*, a flood ſeven days travel thence. The King overjoyed with this good hap, returns to *Lahore*, and by the way put to death many Umbraes who were the Princes followers; and the Prince was committed to the cuſtody of *Zemanaebeg*, (called after *Mahobet-chan*; *i. e.* beloved Lord; of which *Mahobet-cawn* I may ſay as *Livie* ſpeaks of *Cato*, In this man were ſuch abilities of mind, and ſuch heroick vertues, that into what Climate ſoever his Nativity caſt him he ſeemed able to command a fortune;) *Haſſenbeg Bedaſha*, and *Abdul Radgee*, being firſt publickly diſgraced, were then made cloſe Priſoners. Such was the concluſion of the Princes firſt out-breaking.

Fettipore

Whether ſome Noble-men reputed *Jangheer* tyrannical, or that they thought *Guſhroo* had better Title to the Empire, or that envy was the cauſe, is uncertain; but ſome of

theſe ſo wrought, as one night when but few men watched the Prince, ſome male-contents conſpired to take away the Moguls life upon the high Mountains as he paſſed thence to *Cabul*, and to place *Guſhroo* in his room: the Traitors were of no mean rank, *Mirza Cherief* (Brother to *Aſſaph-chan*,) *Mirza Nouradyn* his Couſin, *Mirza Fetulla*, *Mirza Shaffenbeg*, *Lollabeg*, and *Murdoph-chan*. *Jangheer* having no notice thereof, and ſuſpecting no treachery paſſes on; but by good fortune was ſo well attended, that they durſt not attempt their villanous intent. Howbeit, in the interim, *Ethaman Doulet* the Treaſurer was accuſed by one of his Slaves, to have converted to his own uſe and for the encouragement of Traitors 500000 Roopees out of the Moguls Treaſury: That, and the news of *Cheer Affenchan* (*Ethaman Doulets* Son in Law) his treacherous murder of *Cotobdy Mamet-chan Goga* (Lieutenant of *Bengala* near *Radgee Mahal*, albeit *Affenchaun* the Turk upon that ſcore was alſo ſoon after ſlain by *Geſſadine* and *Kiſſweer-chawn*, Brother and Son to the Lieutenant, and his Mother and Wife moſt baſely abuſed) were imputations reflecting ſo much upon *Doulet*, that he was not only diſcharged of his Place, but his Eſtate confiſcated, and himſelf impriſoned in *Dianet-chans* Houſe during his Majeſties pleaſure, to his grief, but the aſtoniſhment of all *Induſtan*, who ever reputed him an honeſt Officer and Counſellor of State.

Greater was *Jangheers* fear, when by *Godgee Veh's* he was at length acquainted with the conſpiracy intended againſt him by men of power, ſuch as he never provoked, ſuch as were nearly related to him: But by *Mirza Umbraves* advice, throws off all abject fear; and having apprehended the conſpirators, without delay he commands them to execution, *Ethaman Doulet* only excepted, who at the requeſt of his Keeper was pardoned (upon payment of 200000 Roopees to the King and him for his life,) but led back to Priſon in diſgraceful ſort. After which the King returns (from *Cabul*) unto *Lahore*; and by the way remembring the danger he had eſcaped, and deeply grounding his jealouſie that *Guſhroo* his Son was partly cauſer of it, he commands his Sons Eyes by juice of Aeck to be made blind: but the Poiſon was more merciful, leaving one Eye a little ſight. *Chan Aſem* alſo (*Guſhroo*'s Father in Law) was clad in loathſome rags and brought into the *Guzelchan*, where every Umbrae was commanded to ſpit upon his Beard; after which he was manacled and led to Priſon, where two full years he remained cloſe; till by the prevalent importunity of his Wives he was ſet at liberty.

This year *Anno* 1609. *Currown* (another of *Jangheer*'s *Sons*) and other of his friends (to make his way the eaſier to the Crown) prevailed with *Jangheer* that his Kinſmen *Shaw Selym*'s Brothers Sons might be Chriſtned; which accordingly was done in *Agra*: The Jeſuits that baptized the young Princes named them *Philippo*, *Carlo* and *Henrico*; that year alſo they baptized another Grandſon of *Ecbars* by the name of *Don Edoard*. Soon after *Mirza Ombrave* being Apoplectique, thereby became incapable of the further execution of his Office. *T'zalamchan* alſo in *Cotopdy*'s place was made Viceroy of *Bengala*, and commanded to ſend up as Priſoners *Affen-chan*'s Family; which he did accordingly. In the way, the young Widdow *Meher-metzia Ethaman Doulets* Daughter, and Siſter to *Aſſaph-chan*, was met by a Wizard or Fortune-teller, who told her many ſtories of her enſuing Greatneſs, which ſoon after hapned. For they were no ſooner arrived at *Agra* (whither *Jangheer* was by that time come) but were kindly welcomed by *Rockia Sultanna* the Mother Queen. It hapned, that one day being led into the Mahal with her little Girl, *Jangheer* was there accidentally, and in merriment lifting up her Vale, diſcovers ſo rare and forcible a beauty that thenceforward he became her Priſoner, and ſhe the ſum of all he contemplates: He is now no longer *Ethaman Doulets* foe, but to ingratiate himſelf into the free affection of his Goddeſs, rather ſtudies how to advance *Doulet* her dejected Father; in this paſſionate dotage he forgets his ſtate and the power he had to command, and privately each day paſſes by Boat to *Ethaman Doulets* Houſe, and all night conſumes himſelf and his precious time in amorous dalliance: Beauty is a beam of Divine refulgency, no wonder then if an Enamorado neglect all other things to accompliſh his delight, without whom there ſeems nothing but darkneſs and diſcontent. To enjoy her the more and better, at length he commands *Godzee Abdul Hoſſen* to ask *Doulets* good will for his Daughter; which *Hoſſen* admires; and laying before him the indignity he offers ſo great a Majeſty, *Jangheer* (now *Cupids* ſlave) being both deaf and blind, in choler bids him go, or ſtay eternally. *Hoſſen* replies no more, but ſpeeds away, and uſes ſmall perſwaſions: for *Ethaman Doulet* (by this Miracle wrapt from his diſcontented Orb) after ſome profeſſion of his baſeneſs, returns *Jangheer* his humble and thankful condeſcenſion: ſo that *Meher Metzia* is forthwith eſpouſed with all ſolemnity to the King, and her name changed into *Nourſha-begem*, or *Normahal*, *i. e.* Light or Glory of the Court; her Father upon this affinity advanced above all

all the other Umbraes; her Brother *Aſſaph-chan* and moſt of her kindred ſmiled upon, with the addition of Honours, Wealth, and Command. And in this Sun-ſhine of content *Jangheer* ſpends ſome years with his lovely Queen, without regarding ought ſave *Cupid*'s Currantoes.

Anno 1610. of the *Hegira* 990. and in the ſixth year of his Reign, *Sultan Sherryar* the Prince (under tutoriſhip of *Morteſa-chan*) was ſent Viceroy to *Guzurat*: at which time *Chan-Jehan* was ſent to *Brampore*; and *Mahobet-chan* appointed General, and ordered with an Army againſt *Radgee Rana* or *Rabanna* of *Mandon*, who at that inſtant was broke out into Rebellion. The County alſo of *Radjea Cottz* (a branch of *Bengala*) was that year ſubjected under the Imperial Crown of *Induſtan*, by the valour and good conduct of *Tzalamchan*. During which, *Mahobet-chan* (by that time in *Ranaes* Provinces) goes on victoriouſly, forcing many Holds and Caſtles from thoſe indomitable *Indians*: but (by envy of ſome at Court) in this his proſperous proceeding *Mahobet* was recalled back to Court and *Abdul-chan* made General in his place. This alteration did not much alter the eſtate of the Army, as ſome thought; for *Abdul* proſecutes *Rana* with no leſs vigour and ſucceſs, urging him to a ſet Battel at *Siſſ-meer*; where *Abdul* got the better, chaſing *Radgee* to *Oudepore* and *Pormandel*, killing many of his men, enriching themſelves with abundance of Spoil and Captives; and after much toil and ſome loſs he ſackt *Syavend* (*Rana*'s ſtrongeſt Caſtle) till then judged impregnable; wherein they had ſtore of warlike Proviſion, and many Pagods, which for above 1000 years had ſtood there ſuperſtitiouſly adored; theſe the Mahometans burnt, and in place of them reared a ſtupendious Moſque for Mahometan Devotion. *Abdul-cawn* ſo fortunately managed this War againſt *Rana*, that *Jangheer* the great Mogul ſends him thanks, and orders him to live a while in *Guſurat*, not only to curb but to extirpate that raſcal-race of *Coolyes* and *Bielſgrates* which ſo thieviſhly robb'd the Caffilaes and lived upon the ſpoil of peaceful paſſengers. *Abdul* fails not in that: For with fifteen thouſand Horſe ſent out in ſeveral parties, he ferrets and purſues them in all places where he knew they lurked, and after many petty encounters took *Eder* their retreating place (ſeventy courſe from *Amadavad*;) yea, happily fell upon them one time when they were together, and having with eaſe put them to flight, in the chaſe ſlew half their rabble, together with *Lael-Cooly* their Ring-leader, whoſe head he ſent to *Amadabat*, and (as a memorial of his Victory and terrour to all ſuch Rebels) commanded that it ſhould be ſet upon a Pinacle.

A.M 5580
*A.D.*1610.
*A.Heg.*990

But *Cawn-Jehan* (during theſe broils) waiting all occaſions of conqueſt in *Decan*, through diſcord and envy of ſome Umbraes in the Army, finds his ſucceſs grow worſe and worſe againſt *Melec Amber*, and knows no remedy without acquainting the Mogul therewith; and as an expedient he intreats that one of his Sons might come thither to command, by whoſe greatneſs the Army might be better ordered. After conſideration, the King ſends *Sultan Perwees* his Son, and with him *Radjea Ramdas*; who from *Brampore* ſends *Chan Jehan* and *Manſingh* with an Army to *Bellaguate*, where they ſend defiance to *Melec*: But *Jangheer* better knowing the prudence of *Melec Amber* and his power, ſpeeds *Chan Aſem* after them with four thouſand men more to re-inforce his Army; which done, he removes his *Leſcar* to *Aſmeer*, a place convenient for hunting. *Chan Aſem* was no ſooner come to *Brampore* but he intreats *Ganganna* (Lieutenant of *Khoor*) to join with him, and ſo haſtens towards *Bellaguate* with an Army of 100000 men, 600 Elephants (of which huge Creature this Empire is thought to have 40000) and 12000 Camels; yea, of ſuch fame grew this Expedition, that ere they departed *Cuncam* they were of Horſe and Foot no leſs than 600000. With this great Body *Abdul-chan* penetrates into the very heart of *Decan*, no reſiſtance being made either in Field, Town, or Garriſon; ſo that through all *Beder*, *Aurdenagar*, *Gentfro*, and as far as *Kerchy* (the Seat Royal) they marched without reſiſtance, burning and plundring as they liſted; ſparing neither Villages, Temples, nor Inhabitants not to be counted. The *Decan* King aſtoniſhed at their numbers, and unable to reſiſt this torrent, flies to and fro, nor reſting any where till he came to *Daultabat*, ten miles from *Kerkie*, a Caſtle of great ſtrength: For having made ſome ſmall skirmiſhes and ambuſcadoes, they appeared to ſo little purpoſe, that *Melec Amber* (albeit *Mamet Lary* and *Wackhyl Adel-chan* were new come to his aid with above twenty thouſand Horſe, and ſome Infantry) deviſes rather to quit his Kingdom of them by ſtratagem, than hazard it by chance of War. No actions are more ſubject to ſudden and unexpected Events than thoſe of War. *Melec* cunningly writes counterfeit Letters directed from ſome *Radgees* about *Jangheers* Court; containing a private advertiſement of the Moguls death and *Curroons* advancement to the Crown: Theſe he gives in charge to a crafty *Bannyan*; who circling about as if he came from

Agray, was taken as a ſpye; his counterfeit Letters being read, their lying contents ſo aſtoniſhed the General, that without more conſultation they preſently divide the Army, quit ſuch places as they had placed Garriſons in, with confuſed haſte marching back into their own Country, and each Captain to his former Quarter. *Sultan Perwees* marches to *Brampore*, *Abdul-chan* to *Surat*, and *Chan Aſem* towards *Agra*, giving *Amber* eaſie re-admittance to his Towns and Caſtles; which otherwiſe in all probability would hardly, at leaſt not ſpeedily have been recovered. But ſo ſoon as *Jangheer* had intelligence of that deceit, he becomes inraged at their ſimple credulity, threatning their puniſhment, and then intreating *Mahobet-chan* to go Governour to *Brampore*. Who having received his Commiſſion repairs thither; where he was with joyful acclamations received: Such was *Mahobet*'s diſcretion that from thence he employs what force he had, in ſhort ſpace ſubduing *Berar*; after which he enters *Decan* without any conſiderable loſs as far as *Kerchy*, where *Abdul-chan*'s Army had been the year before; by that ſecond inroad making *Decan* a moſt miſerable Country; and loaden with abundant ſpoils returns to *Brampore* with Victory. Which good ſucceſs, when it came to *Jangheers* ears, made amends for his laſt years failings. And further, when (by *Curroons* mediation, having firſt by many battels and purſuits tired him) *Rana Radjea* preſents himſelf, his Son, and many gifts unto the King, amongſt which an Elephant valued at 100000 Roopees, ſubmitting all he had to *Jangheer* to be diſpoſed of; who heartily forgiving, embraces him with affection, offers to his Son his Daughter in marriage, and returns him the Government of *Pormandel* (*Porus* his Country,) *Oodepore*, and other places: But ſoon after (whether for grief he had ſubmitted, for which he ſuffered reproach ſufficient, or ſome other cauſe) died, and with much ceremony and hymns in a doleful manner ſung to his memory, in a Sepulchre amongſt his Noble Progenitors this great Prince was at *Chytor* buried.

Jangheer the mean time having conſumed eighteen months in pleaſure at *Mando* (ſixty courſes from *Brampore*, and above twice as much from *Amadavad*,) departs, and in progreſs comes to *Amadavad*; where he diſcharged *Abdul-chan* from that Command, but ordains him Viceroy of *Calpi* and *Khoor*: and after twelve months paſtime there returns to *Agray*, *Anno* 994. and of our account 1614. That year *Chabeeg* Governour of *Candahor* was diſplaced (by reaſon of his age) and *Badar-chan* made Commander there. *Tzediat-chan* alſo was ſent to ſucceed *Tzalam-chawn* in *Bengala*: But at that time *Ozman-chan* a *Puttanian* with a numerous Army beſieging *Daec* (the Metropolis) he and *Ethaman-chawn* with fifteen thouſand men gave *Ozman* battel, which was bravely fought on both ſides; but by reaſon of a mad Elephant on which *Ozman* ſate, *Tzediat-chan* was unhorſed and maimed, yea the Moguls Forces diſcomfited: but by ſtrange chance a wounded man ſeeing *Ozman* paſs by transfixes him with his Lance, and by that miſchance the Puttans retreat, and at length flye, the Moguls not only recovering *Daeck*, but piercing into the very heart of the Gentiles Country they captivate his Wife and Children, forraging at pleaſure, and making all his Wealth (which was very great, and ſent to *Agray*) a teſtimony of their Valour as well as Victory. That year the Mogul journied to *Lahore* with his Leſcar.

Abdul-chawn after ſeven weeks march arrives at *Calpi*, where, and of *Koor* he was to receive the Government. He ſtraightway executed his Commiſſion, in ſmall time quieting and deſtroying thoſe ſwarms of rebellious *Raſhboots*, which till then there abounded; he levelled alſo the moſt defenſive places with the ground, and made ſale of ſo many of the Inhabitants as paid the Charges of the War, amounting to 200000 Roopees and upwards.

Chan Aſem *goes Ambaſſador to* Perſia.

Chan Aſem alſo about this time went Ambaſſador from *Jangheer* to *Abbas* the *Perſian*. Not any Ambaſſador in mans memory went more richly diſpatcht with Preſents or more bravely attended. He preſented the King (then at *Spahawn*) with twelve Cheſts of choice Linen, two other Cheſts filled with Shaſhes woven with Gold and Silk and Silver, many Daggers whoſe Hafts were ſet with Stones of value, eſtimated at 70000 Roopees; and for diſcharge of his own port and travel had an allowance out of the Moguls Exchequer of ſixty thouſand Roopees, the better to repreſent the Majeſty of ſo great an Emperour. *Abbas* entertains the Ambaſſadour nobly, cloys him with invitations, ſhows, ſports, and other paſtimes; and at his departure makes five hundred Coſelbaſhes with *Aliculicawn Ruſtan-beg* and other Noblemen attend him two days journey upon his way towards *Candahar*; recommending his well-wiſhes to the Mogul in a Princely return of five hundred Courſers, twenty Mules, five hundred Aſſes of great value, one hundred and fifty Dromedaries (or Cooſelbaſh Camels,) eighteen Cheſts or *Sandoughs* of choice Carpets and Bezars, twenty

Camels

Camels load of *Shyras* Wine, and eight of conſerv'd Dates, Piſtachoes, *&c.* All which were acceptably received by *Jangheer*; who that year took his progreſs to participate the pleaſures of *Caſſimere*, having firſt removed *Mahobet-chan* from *Brampore* to the Command of *Kabul* and *Banges*.

KABUL (by *Ptolomy* in his ſixth Book and 18 Chapter called *Chabura*, by ſome ſuppoſed that *Alexandria Arachoſiæ* which the *Macedonian* built near the mountain *Caucaſus*, on the North is confined by *Caucaſus*, South with *Multhan*, Eaſt with *Caſſmeer* and *Kakar*, Weſt with *Indus*) is now ſubject to the *Mogul*, but not many years ſince to the *Tartar* and *Perſian*. The name from the *Syriack* ſignifies *ſteril*, and agrees with the nature of the Countrey, which is cold and windie; being not fruitful, ſave where the *Nylob* fattens her, a River (by *Ptolomy* called *Coa*, *Coas* and *Cophis* by others) which not far thence ariſing ſtreams South into *Indus*, and is one of thoſe five which empty themſelves into that Princely River, and then in one ſtream near to *Diu*, diſembogue themſelves into the Ocean. The City *Cabul* is North from *Lahore* eight days journey, the way hilly and dangerous, albeit the Inhabitants be moſt part *Bannyans*; the houſes are low; nothing more obſervable in the Town than the Serrays and two great and well built Forts or Caſtles, in one of which King *Babur* was born, from whom in three deſcents *Jangheer* is deſcended. *Kabul.*

Sultan Cuſhroo upon his Fathers remove to *Caſſmeer* was taken from the cuſtody of *Aſſaph-cawn* and given to *Cawn-Jehan* to ſecure. *Cheq'-Caſſem* was then alſo made Lieutenant of *Bengala* in his Brother *Tzalam-cawns* ſtead. *Cherram-cawn* (*Tzalam-cawns* Son) hearing of his Uncles coming that way, (and ever hating him,) from *Daeck* travels towards *Agray* with all his Fathers wealth to be diſpoſed of by the Mogul: but in the way, near *Radgee-Mahal Caſſem-cawn* met him and takes violently from him his beſt Elephants and ſome other things of value; which being by his Nephew to the full related at Court, *Caſſem* was immediately diſplaced, and *Ebrahim-cawn* (Queen *Normals* Couſin) put into his place: Who meeting at *Radgee-Com* with *Caſſem-cawn* (at that time with all his goods and people packing away) *Ebrahim* demands reſtitution of the Elephants he took from *Cherram-cawn*. But *Caſſem* was ſo enraged at theſe ſucceſſive indignities, that after ſome words they fall to blows; and in the skirmiſh *Caſſem* finding his party weakeſt retires to his Haram, where moſt inhumanly he murders his Concubines, then flies away, and leaves *Ebrahym* Poſſeſſor of his treaſure; who by the aſſent of ſome Umbraes, and moſt of the vulgar ſort, was admitted Governour. After which he falls upon *Moeckham* (the Rebel,) and defeats him and his Forces, killing ſome, and ſelling others as ſlaves; yea, enriches himſelf with ſo much ſpoil as puft him up with Pride, and made him ſo reputable at Court, that *Jangheer* (in token of thanks) ſends him a Horſe, a Battle-axe, and a Dagger; and as an augmentation of Honour, from *Ebrahym* changes his name to *Pherooz-Jehan-cawn*. The ſame time *Mortaſa-cawn* was ſent by the King to beſiege *Changra*, a Caſtle ſo fenced both by Art and Nature, as made many judge it invincible; and the rather, for that it had contemned the beſt and worſt the Kings of *Delly* could do againſt it; notwithſtanding which, *Mortaſa* after ſome danger of ambuſhments in that thick Wood being ſeventy miles broad, and no leſs trouble in paſſing his men over high rocks, and eight months ſiege, in deſpight of their beſt defence by ſcalado entred and ſubjected it to the Mogul; though *Mortaſa* lived not three months after to ruminate his victory. Which when *Jangheer* heard, with a mixture of joy and ſorrow he leaves *Caſſimeer* and removes his Court to *Lahore*; where *Sultan Cuſhrooe* (the true *Idea* of miſery) by perſwaſion of the Queen and *Aſſaph-cawn*, was taken from *Cawn-Jehan*, and put to *Curroon* (his emulous Brother) to be his keeper. At that time *Jangheer* affected his Son *Curroon* beyond meaſure, imagining no Honour too much, no Command too great for ſo ſprightful a Prince; ſo that (little knowing what would follow) he gives him the Command of forty thouſand Horſe, and attended by *Godjea-Abdul-Huſſan* and other Umbraes, haſtens him to the conqueſt of *Decan*; with order to ſubdue or harraſs the Kingdoms of *Gulcunda* and *Viſiapore* for omitting their annual Tribute of three pound weight of Diamonds.

This year 1619. of *Mahomet* 1029. *Abdul-Azies-cawn* ſucceeding *Bador-cawn* the *Ouzbeg* in his command of *Candahor*; *Cawn-Jehan* was conſtituted Lieutenant of *Mult'an* and *Bucchor*, through which *Indus* runs; *Sultan Perwees* of *Pathan*; and *Radgee Bertſingh Bondela* and *Abdul-cawn* Governors of *Kalpi*, were commanded to raiſe ſome Forces, and joyntly to march with *Sultan Curroon* into *Decan* and to recruit his Army.

Sutan Currowne (by this time having levied his forces and made all things ready for this new War upon *Decan*) firſt commands all men to intitle him *Sha-Jehan*, i. e. King of Hearts; then with his whole Army in goodly equipage travels to *Brampore*, which was the Rendevous whither *Abdul-cawn* and *Radgee Bertſingh* (according to command) come *A.D.1619* *A.Heg.999*

come and wait upon him, with *Thedder-cawn* his Couſin, and many other *Raſhpoots* of quality. *Curroon* (for by that name we can beſt remember him) now ſwells beyond meaſure to ſee himſelf General, and in the head of ſo brave an Army; and loth to ſpend the leaſt time in vain, with ſpeed gives order to *Abdul-cawn*, *Lala-Radgee Bertzingh*, *Abdul-Haſſen*, and many other Umbraes to begin the War with *Melec Amber*; and that he and the reſidue would follow: *Mirza Mackey* and *Shadour-cawn* in the interim march to *Gulcunda* againſt *Cotobel Melec*, and *Malmet Tackie* to *Viſiapore* againſt *Adel cawn*, either to receive by force or fair means the accuſtomed Tribute of Diamonds due to the Diadem of *Induſtant*. *Abdul-cawn* in the firſt place, purſuant to his Commiſſion paſſes without any oppoſition to *Bellagate* (a faſtidious Mountain 'twixt *Cunca* and *Decan*, and as ſome think that which is called *Hippocura* in *Ptolomy*, but more probably that *Gates* which is mentioned in thoſe old Writers who affirm that (as the *Appennine* in *Italy*) this runs in a continued ledge from *Caucaſus* as far as Cape *Comry* the utmoſt Promontory of *Mallabar*, penetrating from *N.* to *S.* through the heart of many Kingdoms, and in an equidiſtancy 'twixt the *Bengalan* Gulph and *Indian* Sea;) *Curroon* bringing up the other part of the Army at fifteen miles diſtance, to ſuccour the Van upon all occaſions. The King of *Decan* at all advantages interpoſes, and oppoſes them in many petty skirmiſhes: But *Abdul-cawn* (formerly acquainted with his rhodomontadoes) paſſes on, burning and ſpoiling what they met with; not reſting till they came to *Kerki* (the Kings beſt Houſe) which they levelled with the ground, enriching themſelves with ſtore of booty and treaſure; reducing alſo *Berar* and *Chandys*, forcing Compoſition from all the Country as far as *Amnadagar*, and Tribute from the Kings of *Gulcunda* and *Viſiapore*, whither *Mackey* and *Shader-chawn* were ſent to quicken it.

Bellagate

Jangheer over-joyed with ſuch good fortune, to reliſh it the better, ſolaces himſelf in his Son *Perwees* Gardens beyond the River. *Ethaman Dowlet* (Queen *Normals* Father) dyed at that time, and his great Eſtate was by the King divided 'twixt his Daughter and *Aſſaph-cawn*; but his Office of Treaſurer was conferr'd upon *Godgee Abdul Hoſſen*. *Curroon* alſo (who ſate as Emperor in his own opinion) with a greedy eye reſpects the Diadem: but perceiving his impriſoned Brother interpoſing, ſuch is the magick of Ambition that it runs on not caring how, though maſqued with never ſo much deformity; ſo that feigning himſelf ſick, (his Diſeaſe was horrible) nothing can recover him but his eldeſt Brothers death. *Ganganna* (one of his infernal Council) preſently acquaints ſome *Mancebdars* with the remedy; of which raſcal troop *Reza* (or *Rajea Bandor*) a moſt notorious Villain being quickeſt of apprehenſion, makes no ſcruple to act. In the mean time *Curroon* (as if he knew nothing of the Plot) conveys himſelf out of *Brampore* upon pretence to better his health; whiles that incarnate Devil at an unſeaſonable hour in the Night knocks at *Guſhroo's* Chamber Door: who (awakened out of a fearful Dream) ſtarts up and demands his Errant. The wretch replies, he came from the *Mogul* his Father about his delivery. The miſerable Prince (affrighted, and ſuſpecting treaſon) deſires him to ſtay till the morning: but that execrable Villain perceiving no entrance by intreaty, breaks in, grapples with the amazed Prince, and having got him down, ſtrangles him; that done, lays him in his Bed, locks the Door, and ſneaks away as if the Prince had died of ſome Impoſthume. By which we ſee, *Nullo fata loco poſſis excludere, cum mors venerit.* This damnable villany being bruited, *Curroon* you may believe has quick news of his Brothers death, and albeit he outwardly expreſſes ſorrow, inwardly rejoices. But e're Sun-riſe, *Guſhroo's* afflicted Wife (*Cawn Aſem's* Daughter) went to viſit him, whom finding ſpeechleſs, and (by his contuſed Face) perceiving that he was murdered, never did poor wretch pour out greater abundance of tears, or expreſs more paſſion; firſt tearing her Hair, ſhe then deforms her beautiful Face mixt with ſuch loud cries and ſymptoms of diſtraction, that her Father and all his Family both hear and ſee it to their grief and admiration. But when they ſee the cauſe alſo, they wonder not at her complaint, none of them forbearing to expreſs their ſorrow after ſeveral modes with moderation. Not only the Princes Houſe, but all *Brampore* rings with the horridneſs of this Treaſon, they ſuſpect the Author, and curſe him: But *Curroon* (cloathed with Hypocriſie) comes dejectedly thither, falls upon the murdered Corps, and expreſſes ſo much grief as many were induced to believe that he was innocent. After two days they bury the murdered Prince, and *Curroon* writes his Father word of his Brothers ſudden death (concealing the cauſe.) *Jangheer* who had a Fatherly affection, firſt weeps, and afterwards grows mad with rage, ſuſpecting that he was treacherouſly made away; but not knowing upon the ſudden how to diſcover it, feeds upon diſcontent, writes back a Letter of reproof and threats to *Curroon* and his Umbraes; vowing a ſtrict inquiſition into the cauſe of his death, and if any treaſon appeared, that he would revenge it when they

*A.D.*1620
*Heg.*1000.

they leaſt ſuſpected it: He withal commands the body to be digged up, and brought with ſolemn ſtate to *Elabaſſe*; which was done, and there he interrs him in his Mothers Monument. Then he ſends for *Chan Aſem* and his afflicted Daughter, comforts them, and takes them for his conſtant Companions; from whom being truly informed of *Curroons* acceſſorineſs, he forthwith upon *Sultan Bullochy* or *B'lochy* his Grandſon (Son to Prince *Guſhrooe*) intails the Imperial Crown, gives him the command of ten thouſand Horſe, and commits him to the tuition of *Chan Aſem* his Grandſire, (of the blood royal of *Tartary*) by him to be educated.

Curroon perceiving that the murder was diſcovered, and that by the love which his Father expreſſed to *Sultan Bullochy* he was diſregarded, thenceforth (not caring to pleaſe) in a diſcontented humour he forſakes the Court and deſperately flies out into Rebellion. *Abdul-chan* (having notice of his intent) without leave taking forſakes the Army, and haſtens towards *Kalpi* to his Government: but by the Mogul (who was ſtill deſirous to continue the *Decan* War) is rebuked, and made to return. Yet ere long he was revoked thence; for at that time *Abbas* King of *Perſia* with thirty thouſand men had laid cloſe ſiege to *Kandahor*, pretending it was a member of his Empire. The City was defended by *Azief-chan*, a Captain of valour and honeſty, who for ſixteen days kept it in deſpight of the *Perſian*: but perceiving his Garriſon too weak if they intended to ſtorm, he acquaints *Jangheer* with his condition, and the time he probably could maintain the place; by which if he had not relief, he ſhould be forced to ſurrender. *Jangheer* having notice thereof, ſends word back, That within that ſpace he would not fail to ſuccor him, either by relieving the Garriſon, or raiſing the ſiege. So that poſting to *Lahore*, and having adviſed with his Council of War, firſt he commands *Chan Jehan* (then Lieutenant of *Multhan* which adjoyns *Kandahar*) with ſuch force as he had in readineſs to haſte thither; whiles the Enemy in the interim attempt day and night the entrance, and *Jangheer* ruminates whom to appoint for General; at laſt fixes upon *Abdul-chan*, who by that time and by *Curroons* leave was again returned. This famous Captain readily accepts the charge, ſpeeds to *Lahore*, and is imbraced with ſuch joy by the Mogul, that he preſently contracts his fair Grand-daughter (*D'haen Shaws* Child) to *Mirza-chawn*, *Abdul-chawns* eldeſt Son: And ſo with a hundred Elephants and fifteen thouſand Horſe (five thouſand of which he brought along with him) he makes haſte to give the *Perſian* battle. But ere he could attain thither, *Jangheer* (having notice that the *Perſians* were exeeding ſtrong and no leſs reſolute) by Letters commands *Azief-chan* to ſurrender the place unto the Enemy: But the valiant Governour doubting they were counterfeit, holds out, till by a Mine a great part of the Wall was blown up; and as *Abbas* was entring the breach, he ſounds a parley, and after a ſhort Treaty agrees upon Articles for the yielding it up, upon condition they might depart ſafely with their lives and baggage. *Abbas* (who only aimed at the conqueſt of the City) condeſcends, and has it given up; wherein he places *Ally Kooli-cawn*, and returns to *Spahawn*; whiles *Aſſuph* and *Abdul chan* by eaſie marches retire back to *Lahore*; where notwithſtanding the loſs by *Jangheer* they are welcomed.

CANDAHOR has Artick elevation four and thirty degrees, and longitude from the firſt Meridian ninety eight. There be that repute it to be in *Paropamiſa* which ſome call *Sableſtan*; to the Weſt it hath *Aria*, *Arachoſia* to the South, and adjoyns that part of *Sagathai* which of old was called *Bactria* to the North, or rather *Margiana* which ſome of late call *Jeſelbaſh*. The Countrey eſpecially towards the South is reaſonable fruitful and redundant in moſt neceſſary things; yet by reaſon of the many Carravans paſſing and repaſſing from *Lahore* to *Perſia*, all ſort of Proviſion is dear, and the paſſage (in regard of many raſcal troops of *Puttans*, *Agwans* and *Coolyes*, which like the inhoſpitable *Arabs* prey upon Caffilaes) found both chargeable and dangerous. The City is not ſo ſpacious as 'tis ſtrong; made defenſive as well by help of nature as induſtry; to the South and Eaſt it is ſurrounded with a thick wall, to the Weſt and North with hills. The Suburbs alſo (though not well defended) are large, adding to the City beauty and wealth; nothing wanting ſave good water, which there and all the way to *Spahawn* is brackiſh, through the diſtemperature of the earth which is for the moſt part barren and uncomfortable. *Candahor.*

Jangheer infatuated by the crafty perſwaſion of *Aſſaph-chawn*, ſends him with a peremptory Order to the Treaſurer and Caſtle-keeper of *Agra*, that without delay he ſhould remove the publick Treaſure thence to *Lahore*, where the Court then was and for ſome time he intended to ſettle. This was a meſſage of ſo much aſtoniſhment to *Ethamat* otherwiſe called *Ethabar-chan*, both from the conſideration of the length and danger of the way, trouble of carriage, and his own integrity which that King had no reaſon to diſtruſt;

diſtruſt; as alſo the extraordinary ſtrength of the Exchequer where the Treaſure was then hoorded; that at firſt he could hardly credit his Maſters Letter: But at length he fell to diſſwade *Aſſaph-kawn*, though in vain, had his arguments been trebled So that on the one ſide, haſte and the Moguls command is urged; on the other, delay and diverting *Jangheers* meaning to another ſence; on either part with that eagerneſs, that from words, blows became their uncivil moderators: But in that exerciſe *Aſſaph-chan* (for all his greatneſs) found himſelf too weak, the Eunuchs Guard was ſo ſtrong, and *Ethabar-chan* Provoſt of *Agra* ſo near at hand to ſecond him. Nevertheleſs, the Eunuch abates of his pertinacy, and *Aſſaph-chan* at length prevails for the remove of the Treaſure. But whiles the Eunuchs were preparing for the journey, this deceitful man poſts away a ſwift Zantel to his Son in Law *Curroon* (then upon the confines of *Decan*) adver-

Curroon *prepares to rob his Fathers Exchequer.*

tiſing him what had paſt, adviſing his ſpeed to ambuſh betwixt *Agray* and *Delly*, if he had any deſire to intercept his Fathers Treaſure. The Prince receives the Letter with joy, and without any check of Conſcience or reſpect of Loyalty, immediately commands all his Officers out of ſuch Provinces as his Father had aſſigned him from *Brampore* to *Surrat* and all *Cambaya* to *Amadabat*, the Governors of *Baroch*, *Jaunbaſſer*, *Medapore*, and of the maritime coaſt, *Goga*, *Diul*, *Nagſary*, *Mangerelpore*, and *Onnepore*; as alſo out of *Mando*, *Ganderſee*, *Oudepore*, *Baraer*, *Amnadagar*, &c. in an interprize ſo full of peril deſirous to engage and bring them under like hazard, the better to oblige their future dependance upon his Fortunes: and ſo with no leſs than ſeventy thouſand Horſe he marches towards *Mando*, as if he intended a contrary progreſs.

Mando. MANDO (threeſcore courſes from *Brampore)* is ſeated on the ſide of a declining hill; in which, both for ornament and defence is a Caſtle very ſtrong by being encompaſſed with a defenſive wall of near five miles (the whole heretofore had fifteen miles circuit,) but the City later built is of leſs ſize, yet freſher beauty, whether you behold the Temples, in one of which are intombed four Kings, Palaces, Fortreſſes; eſpecially that Tower which is elevated one hundred and ſeventy ſteps, ſupported by maſſie pillars, and adorned with Gates and Windows very obſervable; built by *Chan-Jehan*, who there lies buried; and lately owned by the Kings of *Delly*, till ſuch time as *Homayon* the Mogul raviſhed it from *Sheck Sha Selym* King of *Delly* at his return from *Perſia*, whither *Selym* forced him. From *Barock* 'tis diſtant an hundred and fifty *Engliſh* miles. *Curroon* after two days reſt in *Taxapore* advances with ſuch haſte, that his Army (ignorant of his intent) thought he had been half frantick, every day marching above forty miles; ſo that in thirteen days he attained *Fettipore*, which is from *Brampore* near five hundred miles; yea, ere *Ethabar-chan* knew of his being in that Country. But as it fell out, he made more haſte than good ſpeed; for long he could not lurk with ſuch a numerous company, without the knowledg of *Ethaber-cawn* the careful Treaſurer; who (as if all the Enemies in the world were approaching) unloads the Camels of their precious burthens, conveys it in again, fortifies the Caſtle, and ſends quick notice to *Jangheer* of his Sons traiterous intention: who at this report was aſtoniſhed above meaſure, ſo that preſently he ſends every way for Aſſiſtance; for *Sultan Perwees* out of *Pathan*, *Chan Jehan* out of *Multhan*, and for *Mahobet-chan* out of *Kabul*: Whiles *Curroon* (perceiving he was diſcovered) with his whole Army divided amongſt ſeveral great Officers, by name *Ganganna*, *Ruſtan-chan*, *Radgee Bickermanſe*, *Mirza-Darab*, *Sayet-chan*, *Mahomet Tackjeck*, *Tſoſſally* and others, appear and ſhew themſelves in the very face of *Agray*, making a bravado as if the conqueſt were eaſie and no way to be doubted of. But the two Eunuchs keep cloſe to their charge in the Caſtle; while *Radgee Bickermanſe* at *Curroons* appointment begins the churliſh play, followed by *Byrambeg*, *Ruſtan-chan*, *Wazir-chan*, and *Darab*; whoſe aſſault though it was full of bravery, yet *Ethabar-chan* deſirous to ſacrifice his beſt endeavours to expreſs his loyalty to the King, affords him ſuch an entertainment, that after three hours diſpute having loſt five hundred men, and being without hopes of attaching the place they were forced to retreat, well beaten and no leſs aſhamed: So that *Curroon* now forgetting that the beſt Armour of proof for a Prince are his Vertues, letting looſe the reins of Diſcipline, falls upon a more pleaſing but leſs honourable deſign; for after a retreat they fall to plundering the houſes of ſuch Umbraes as were likely to have booty in them. *Byrambeg* begins with the houſe of *Mirza Abdul Chan Aſems* Son, which was of ſome ſtrength, but where contrary to expectation he finds hot welcome: Howbeit *Radgee Bickermanſe* entred with better fortune *Aſſaph-chans* (which in this confuſion found no exception) out of which they drew twenty leck of Roopees; *Ruſtan-chan* out of *Laſcar-chans* ſixteen leck, and *Darab* from *Nouradyn-Cooly's* ten; in all, above threeſcore leck of Roopees: After which (as if they had effected wonders) they returned triumphantly to *Fettipore*.

Curroon,

Curroon, after three weeks ſtay at *Fettipore*, remembring that he who attempts any great buſineſs with ſmall means, at leaſt fancies to himſelf the advantage of opportunity that he may not deſpair; ſo found it above his reach either by force or ſubtilty to obtain that Treaſure, reſolves nevertheleſs to march back and give his Father battel, whom by intelligence from *Aſſaph-cawn* he heard was advancing towards him. To this end, after double allowance given each Souldier with proteſtations of ſome extraordinary reward, he retreats towards *Delly*, in five days attaining *Pherrybaud* ten courſe from *Delly*, ſuch time as *Jangheer* (having made all poſſible ſpeed) with his Army pitched three courſe from the Town, and not above ſeven from *Curroons* quarters.

Early the next morn, *Curroon* ſeeing it was now no time to dally, commands *Radgee Bickermanſe* with eight thouſand Horſe to engage. Againſt whom, *Jangheer* (though in perſon there) conſtitutes *Mahobet-chan* his Lieutenant General; and under him *Abdul-chan*, *Ethabar-chan*, *Aſſaph-cawn*, *Godgee Abdel Huſſan*, *Zadoc-chan*, *Mirza Mamet*, *Radgee Bertſingh*, *Tzeer-chan*, *Seber-deeſt-chan*, and other Principal Umbraes had command: by *Mahobet-chans* advice the whole was divided into three Brigades; one part himſelf and *Radgee Bertſingh* command; the ſecond *Sultan Sheryer* his youngeſt Son, and *Mahobet-chan*; the third *Abdul-chan* and *Zadoc-chawn*: of whoſe loyalty and experience he ſo little doubted, that he needed not to uſe more argument than *Curroons* late cruelty to his elder Brother, and that his further aim was through his Fathers blood to ſtep into the Empire: Nevertheleſs, to each Commander (as they were entring the Field) he ſent ſome token of his reſpect to wear that day for their better incouragement. But *Zaber-deeſt-chan* in the firſt place (carrying *Abdul-chan* his Maſters Preſent) for want of good Scouts falls into a forlorn of five hundred Horſe of *Curroons* and periſhes. *Bickermanſe* purſuant to *Curroons* orders, with a ſmart body of Horſe charges *Bertſingh* and the Moguls Wing furiouſly, ſo that many parted with their Lives to expreſs their Loyalty: Whiles *Ganganna* and *Curroon* with the main body enter pel-mel upon that part of the Moguls which was commanded by *Mahobet-chan*; *Ruſtan-cawn* with *Tſoſſally* doing the like upon *Abdul-cawn*: ſo that for three hours the battel was continued with equal hopes, each part fighting ſo reſolutely, that no advantage could for ſome hours be diſcovered, till Victory at laſt inclines to *Curroon*. For *Rajea Bickermanſe* after a terrible ſlaughter of that party the Mogul commanded, in deſpight of his guard entring ſternly (dy'd in blood) *Jangheers* royal Tent, arreſted him as his Priſoner; which he had ſcarcely done, when the battel-axe of a Mancebdar then in preſence gave him ſuch a blow that down the *Radgee* fell, with a curſe breathing out his unwilling Soul, and ſuch terrour into the hearts of his followers, that without conſidering how much they had the better of the fight, they fled, and gave the Mogul the opportunity to rally his ſcattered men, and after a little more diſpute to have the chaſe of the Enemy.

Radjea Bickermanſe *ſlain.*

Curroon in ſome amazement at this unexpected change, yet like a couragious Captain does all he can to imbody his Army; he perſwades, threats, oppoſes, and cries aloud, that albeit *Bickermanſe* was ſlain yet He was living; yea that many as good Officers as *Bickermanſe* were in the Army: But in vain; for ſuch was their diſorder and pannick fear, that impoſſible it was to revoke them: So (vollying out a thouſand imprecations, expreſſing all ſymptoms of frenzie) he rides to and fro, not knowing whether he had better here put a period (by his death) to future misfortune, or to flie and hope for better afterwards. At laſt, by *Ganganna*'s advice ſecretly ſent, he haſtes away, leaving his treaſure and baggage to the will of his Enemies: and with ſome few of his Friends attains the deſolate Mountains of *Mewat*, in whoſe ſolitary rocks he ruminates his miſery and the Juſtice of God upon his unnatural practice and rebellion.

Sultan Perwees with a glad heart meets his victorious Father at *Balzol*; after which, the Seraglios are freed, and the Caſtle gates opened, fearleſs of any further oppoſal. Now the old Mogul again begins to cheer up his drooping ſpirits, and to ſolace himſelf with *Normal*, the light of his Eyes, if not the beſt object of his devotion. His delights and careſſes gave a fair occaſion to *Aſſaph-cawn* to mediate a reconciliation for *Curroon*, which the old man (deſirous of eaſe) inclined to: ſo that from *Aſmeer* Letters of love and forgiveneſs are once more diſpatched to the Prince; who reads them with no ſmall ſeeming joy, and prepares for ſubmiſſion. With *Ganganna*, *Abdul-cawn*, *Darab-cawn*, *Beyram-beg* and other Umbraes he deſcends the Mountains of *Mewat*, and through *Baſſawer*, *Hambyer*, and *Lael-ſod* (unable to forbear pilfering by the way) he came to *Aſmeer*; where he throws himſelf at's Fathers Feet, and upon his repentance and vows never more to fly out, is pardoned. But his ſubmiſſion appeared counterfeit; for,

Curron *is pardoned, but rebels afreſh.*

So ſoon as *Rajea Bickermanſe* was ſlain, *Curroon* in his place conſtituted *Abdul-cawn* Governour of *Guſurat*, *Amadavad*, *Soret*, and *Cambaya*, I mean the City, for the Province

vince of *Cambaya* including *Gusurat*, reaches from *Bate* a River near *Choul* South to *Ciream*, under the *Persian* 300 of our miles, and so well peopled, as 'tis thought there be no less than threescore thousand Villages in this Province, the most being inhabited by *Bannyans*, *Bulloches*, *Rashboots*, and others the old Indians; albeit of late brought under the Moguls subjection. *Abdul-cawn*, though glad of so considerable a command, delays his repair thither, both in regard of his desire to see *Curroon* freed from trouble, and to enjoy the gain he every day got by *Curroons* depredations: so that obtaining leave to stay a while, he sends his Eunuch *Baffadur-cawn* as his deputy to prepare business the better against his coming. The Eunuch in good equipage travels thitherward, and by the Inhabitants of *Amadabat* was received with due ceremony: but not able to bear with modesty the greatness of that Command, was so puffed up with simple apprehensions of his high station, that he looks upon all others within the circle of his Government as abject persons; which Pride in the end rendred him ridiculous, and made him the contempt of divers. Amongst which was *Nadab Tsaffichan*, an eminent Officer, being no less than Chancellour to the Mogul in those Provinces; who in an amicable way having in vain laboured to make him understand himself, in plain expressions told him, The people were so dissatisfied with his behaviour they would no longer endure his command over them. Which sober advice the Eunuch took in such ill part, that instead of thanks he threatned punishment: Not content with which, he so disgusts the Chancellor, that unable to bear more he flies away for safety. He therefore with what force he had takes his way to *Nazor-cawn* Viceroy of *Patan*, and *Bahan-cawn* of *Chapperbennitz*; whom by his complaint (and the affront offered) he so inflames, that hearing the Eunuch had not above five hundred Horse under command, they presently advance to *Amadavad* with a thousand Horse and five Elephants, enter the City, and forcing the Castle, imprison *Baffador-cawn* the Eunuch with his associates *Mirza Madary*, *Motzab-cawn*, and *Mamet-Hassen* the *Cambayan* Podestate; whom after they had disgraced, they left the City satisfied, but the Countrey full of astonishment. *Curroon* having quick notice of this passage, (seeing it a plot meerly to dishonour him) after he had given vent to his passion, straightway breaks out into fresh Rebellion; albeit *Abdul-cawn* made sport with it, as unworthy *Curroons* impatience, their Antagonists being but three, one of them a Lawyer, and the other two were Merchants; none of them of any influence in the Army. Nevertheless, knowing satisfaction would not be had without blows, and that *Saffi-cawn* might not insult longer, *Abdul* convocates his Umbraes *Amet-cawn* (Governour of *Brodera,*) *Tzalibeg*, *Rustan Bador*, *Mamet Hossen*, *Mercon-beg*, *Zerdzie-cawn*, *Matzael-cawn* and others; to whom he relates the Princes dishonour and his own vexation; not that he either feared or valued such Enemies, but that he saw the fire of discord a kindling, which by the constancy of his Friends he doubted not to extinguish. They hear him, and unanimously with seven thousand Horse haste to chastise *Saffi-chan* and his Associates. Fourteen hundred thousand Roopees were disbursed by *Abdul-cawn* upon this preparation, and to increase his Army with ten thousand Infantry: so that now he makes sure to punish, yea, to extirpate the memory of his Enemies. Indeed many swell themselves with empty fancies, and by a foolish admiration of their own power, think meanly of other mens abilities: We see it so in *Abdul-cawn*, a man of great power and experience: yet at this time so efflated with pride and scorn, that (by too much contempt of those he was to grapple with) he prepares his own ruine. For from *Mando* with his Army he marches to *Brodera*, and thence to *Wasset*, judging all *Gujurat* affrighted at his coming: But *Saffi-cawn* and his were nothing troubled at it; no, although *Sultan Bullochy* and *Cawn Azem* their supplies were then at *Tseroy* a good way distant, nor that he wanted (the nerves of War) money, and that the people were (though his was the Moguls cause) indifferent; but rather throws off all apparition of fear: and (to add something to his Treasury) forrages such Towns as refused to contribute, forces the Exchequer, and spoils that rich Throne of State which *Sultan Curroon* had lately set up in *Amadavad* as a Monument of his Glory. With this and other helps he makes shift to pay an Army of twenty thousand Horse, five hundred Musquettiers, and thirty Elephants for War; and (by Proclamation acquainting the Country with the occasion of his making that preparation, being to defend the Kings right against Rebels) above twenty Umbraes of quality, *Mirza Cassem*, *Immirza Mockym*, *Radgee Calli-cawn*, *Radgee Doola*, *Commel-cawn*, *Gokeldas*, *Phereez-cawn*, *Tzedchan*, *Tzed Jacob* and others, repair unto him at *Kanckry* where he was encampt, and marched with him to *Assempore*; where hearing of *Abdul-cawns* coming, he arose and came to *Boubentalow*, six course from *Amadavad*, where very couragiously he attended the coming of his Enemies.

Abdul-

Abdul cawn at *Anamogery* received intelligence of their encamping, and in ſcornful manner acquaints them with his coming; at that inſtant looking upon his own company ſo merrily that the wiſer ſort could not chuſe but condemn him of too much confidence: Yet (loth he ſhould perceive any want of will in them) they equal his haſte, and march through *Nyriaed* to *Momodabad*, which was but ſix courſe from the Enemy. There *Abdul-cawn* (by ſober advice of his Umbraes) commands *Matzab-cawn* to Priſon, and ſhackles him, having received ſome intelligence that he had correſpondence with the Enemy; and the next day ſends him with his Son *Godgee Sultan* upon an Elephant to *Mando* to receive their tryal. The enſuing day his Army moves towards *Kaviſe*, and there hearing how ſtrong the Enemy was, (which a little ſtartled him) he wheels about to *Baroch*, thinking to aſſail *Saffin-chan* in the rear; but in vain, for they diſcovered him. Next day he reſolved to fight, and accordingly divides his Army into three; one part he aſſigns to *Amet-cawn* and *Tzalibeg*; another to *Tzardi-cawn*, *Maxatbeg*, and *Mamet-Cooly*; and the laſt unto himſelf: in which equipage the whole Camp removed to *Zietelpore* and *Phettibeg*; where *Nahar-cawn*, his five Sons, and two Sons in Law, *Karamamet-cawn* and *Kamamet-cawn* with three thouſand Horſe begin the fight, and charge ſo hotly upon *Abdul-cawn*, that they forced him to retire; beſides, the Infantry plaid ſo fiercely upon them with their Muſquets, that they diſordered *Abdul-cawns* Cavalry, and by wounding their beſt Elephant conſtrained him to turn and execute his wrath upon his own company.

Curroons chief Captain ſees the peril but knows no way for prevention, ſave by challenging to a ſingle combat *Nahar-cawn* that was ſo valiant. The old man was ſo full of youthful heat that he accepts it, and with his Lance wounded *Abdul cawn* in the Arm; but the old man being hurt in the head had periſhed, had not his Sons then made proof of their valour: Howbeit, in the reſcue three of them were ſore wounded, *Kamamet* ſlain, and the reſidue diſcouraged, that but for *Delawer-cawn* (who animated them) they had fled, and left *Abdul-chan* victorious.

While theſe were thus bandying in the field of *Mars*, *Tzed-cawn* and *T'zed-Jacup* gave a charge upon *Tzalibeg* and *Amet-cawn*; where after mutual giving and receiving blows, *Tzazibeg* was firſt unhorſed by his Adverſaries Elephant, and then by *Tzed-cawn* ſlain. *Amet-cawn* alſo (adventuring further than diſcretion warranted) was taken Priſoner by *Radjea Doola* and beheaded, (which two had the command of one third part of *Abdul-chans* Army:) ſo was *Tzalibeg*, and both ſent to *Saffin-chan* as a trophy of their loyalty. The death of theſe great men ſtruck ſuch terrour into *Abduls* Army, that each man fled which way his fancy directed him, *Tzaitſi-chan* Governour of *Brodera* only excepted; who thought it too great a blemiſh for him to turn tail, having five hundred Horſe and three Elephants as yet luſty and couragious. But what could his oppoſition do when *Saffin-cawn* in perſon came to charge him? To contend were madneſs; and therefore upon good terms yields, and has fair quarter afforded him. But his example could work little with *Ma'met Cooly* his Son; for he (imagining his Father had done diſhonourably) with forty Horſe and one Elephant flies to *Abdul-cawn*, who (though welcome) received little joy in ſuch an inconſiderable addition: ſo as obſerving that *Saffin-chan* the Chancellour was Maſter of the Field, he adviſes *Mahomet Cooly* to ſhift for himſelf; and ſo did he, with what force he could ſecure from the purſuit of the Enemy. In the flight, *Motſaib-cawn* was taken and brought back to *Saffin-cawn*, and *Abdul-cawn* (by unexpected on-ſets of the Coolyes and high-way Rogues, as alſo by intolerable tempeſts, amazed, beaten, and diſcouraged) haſtens to *Baroch*, next day to *Surrat*; and after eight days refreſhment and ſome recruits, to *Brampore*; where he attends *Curroons* command, and makes proviſion to repair his honour, which till then was never ſo notoriouſly blemiſhed.

BAROCH (where the Pole Septentrional is elevated twenty one degr. fifty five minutes) is a Town of note in the *Guſurat* Province: diſtant from *Surrat* (by *Coſſumbay* and *Periaw*) four and thirty *Engliſh* miles; from *Cambaya* fifty four; from *Amadavad* a hundred twenty four; from *Brampore* two hundred and eleven, or thereabouts. It is ſeated in a beneficial ſoil, watered by *Narvar* (or *Nardabah*) a delightful River which from the *Decan* mountains mixing with the *Tappee* flows through *Brampore* hither; and at *Hanſot* (a Village eight courſe lower) making a pretty Iſle, a ſmall hours travel thence, in two ſtreams four miles aſunder incorporates with the Ocean. *Baroch* is viſible by reaſon of her high ſtanding a good way diſtant; built upon the beſt advantages of Nature and Art; both ſo excellently contending, as makes it at firſt view ſeem impregnable: She is well peopled, and with ſuch induſtrious Inhabitants as extract wealth both by land and water; the buildings are generally low, ſpecially thoſe below the mountain.

In *quondam* times her Royalties were ſpacious, as ſovereignizing over many Towns and Provinces of note a great way diſtant; as *Medapore* ſeventy miles thence; *Radgee-pore* or *Brodera* eighty; *Jownbaſſer* thirty; and *Janagar* in *Soret*; each of which now enjoy peculiar Podeſtates: Howbeit, the Mogul has received hereout as an annual Tax or Tribute no leſs than one million two hundred and threeſcore thouſand Mammoodees (or ſhillings in our Money;) which Revenue from one Province, ſhews what a vaſt Exchequer all his Empire yearly contributeth. 'Twixt *Baroch* and *Amadavad* is intombed *Polly-Medina* a Mahometan Saint, highly reputed by the People; who in a way of meritorious Pilgrimage repair thither, loaden with Chains or Stones, and locking up their Mouths from ſpeaking vanity, by ſuch penance expecting to obtain children, health, wealth, or what elſe they may luſt after. But to our Story.

A.D.1612 A.H.1002 *Jangheer* during theſe laſt broils was reſident at *Fettipore*, where he heard of *Abdul-cawns* pranks and *Curroons* freſh Rebellion; which makes him ſleep unquietly, till both of them receive due puniſhment: To which end, he calls *Sultan Perwees* his Son, and acquainting him with his deſign, gives him order to levy new Forces wherewith to proſecute his Brother and thoſe out-lawed Umbraes that accompanied him.

Curroon *rebels, and is beaten.* *Perwees* (prevailing with *Mahobet-chan* to aſſociate him) with fifty thouſand Horſe moves againſt *Curroon*; by the way impriſoning *Mirza-chan Abdul chans* Son, (who but lately was married to *Jangheers* Grandchild) and by his order he is ſent manacled to *Ethabar-chan*, in *Agra* Caſtle to be confined; whiles *Abdul Azief-chan* (who by *Abdul-chans* perſwaſions was brought to *Curroons* party) eſcapes and upon ſubmiſſion to the Mogul is pardoned. *Curroon* has early notice both of the levies that were made to reduce him and of the approach of his Enemies, ſo as from *Azmeer* he haſts to *Mando* to recruit his Army, with a full determination to bid them battle. *Perwees* follows his motion, and after a long and ſpeedy march pitches ten *Engliſh* Miles from his Brothers Camp with a reſolution to engage him ſpeedily: accordingly the next morning drawing out his men he aſſails him; who at the firſt ſhock (by miſ-hap of *Ruſtan-chan* and *Berken-daſchan*) gave ground and let the Enemy poſſeſs his trenches. In a word, after a ſhort diſpute *Perwees* has the day, and *Curroon* flies to *Brampore* his old receptacle. *Ganganna* in the *interim* noting *Curroons* ſadneſs, takes advantage of it, and perſwades the Prince to ſend him to treat with *Perwees* for an accommodation, intending indeed to betray and deliver him into *Perwees* his hands (having precontracted with *Beyrambeg* and *Darab-chawn* to ſecure him, who to that end had ambuſhed near the River *Nardebah* twenty thouſand Horſe:) But *Abdul-chan* diſſwades *Curroon*, diſtruſting *Ganganna*'s villany; which could not be ſo ſecretly apprehended, but that by ſome means or other *Ganganna* had notice given him, which gave him a ſeaſonable opportunity to eſcape the Princes fury: So that ſo ſoon as his intended treachery was made publick, *Beyrambeg* with his aſſociate were loaden with Irons and placed on an Elephant, and with ſome ſelect troops *Curroon* leaves *Brampore* and flies into *Decan*; where by *Melec Amber* (glad of ſuch confuſion) he was welcomed, and ſeated in *Naſſier-Throm*, where he dictates patience: his Elephants and men in the mean time are ſent to *Daultabat*, to be there quartered till he had further uſe of them.

Sultan Perwees and *Mahobet-chan* after this rout, enter *Brampore*, where they had intelligence whither *Curroon* was retreated. They preſently give *Jangheer* notice of their good ſucceſs, which he entertains with no leſs joy than as if he had triumphed over a dangerous Enemy. But behold, this fair Sun-ſhine of content was inveloped with an unexpected cloud of danger: For *J'hen Thouz* an *Ouzbeg Tartar* (of long time watching a fit occaſion to forrage the Moguls Territories, and taking the opportunity of *Curroons* out-breaking) with thirty thouſand Horſe over-runs *Cabul*, (*Arachoſia* of old) plundering the Country and doing all the ſpoil and miſchief he was able. Which known to *Jangheer*, ſo ſoon as he had given vent to his paſſion, he ſends poſt to *Zaed-cawn* (Son to *Mahobet-cawn*) at that time Viceroy of *Bange* to advance with what force he could againſt that invading *Tartar*. This young Gallant delays not, but with twenty thouſand Horſe haſtens to find the Enemy; and ſooner than the *Tartar* expected entred his quarters and gave him ſo furious a charge, that *J'hen Thouz* after ſhort trial found his men better at plundering than fighting: For after a ſhort engagement they betook themſelves to flight; which by reaſon of the ſpoil they were loaden and loth to part with, gave the *Indians* the better opportunity of overtaking them; by which miſ-hap, the *Tartar* loſt half his men, beſides ſuch rich bagg and booty as gave *Zaed-cawn* the occaſion of encouraging his men beyond their expectation. And to requite the *Tartar*, they delayed not to proſecute their Victory by following the diſmayed *Tartar* into his own Country, and as far as *Gaſſany* burn, ſpoil and make havock of what they could meet with; marching back with

with great wealth and many Elephants to *Kabul,* where with acclamations of joy they are welcomed; and *Jangheer* ſo much pleaſed,that *Zaed-cawn* had thanks,and an addition of five thouſand Horſe to his former number and command.

This Cloud over-blown the Horizon appears ſerene, and *Jangheer* afreſh contemplates in what place he may moſt ſolace himſelf and enjoy his beloved *Normal* with moſt pleaſure and leaſt interruption; whoſe equal care it was to captivate him with charms of love. *Caſſimeer* at length is the place he pitches upon: It abounds with variety of choice ſports; but (what was moſt in objection) the progreſs was long, and *Caſſimeer* remote from moſt places whence in thoſe active times he was to expect intelligence. Howbeit, delight ſwayed him againſt reaſon; giving *Curroon* (by that diſtance) ſo fair an advantage, that with ſpeed (ſending his Umbraes word to follow him) he forſakes *Decan*, and through *Gulcunda* and *Orixa* advances into *Bengala*; yea,with four thouſand Horſe and three hundred Elephants paſſes through the ſolitary Deſarts, and ſo ſuddenly preſents his Force before *Dehaka*, that *Abrahim-cawn* governing that Province (in this ſurprize) flies away firſt to *Bannaras* a noted Town on the banks of *Ganges*, full of miſ-ſhapen Pagods, much reſorted to by Idolatrous Pilgrims, then to *Patenaw*, and thence to *Meſulipatan*, not knowing indeed where to reſt ſecurely: Whiles *Curroon* ſmiles at his fear, and without ſcruple or let ſeizes upon his treaſure; which, with his fair words ſo bewitch moſt of the Umbraes of that fruitful Country that they immediately came to ſerve him with unexpected recruits of Horſe, Money and Arms.

Overjoyed with which good hap this daring Prince forthwith breaks into *Purop*, flaſhing (as to the other) ſuch terror into the eyes and heart of *Makolidiſchan* the Governor, that without any ſhew of manhood he poſts to *Elabaſs* to acquaint *Ruſtan* the Captain with his danger; by whom (inſtead of thanks) he was firſt ſoundly rated, and then for his cowardiſe impriſoned.

Curroon hears of that paſſage alſo; but ſo long as he continues proſperous regards no mans miſery: but rather paſſing his Army over *Ganges* aims at *Kerry*, not doubting of the conqueſt. Howbeit, by the way, at *Radgee Mahal* he was with ſuch fury aſſaulted by *Ebrahim-chan* (by this time re-encouraged, and here ambuſcado'd with ſix thouſand Horſe) that little wanted of putting him to the rout, had not *Abdul-chan* (who brought up with him the beſt part of the Army) interpoſed, and after three hours ſharp skirmiſh recovered him. In this ſmart conflict three thouſand were ſlain of *Curroon*'s party, and four thouſand of *Ebrahim*'s; who alſo loſt his life by too great avarice amongſt his men, but chiefly out of too eager an appetite to regain that honour which was ſo lately blemiſhed. *Curroon* rubricates this in the Kalendar of his greateſt deliverances: it teaches him how to travel with more vigilancy, but diſſwades not from the proſecuting his unjuſt deſign; ſpoiling and robbing all that wealthy Province, paſſing over *Guenza* (*Chaberis* of old,) and entring as Conqueror *Tanda*, *Gouro*, *Banaras*, *Chatighan*, *Serrapore*, *Satigan*, *Bacola*, and ſuch Towns upon *Ganges* or in *Orixa* and *Bengala* as reſiſted him; preying upon their Gold and Jewels, acting unchaſtities, and forcing Oaths and Hoſtages from the Inhabitants to become his Subjects. Thence he marched to *Pathan*, whither *Radgee Uſiem* with five thouſand Horſe and twenty thouſand Foot came to offer him their ſervice.

Perwees hears of his Brother *Curroons* extravagancy and ſupplies, and intends to find him out: He therefore commits *Brampore* to *Ruſtan-chan* and *Laskar-cawns* charge, and with fifty thouſand Horſe comes with long toil to *Elabaſs*; and entring *Lala Berſinghs* territories, *Lala* meets him with an addition of ſeven thouſand Horſe, and offers him a Preſent of three leck of Roopees.

Jangheer (leſt he ſhould ſurfeit of delight) at *Caſſimeeer* entertains the news of his Son *Curroons* freſh out-breaking; as alſo of *Ebrahims* death and diſcomfiture: And fearing his vagrant Son might grow too popular and potent, rouſes himſelf, and after advice with his Council, forthwith commands *Chan Jehan* out of *Multhan* and *Buckarr* (Countries adjoining to *Chabul*) to raiſe a conſiderable force to haſten into *Guſurat*, with the Tribute of thoſe Provinces to advance a new Army, and join with *Perwees*, that he might be the better able to march againſt the Rebels. *Chan Jehan* being come to *Fettipore*, there loyters, and as long at *Agra* wraps himſelf in idleneſs, forgetful of the Moguls command, the Princes need, and his own honour. But *Ruſtan* (Captain of *Elabaſs*) ſhews himſelf more conſiderate; for having impriſoned *Macolidaſchan* for his fear and flight, he then fortifies his Caſtle, and ſtores it with men, mony, and proviſion: Which when *Curroon* heard, he alters his intent of beleaguering that place, and draws his force againſt *Rantas* (a ſtrong Caſtle,) which nevertheleſs by *Syet Monb*[illegible] was yielded upon Treaty. After that he aſſaults *Tzinner*, which though a while [illegible]

ed by *Haſtibeg*, was in the end alſo delivered up. After which, *Abdul-chan* forces *Jangheer Coolighan* Captain of *Bonarce* into *Elabaſs*, and *Wazer-chan* into *Joonpore* and other Towns, out of whoſe quarters they drew abundance of treaſure. And hearing of his Brothers approach with *Mahobet-chan*, he appoints *Abdul-chan*, *Radgee Rhyhem*, and *Byram-chan* to try their fortune againſt *Elabaſs*, which by *Ruſtan-chan* was ſo reſolutely defended: They obey, and with all haſte beſiege that place, next day aſſaulting it with utmoſt fury; but by *Ruſtan* were beat off, and forced to a retreat with loſs: In which action the ſeed of ſo much emulation kindled 'twixt *Abdul* and *Radgee Rhiem* as was not quenched (as ſoon appeared) without either of their deſtructions. *Sultan Perwees* and *Mahobet-chan* haſten (if poſſible) to be at *Elabaſs* to relieve the Garriſon e're the Rebels roſe from before it; to which purpoſe they paſs *Buckery* and *Municpore*: but *Abdul-chan* hearing of their advance, and diſheartned by the laſt ſtorm, ariſes and hies thence over *Ganges*, and at *Bonarce* (or *Banaras*) joins with *Curroon*'s Army.

Ganganna *impriſoned.*

Ganganna (bankrupt in credit with *Curroon* and *Abdul-chan*) had not been long in *Perwee*'s Army, but by *Mahobet-chan*'s command (for ſome unworthy prank) there alſo was impriſoned. A Servant of his (*M'hia Fehiem* by name) took this indignity ſo impatiently, that with five hundred men he ambuſhes 'twixt their paſſage to *Kalpin* and *Lala*'s Country, and by force attempts his Lords delivery: His good will was much, but the ſucceſs unanſwerable; for *Mahobet-chan* (than whom none was more vigilant) fearleſs of ſuch a ſcare-crow, diſcovered the plot, and in ſmall ſpace ſlew him, and cut in pieces moſt of his raſh ſociety. *Ganganna* was thenceforth more ſtrictly looked to, and his Eſtate ſeized upon, his Wife, his Son, and Family alſo upon Elephants were ſent ſlaves to *Agra*; while *Perwees*, *Mahobet* and the Army (after a long and ſwift march) arrive at *Elabaſs*, where by valiant and faithful *Ruſtan-chan* they were welcomed and lodged in the Caſtle, with entertainment ſuitable to ſuch high Gueſts.

Mahobet-chawn impatient of ſtay till he could engage *Sultan Curroon*'s Army, (who by that time had recruited and drawn into the field a great force of Horſe, allured by the magick of his Gold and Language) prepares for fight: Near *Thonee* (fifteen miles from *Banaras*) the two Armies pitch their Camps in view of one another, either ſide reſolved with the utmoſt valour to purchaſe victory. *Ganges* (that great and deified River) a while forbad them, reſtraining eithers fury, ſave what volleyed from the Harquebuzzes: Howbeit, *Beyrambeg* began the play with four thouſand Horſe, and forraged the Country towards *Elabaſs*; but by *Mamet Shawma* was met upon *Shawezi's* banks, where his men were diſcomfited, *Beyrambeg* ſlain, and his head ſevered. *Mahobet-chan* interpreting this as a good Omen, draws out his Forlorn; but knows not how (without peril) to paſs his men over *Ganges*, till by a Native he is directed to a Ford, where with a party of Horſe he got over luckily: and then having ſecured the paſs, he quickly marches his Army through the River. Having now nothing to interpoſe, *Mahobet-chawn* faces *Curroons* Army. *Curroon* being of too high a ſpirit to be thus brav'd, (eſpecially by *Mahobet*, whom though for his gallantry he needs muſt honour, yet contemned as being his adverſary,) ſtraightway prepares for fight: And having diſpoſed his battel into the beſt poſture he could, firſt orders *Radgee Rhiem* with his Elephants to charge *Mahobet*. This couragious Officer very gladly undertakes it; and gives *Mahobet* ſo hot a charge, yea, with his warlike Elephants ſo diſordered his party, that had *Abdul-chan* or *Derra-chan* ſeconded him (as was appointed) *Curroon* had ('tis thought) obtain'd the victory: But *Abdul-chan* ſwelling with envy againſt *Radgee Rhiem* ever ſince their attempt of *Elabaſs*, not only delayed to ſecond him, but rather ſeemed pleaſed when *Mahobet-chans* company recovered, and *Radgees* Elephants (wounded and madded with rage) execute their wrath upon their own party. In the end, *Radgee* (after as much proof of courage and skill as could be in man) was ſlain, and his whole body diſordered. In this miſerable ſort periſhed one of the beſt Souldiers in all *India*, and *Abdul-chan* baſely acceſſory to his death. But revenge, or rather juſtice purſues him: for finding it high time to give over looking on, he ſees *Perwees* entring with *Radgee Ziſſing*, *Radgee Ziand*, *Radgee Bertzing*, and their whole Army. *Curroon* alſo falls on, doing what lay in the power of man, the battel now pel-mel enduring for five hours, wherein was expreſſed a great deal of bravery on both ſides: *Curroon* was hurt in the Arm; *Perwees* (though upon his Elephant) by *Derra-chan* was wounded in the ſide, and but for the excellency of his mayl had there breathed his laſt. In the end, the Kings Army (by the excellent conduct and uſual valour which *Mahobet* afreſh affords them) have the victory: the Rebels puſillanimouſly oppoſing that new torrent of deſtruction gaze a while, and then remembring the injuſtice of their ſide make a ſlow retreat, and in the end flie amain, ing not in haſte to re-undertake ſuch a buſineſs. *Curroon* not able to alter his deſti-

Radgee Rhiem *ſlain.*

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ny (ſtriking the ground with his Lance) leaves the field, and with four thouſand Horſe flies away to the inexpugnable Caſtle of *Rantas*, which was yielded by *Monbark*, and wherein he had placed *Radgee Gholam* one of the Murderers of Prince *Guſhrooe*; leaving the reſidue of his Army to ſip the bitter Cup of Death, the Honour of the Field to his Brother and *Mahobet-chan*, and the ſpoil of his Camp to *Radgee Bertſingh*, who of Gold, Silver, precious Gems, Elephants, Camels, Horſes, and Slaves of both Sexes, found there great abundance.

Sultan Curroon now in his ſtrong Caſtle and at ſuch a diſtance has time to ruminate his miſery; and accordingly with a diſcontented mind ſees how inſenſibly he precipitates his hopes, at that inſtant fixed in the center of melancholy; and as an aggravation hears of *Mahobet-chans* approach towards him: Hereupon he diſparks his Seraglio, and flies thence to *Potan* with *Aſſaph-chawns* lovely Daughter only in his company (who had lately brought him a young Princeſs,) and by a Zantel diſpatches Letters to *Darab-chan* (then in *Bengala*) to levie more force, and appoints the rendevouz at *Radgee-Mahal*, where he would expect him.

Mahobet-chan and Prince *Perwees* in the mean time purſue *Curroon*, carrying falſe *Ganganna* in company, but under a guard; ſcarce reſting day or night till they came to *Rantas*; where hearing which way he took, they chaſe him to *Patan*; but there alſo they miſs of him, having ſure tidings of his flight to *Radgee Mahal*. At *Patan* they breath a while; and hearing of *Darabs* obſequiouſneſs to *Curroon*, they prevail with his aged Father *Ganganna* by Letters to diſſwade him, and to promiſe him the Kings thanks ſo he would join with them. *Darab* (incenſed by *Mahobet-chan*'s ſeverity to his Father, and ſuppoſing his perſwaſions counterfeit) goes on to levie men for ſupport of the Rebellion. Prince *Perwees* hereupon proclaims him Traitor, and allots four thouſand Roopees to any that would bring him to his Camp alive or dead. The time-ſerving multitude (knowing that *Curroon* was fled) not only bring *Darab-chan*, but his Children, and his Kinſman *Morad* who was Son to *Sha Nabarkhan*; all whoſe heads were immediately ſtruck off and ſent to *Perwees*, and by *Mahobet-chan*'s permiſſion preſented to *Ganganna*, by that made a wretched Father, and thence (as a Trophie of their care, and to the terror of others) diſpatcht to *Agra* to be ſet up on Poles. The report of which ſad action was no ſooner known to *Curroon*, but that it ſtruck him into a fright; ſo that bidding farewel to *Mahal*, he flies to *Medenpore*, and thence to *Odjea*; but is queſted after by *Mahobet* to *Medenpore*, where miſſing him he halts for Prince *Perwees*, and ſends *Baker-chan* and eight thouſand Horſe in purſuit after *Curroon*. At this *Oudee* or *Oujea* (a City in *Bengala* watered by *Ganges*) are many antick Monuments; eſpecially memorable is the old Caſtle *Ranichand*, built by a *Bannyan* Pagod of that name about 994500 years ago after their accompt; from which time to this the *Bannyans* cuſtomarily have repaired to offer and to waſh away their ſins in *Ganges*, each of which is recorded by the *Bramyns*, who (as they believe) acquaints this Pagod with their offerings. *Oudee.*

During theſe inteſtine broils, *Melec Amber* (perceiving the ſeaſon advantagious to recover what he had loſt) levies an Army of fifty thouſand men, and ſo unexpectedly charges *Laskar-chan*, *Mirza Mametſheir*, and *Ebrahim Hoſſen*, that as men ſurprized they render up their Forts, and ſuffer the *Decan* to repoſſeſs his former Caſtles and Garriſons; in which attempt 15000 of the Moguls men were ſlain, and as many expelled the *Decans* Country; the three Umbraes alſo were ſent Priſoners to *Daultebad* to attend the pleaſure of their Conqueror. *Bacher-chan* alſo having commiſſion to proſecute *Curroon* procraſtinates not, but in few weeks attains *Odjea*; where the Prince (though he had five thouſand Horſe, and three hundred Elephants) durſt not abide him battel; ſo poſſeſſed was he with fear, and ſo terrified with his late bad ſucceſs, as that he flies into *Gulcundah*, contrary to *Bacher-chans* advice, who rather deſired battell. The King of *Gulcundah* having notice of his ſtrength, and the danger of his Diamond-mines, had ſome cauſe to remember what *Tigranes* the great *Armenian* King ſaid, (going againſt the *Romans* with 400000 Men, and ſeeing the *Roman* Army not above 14000, who for all that got the victory,) *They be too many* (quoth he) *for an Ambaſſie, and too few for fight: Curroon* having alſo ſureptitiouſly got from him a Diamond as big as a Hens Egg (as credibly reported) weighing 98 Mangelines, every Mangelin being 5 Grains, (the weight was 490 Grains,) which the great Mogul ſoon after bought for a Million of Roopees, Conſiderations that made him to receive *Curroon* with counterfeit kindneſs, and to attend him with twelve thouſand Horſe; and for his further ſecurity doubled his Guards in *Cunda-ver* and *Cunda-poly*, two of his moſt defenſive Caſtles, wherein he commonly put his Diamonds with much other Treaſure; alſo knowing full well that *Curroon* (not conſidering the annual Tribute, i. e. three pound weight being a Viſe of the

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Curroon *flies into* Gulcunda

the faireſt Stones or Diamonds thence preſented the Mogul) had a vehement deſire to viſit and ſearch the intrinſique of that precious piece of Earth which report had ſo ſufficiently blazoned, as he was aſſured would abundantly compenſate his pains and hazard.

Diamond-mine. This famous Diamond-mine is diſtant from *Meſulipatan* about fourſcore and ten *Engliſh* Miles; the neareſt Village is called *Mercanda.* The Mine it ſelf is a large Rock under part of that Mountain which extends towards *Bellaguate* (the *Alpes* of thoſe parts) at the foot whereof runs a quick ſtream our *Europæan* Merchants name *Chriſtena*, which after forty miles flux increaſes another River, and in the latitude of about eighteen degrees North, in one Channel empty themſelves into the Gulph of *Bengala.* The ſoil for many miles round (by reaſon of the extream heat) is barren and ſandy: but near the Mine the Earth appears to be of a ruddy colour, albeit the Vein it ſelf is of a pale yellow. No part of the World for ſuch a ſcope of ground affords greater plenty of Diamonds than this, or of a better water, thoſe of *Socodania* in *Borneo* not excepted, although many be yellow. The Quarry alſo has ſeveral other tranſlucent ſtones which want neither beauty nor eſteem; namely, Topazes, Amethyſts, Spinels, Heliotropes and other ſorts of Agats, Garnats, Cryſtals, and the like. The diſtribution of the ground when the Mine is expoſed reſembles a Lottery: ſome for their adventure hapning to find ſtones much to their advantage, others to loſs. In digging, if a Diamond exceed twenty Caracts (a Caract is four Grains,) ſuch by the Law of that place are reſerved for the King; but under that weight, for the Adventurer. When the Mine is open, as the number is great of thoſe that from moſt parts reſort thither, ſo the Guard increaſes anſwerably, thereby to give the better ſecurity: Howbeit, the danger is greateſt in travelling, the Mountaineers ſuppoſing that few come or go empty; and therefore for the moſt part Merchants conſort in Carravans, and for their Money are ſufficiently guarded. *Melec Amber* with leſs ſuſpicion but more ſubtilty (heartily glad of this freſh Rebellion, the Moguls troubles bringing peace to his Empire) ſends an Ambaſſador to *Curroon*, well attended, with Letters of affection, and a large ſum of Money, and other neceſſaries; with an invitation into *Decan* (if need were) where at all aſſays he ſhould command his utmoſt. Hope oft fancies that to be facile in the attainment, which reaſon in the event ſhews difficile: ſo as prudence we ſee is of force, where force prevails not: For *Curroon* perceiving his deſign about the Diamond-mine fruſtrate, very heartily accepts the invitation; but after three months ſtay in that Country, weary of idleneſs, projects the recovery of his old Eparchy of *Brampore:* and ſo without long advice bids *Amber* farewel; and with ten thouſand Horſe divided amongſt *Abdul-chan*, *Mahomet Tackhieck* and *Jacup-chan*, ſhews himſelf again before *Brampore*, but was forbad entrance by *Radgee Ruſtan* (appointed Governour there by *Sultan Perwees*:) Which ſo enrages *Curroon*, that after he had breathed out a thouſand fruitleſs threats, he aſſaults the walls with violence; but by *Ruſtan* as churliſhly anſwered, and with great loſs compelled to retreat to *Chanchanna*'s curious Gardens, there to ruminate. Howbeit, *Abdul-chan* is ſo tranſported, that he mounts again and advances his Standard; yet was alſo forced to march away, being well beaten by *Ruſtang*', who filled the Ditch with the Carcaſſes of *Abduls* followers. *Mahomet Tackieck* at twi-light tries his deſtiny, charging ſo furiouſly, that in deſpight he mounts the wall; and was ſo bravely followed, that in ſmall time he enters the Citadel, and on many parts of the battlement flouriſhed his Colours in ſign of Victory, and as a call to *Abdul-chan* to ſecond him: but *Abdul* (poiſoned with envy to ſee a Merchants Son poſſeſſor of ſo much glory,) forbears to ſuccour him; ſo that this heroick Captain (too far engaged) was aſſailed by *Ruſtan* and *Atſet-chan* with ſuch eagerneſs that his Company were cut in pieces, and *Mahomet* ſtruck dangerouſly in his eye, yea, (after as much proof of valour as was poſſible) was taken and impriſoned. In this ſort (the ſecond time) has *Abdul-chan* forfeited *Curroon* the victory, yet conceals the reaſon in his breaſt, and goes unpuniſhed. While *Sultan Perwees* and *Mahobet-chan* continue their queſt; and receiving notice of the Siege of *Brampore*, haſte thither with *Chan Alen*, *Radjea Stertſing* and a great Army of Raſhpoots: but *Curroon* (premoniſhed) ſeeing no good likely to be done, ariſes with his Army and falls towards *Bellaguate*, in the way attempting *Haſſer*; but miſſing it re-delivers *Rantas* alſo into his enemies hands, and once more returns to *Melec Amber* then at *Kerki* in *Decan*, which now ſeems to be the receptacle of his misfortunes.

Haſſer *deſcribed.* *Haſſer* (five courſes from *Brampore* as you paſs to *Agray*, the ſtrongeſt and in all advantages the beſt defended Caſtle through *Chandis*) is built upon the top of a precipitious Mountain, walled by Nature, and by its largeneſs capable to feed and lodge forty thouſand Horſe; for, within are Springs of wholeſome Water; the Earth alſo ſo fruitful in Herbs, Corn, and what elſe is requirable for defence or pleaſure: and upon all

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ſides ſix hundred great Ordnance of Braſs mounted, by the laſt King of *Guſurat*, that it is as Royal a Fort as any in *India*. Howbeit, one diſcommodity it hath making all the other reliſh badly, Worms engendring in the Legs and Thighs of ſuch as drink the Water, oft proves mortal; and which only gave *Ecbar* the conqueſt of this Caſtle, which otherwiſe was accounted inexpugnable.

Jangheer further rejoycing at the victories his Son *Perwees* and *Mahobet-chan* had obtained, to expreſs how well he took it, takes ſpecial notice of the ſprightly valour and loyalty of *Ganna-zied-cawn*, (lately made Viceroy of *Kabul)* and calls him to Court, and expreſſes his good affection to him; and more than ſo, adds five thouſand Horſe to his command, and under his Seal by Commiſſion makes him Governour of *Bengala*, of all the Provinces of *Induſtan* the moſt rich and honourable, of late years reduced under the Moguls Diadem: of old named *Baricura* and *Gandarida*; into whoſe Gulph the great and noble River *Ganges* in two *Oſtiums* falls under 23 deg. by *Ptolomy* called *Sinus Agaricus:* A Province for number of Inhabitants and Towns, and plenty of all things requiſite, not inferiour to any other throughout the Orient.

Normal and *Aſſaph-cawn* both of them caſt a ſquint-eye upon the new Favourite *Ganna-zied-cawn*, and for no other cauſe than that he was Son to *Mahobet*; jealouſie in ſtate like that in love having a double paſſion of love and hate; no other known reaſon cauſed it: And being no Ideots in the School of miſchief (Vertue ever being perſecuted by Envy) in the firſt place the better to affront *Mahobet* (whoſe vexations are now broaching) they prevail with the old Mogul to command *Mahobet* without delay to ſend impriſoned *Ganganna* unto *Agray*. *Mirza-Arebdeſtoa-cawn* (one of *Normals* Creatures) is ſent with this meſſage; and *Mahobet* (loth to ſhew any example of diſobedience, though he knew *Jangheer* abuſed, and that this was a meer plot to work his confuſion) lets him go: who forthwith begins to chatter and ſpit his utmoſt malice againſt *Mahobet*, exhibiting many unjuſt complaints, and incenſing as much as poſſibly he could the old Mogul againſt his Champion; and principally, that he had put to death his Son, with others of his Kindred, yea, after he had voluntarily left *Curroon* to ſerve in the Kings Army. It is a good obſervation that *Reges multos habent oculos, multas aures*: their hands are long, and their knowledge is inlightned by many, and their power exerciſed afar off. Accordingly, theſe accuſations wrought ſomewhat with the credulous Mogul; but more, when from the ſeeds of diſtruſt ſown by *Ganganna* in the heart of *Perwees*, in his Letter to *Jangheer* he gives *Mahobet* the Character of a vain-glorious man, one that delighted to eclipſe his ſplendor, and that it was probable his ambition might have a dangerous influence in the Army; with other ſuch glances as quickly took impreſſion in the Moguls weak fancy: that without further conſideration or memory of *Mahobets* former ſervices, *Ganganna*'s reports are eſteemed no longer malicious; ſo as without adviſing with his own Reaſon or *Mahobets* Friends at Court, he unadviſedly condemns him unheard, diſpoſes of his command in the Army to *Cawn Jehan*, (forgetful of his loytering at *Fettipore*,) and having null'd *Mahobets* Commiſſion, revokes him home, where he ſhould be better acquainted with the reaſon of this proceeding. Thus *fraude perit virtus*. *Mahobet* admires the Villany of *Ganganna*, and *Normals* envy; and thinks (by the candor of his own innocence) it is impoſſible his Maſter ſhould really believe ſuch imputations; till remembring his dotage upon *Normal* and her inveterate ſpleen, he grants it: reſolving nevertheleſs to take another courſe, till time might better evince his innocency. Therefore as love and duty bound him, he firſt goes to Prince *Perwees* to bid him farewel: whom when he found ſo ſtrangely altered, ſo coy and ſtately, it ſtruck him with amazement, (an excellent ſympathy and union, till *Ganganna* diſſolved it, having been betwixt them:) ſo that with a ſad look he leaves the Camp, but carries along with him the hearts of all the Army. From *Brampore* he goes; many gueſs, but none (no not himſelf) knows whither Fortune led him: at length by the advice of ſome Friends (who aſſured him if he went to Court he ſhould at leaſt be branded with the name of Traitor) he ſecured himſelf in his Caſtle of *Rantampore*; reſolving firſt to vindicate his honour by Letter to *Jangheer*, or otherwiſe to ſafeguard himſelf from imperious *Normals* ſpight, and other his Court Enemies.

This diſcord 'twixt *Perwees*, *Mahobet*, and *Normal*, ſounds ſweetly in *Curroons* Ears, hoping by their diviſions to advance his own ambition: And perceiving his old Father ſenſeleſly nuzzled in apparitions of love, reſolves to exerciſe his craft, and in the Moguls weakneſs to fix the ſtrength of his conſpiracy. So that firſt he preſents him by *Godgee Jehan* (Tutor to his two Sons) a Letter neatly penn'd, but dictating nothing ſave Hypocriſie: He knew alſo the Appetite of his Father after Gold and Rarities, and therefore adds a piſhcaſh of rare Coins, a hundred choice Elephants, and ſome Pourtraits

which he borrowed or rather bought from the *Portugals.* The old King desirous of ease, and as an indulgent Father glad even of his seeming submission, accepts his present and invites him home, assuring his pardon. Accordingly, *Assaph-cawn* by the Moguls directions gives him notice: and adds his secret advice to return to Court whiles his Father was in this good humour. In the mean time, *Madoffer-cawn* at *Lahore* receives the Government or Provostship of *Agray*, *Cassem-cawn* being displaced: He attained that command upon his marriage with *Movissan-begem* Sister to the Queen; and this disgrace was so impatiently digested by that ambitious woman, that she ceased not till she got him re-established.

Six years past, *viz.* 1618. and of the *Hegira* 998. I told you how *Jangheer* at the request of *Assaph-cawn* took his eldest Son *Gushroo* from *Anna-Rha-Rhadia* and *Chan Jehan*, delivering him to *Curroon*; who finding him a stumbling-block to the Imperial Crown, by *Radgee Bandor* got him made away. At that same time were committed to that Fratricide, *Sha Hossen* and *Ethymore* (Sons to *Dhaen Shaw* his Brother, who died through distempered drinking at *Brampore*) whom because he saw towardly young Princes and apt to revenge their Fathers death, he was the more free to send them through that bloody bath to destruction; but durst not perpetrate such apparent butchery perceiving all mens eyes and expectations upon them, and the death of their Father and Uncle yet recent and not a little murmured at; so that he had no other way to anticipate their claim unto the Empire, but by having them instructed in the Faith of our blessed Saviour Christ, and to be baptized; by which profession he well knew they would be made incapable of that great earthly Monarchy, albeit heirs of a better; for, *Virtus locum habet inter astra.* After this, he ever led them with him to keep them the stricter, till such time as being vanquished at *Elabas* by *Rustan-cawn*, *Ethymore* escaped to *Perwees* and thence to *Lahore* where his Uncle entertains and marries him to *B'har Bannoobegem* his Daughter: At *Curroons* next flight from *Brampore*, *Hussen* also escaped and fled to *Radgee Rustang*, and thence to his Brother, where he lived with more safety.

*A.M.*5595 *A.D.*1625 *A.H.*1005. *Mahobet-cawn* at his Castle of *Rantampore* (practising to digest his affront with patience) receives a peremptory command from *Jangheer* (*Normal* I might say) to deliver up his Castle to the Queen, who had given the keeping of it to *Bacher-cawn*, (no Friend to *Mahobet*,) and that he should forthwith remove into *Orixa* six small days travel West from *Satigan* to his Son who was the Kings Lieutenant there. The message was tart; but being sent to one impatient of affronts, and albeit divided in himself 'twixt the necessity of self-preservation and offending his Master, at length resolves upon this answer: That he was very ready to manifest himself a dutiful subject, and therein to spend life and goods to do him service; but to stoop to the lure of his malicious adversary could not condescend: He was ready in person to give him the reason, provided he might repair to Court, and return to *Rantampore* in safety. With this ill-digested message the Post returns, with news also that *Abdul-cawn* (either weary of his vagaries, or that he saw the wind of *Curroons* good fortune still averse, or doubting his former clashes with *Radgee Rhiem* and *Tackieck* might undo him) for some or all of these he deserts *Curroon*, and flies to *Chan Jehan* at *Brampore*, where Prince *Perwees* then also was; by both whom *Abdul* was at least seemingly welcomed.

Abdul-cawn *leaves* Curroons *party.*

Jangheer having received *Mahobet-cawns* Letter, as it is true *Nemo amat quem metuit*, he throws off his wonted love, and not a little wonders at his presumption; but *Mahobet* no less admires his misapprehension: So that after the earnest perswasion of his kindred and friends about him, he assumes fresh courage; and attended by five thousand voluntary Rashboots *Mahobet* issues from his Castle, and through *Rassanwer* journeys to *Lahore*, at that time resolving to make his defence in person to *Jangheer*, (who was then removing to *Kabul*) or was resolved to die in doing it. The Queen and *Assaph-cawn* having notice of his intent, but fearing his force, and that (if he were admitted any private discourse with *Jangheer*) probably he would reingratiate himself, they prevail with the Mogul to set his seal to their dictate, the substance being, That *Mahobet* should come in person attended only with a few of his confidents, to answer what should be objected against him. But *Mahobet* (contrary to his former resolution) being not unexperienced in *Normals* deceits, rather than adventure his person chose by his Son-in-Law to present his excuse: which with a willing heart this Gallant undertakes. Who being arrived at the Court, at his entrance into the Lescar found it true, that *Non est ira super iram mulieris*: And that injustice armed with power is most outragious. For he was no sooner dismounted from his Elephant, but by the Queens order was disrobed of his bravery, and being clad in rags was chabuck't upon the soles of his feet with rattans, and bare-headed (the greatest shame) set backward upon a jade, with Kettle-Drums led through

through the Army, and made a ſcoff to all the multitude; over-joyed ſhe had this occaſion to manifeſt her hate upon the Idea of *Mahobet*, and withal to let him ſee how much ſhe deſpiſed his intereſt. Where honour is concerned, the greater is the wound, and more highly reſented by how much greater the Perſon is that gave it: and *Seneca* well obſerves, *quod fuit durum pati meminiſſe dulce*, as appeared ſoon after: For *Mahobet* had quick intelligence what uncomely entertainment his Son-in-Law had for his ſake received; but aſſuring himſelf it proceeded not from his Maſter, he the better digeſted it; and the rather, being informed the whole Country blamed *Normal* and *Ganganna* for ſuch barbariſm: In it he ſees their hate, and his own miſery if he had rendred himſelf; ſo as now (more than ever diſcovering the Queens ambition to advance her Son, and *Aſſaph-cawn Curroon*, to that end guarding themſelves with an Army of thirty thouſand Horſe, violently ſeizing the publick Treaſure, and in many tranſactions of State abuſing the Moguls authority; theſe things being duly pondered by *Mahobet*, and convinced of his loyalty to his Maſter and zeal to *Bullochy* right heir unto the Crown) *Mahobet* puts on a reſolution to bid *Normal* defiance; nevertheleſs, expreſſing his zeal to his old Maſter, in a brief Manifeſto he enumerates *Normals* and *Ganganna*'s abuſes to the Crown, and then pourtrays the late indignity offered his Son, which (as he alledged) was an unparallel'd act of barbarity. This done, he acquaints his friends and fellow-ſouldiers both what he had publiſhed, and what he reſolved to enterprize: Having their faithful aſſurance to live and dye with him, he forthwith ſurveys his Army, gives ſtrict command to offer no violence to *Jangheer* or his Tent; and with twenty thouſand valiant Raſhboots (his Countrymen) advances to find out *Normals* Army and the Leſcar at that time conſiſting of above fifty thouſand men. By accident, part of the Army at that inſtant marched by, led by *Eradet-cawn*; the reſidue being paſſed over the River *Phat*, were conducted by *Godgee Abdul Huſſan*, intending to beat up *Mahobets* quarters. That experienced Warriour had his Scouts abroad; and having the eyes of prevention always open, finding the advantage his, gives the Word unto his party, and with gallant reſolution firſt charges *Eradet* with ſuch good order, that in leſs than two hours (e're *Abdul Huſſan* could come unto his reſcue) he not only diſordered, but ſlew above ſix thouſand of them; filling the reſt with ſuch fear, that each man fled away for his own ſafety; but unluckily, for the flood without mercy ſwallowed moſt of them; both dangers equally ſo aſſailing them, that with gaſtly looks and loud out-cries ſuch as eſcaped made known the horror of this conflict: The other part of *Normals* Army ſtood ſtill, till by *Aſſaph-cawn*, *Abdul-Huſſen*, and other Umbraes they were cheared up, and prepare to encounter the Rebels; who with *Mahobet* their General were come in view, and with victory in their Fore-heads (regarding neither their greatneſs nor multitude) ſo couragiouſly charge their adverſaries, that for five hours there was giving and receiving blows, each ſide equally heated with rage, and inflamed with deſire of conqueſt. The Queens Army were freſh and excellently armed, but by the overthrow of *Eradet* not a little diſheartned; *Mahobets* men, though come from far, yet of a more warlike conſtitution, were hopeful of booty: ſo that in the end *Normals* party gave back, well beaten and unable any longer to abide the ſtrokes of their adverſaries. *Aſſaph-cawn* in the mean time rides up and down like a diſtracted perſon, now upbraiding, then intreating, and uſing all means poſſible to rally; but fear and the Raſhboots Swords had flaſhed too much terrour amongſt them to fight again: So as with a ſad heart upon an *Arabian* Courſer *Aſſaph* flies away with *Mirza Abontila* his Son to a Caſtle of good defence not far diſtant thence; but by accident eſpied, are chaſed by *Mirſa Byrewer* (*Mahobets* third Son) and being taken are ſhackled in Silver Fetters, and in that poſture brought to *Attack*, were there ſafely guarded: Whiles *Mahobet-cawn* and his Army (galloping in the air of good fortune) beat down the Queens forces, at that time more willing to dye than fight; ſo that without more lett they proclaim themſelves Lords of *India*, and prey upon infinite riches of all ſorts which they found in the Leſcar. The aged Mogul was found ſleeping lull'd in *Morpheus* golden bed, till by *Mahobet-cawn* he was gently awaked and aſſured of his welfare. Upon a ſtately Elephant they conveyed him to *Attack* (a ſtrong Caſtle to the Eaſt of *Indus*) leaving ſlain behind him twelve thouſand men and many Umbraes of note, as *Mirza*, *Caſſem*, *Radgee Doola*, *Abdul-Gallee*, *Abdul Samet*, *Mirchan*, *Godgee Shawarchan*, and others; and taken priſoners *Jangheer* the great Mogul, Queen *Normal*, *Aſſaph-cawn*, *Mirza Abontila* his Son, *Sultan Bullochy*, *Sultan Sherias*, *Sha Ethimore*, *Sha Hoſſen*, *Eradet-cawn*, *Mokendas-chan*, *Mocrib-cawn*, and *Molena Mahomet*; all which (to the amazement of the World) are led Priſoners to *Kabul* to expect the pleaſure of their Conqueror. Now is *Mahobet* elevated upon the Majeſtick Chariot of command, reſolving nevertheleſs to detract as little as might be from the ſplendor

of his Maſter; his only aim being to clear his Honour from an unjuſt imputation, and to retaliate his Enemies what in his Friends he had formerly ſuffered. *Normal* (now clouded with ſhame) was brought forth, and by the monſter multitude exclaimed upon; ſo that by the advice of *Mahobets* Council of War the poor Queen was condemned to loſe her head. Not till then did ſhe perceive the thorny path ſhe had walked in, nor meditated upon the mutability of Fortune; nor till then could ſhe frame her ambitious heart to fear or ſervitude: But ſeeing no remedy, arms herſelf with patience and craves a farewel of her Lord, to whom after much entreaty ſhe is admitted; where ſhe proſtrates her ſelf cloathed with ſo much ſorrow, that *Jangheer* melts into compaſſion and intreats *Mahobet* for her freedome. *Mahobet* loth in any thing to diſcontent his Maſter, condeſcends; ſo that (contrary to the advice of his confederates) *Normal* was ſet at liberty: But to ſhew that none is more thirſty after revenge than that Sex, ſhe becomes more enraged by this lenity, and ſpeedily puts it in practice. The reſidue of the Royal Priſoners were uſed with due reſpect, *Eradet* and *Molena Mahomet* excepted, who by too much rigour were ſo enraged that *Molena* died. *Zadoc-cawn* ſped beſt; for before the fight (upon ſome occaſion jarring with his Brother *Aſſaph-cawn*) he fled to *Mahobet*, and for that ſervice was made Governour of *Lahore*; and *Caſſem-cawn* (by mediation of *Moweſa-begem* his Wife, Siſter to the Queen) is reſtored to his Government of *Agray*, and *Madaffor-cawn* diſplaced: ſo that now *Mahobet* ſways *Induſtan*, till by viciſſitude of time he falls from his Meridian, and as well as others experiments the mutability of Fortune.

Curroon all this time was in *Decan*, lurking till he might eſpy ſome advantage to recover his loſt credit, and once more ſhake off the Title of a Rebellious exile: But when news was brought him from *Aſſaph-cawn* of the almoſt incredible change the Empire had, and with what a diſmal vail it was then inveloped, his Father and Father-in-Law being in ſubjection, *Sultan Bulloch* and prince *Daniel*'s Sons impriſoned, and his own two Sons with *Godgee Jehan* their Governour brought to *Mahobet* by time-ſerving *Madoffer-chan* to abide his mercy; He diſputes not what *Mahobet* meant, but what had hapned. So that, exaſperated with a thouſand fancies, he gives *Melec Amber* many thanks, and with *Radgee Rhiems* Son and twelve thouſand Horſe paſſes (under leave) through *Rana*'s Territories, and at laſt comes to *Aſmeer*, intending ſuddenly to ſurprize *Agra* and proclaim himſelf King. But his deſign by *Radgees* ſudden death was prevented, half his company upon that occaſion forſaking him; whereat, doubting ſome treachery in the *Aſmeerians* (into ſuch hate his robbing and other diſorders had brought him) and that *Mahobet-chan* had ſent ſome force againſt him, and *Sultan Perwees* alſo had ambuſht for him, he haſtens to *Tatta*, hoping by conqueſt thereof to command *Indus* and *Cambaya*: So as at his encamping before it he ſends the Governour a ſummons to deliver it; but the Captain *Xeriff-Melec* ſends him word he had particular order to keep him out, and that if he attempted it he ſhould receive the entertainment of an Enemy. *Curroon* returns him back again, That he was Son unto the King: *Melec* confeſſes it, but withal, a Rebel. *Curroon* re-greets him, That he came to defie *Mahobet-chan*, and to bring deliverance to his Father: *Melec* anſwers, rather by all their confuſions to graſp the Diadem. *Curroon* enraged by theſe retorts, and heightned in his hopes by *Derra-chan*, prepares for an aſſault; and accordingly at one and the ſame inſtant ſtorms the City walls in ſeveral places: but *Melec* the Governour ſo well defends the out-works and walls, that the aſſailants were forced to draw off with loſs; the beſieged next day ſallying out, and with ſuch gallantry falling into *Curroons* Camp, that in the skirmiſh *Derra-chan* and 300 of his men were killed, and *Curroon* himſelf forced (to his old ſhift) to fly to *Delly*; where finding no welcome, he haſtes with his chafed Troops to *Bakar* (a Fort 'twixt *Lahore* and the Sea) to breathe a while.

Delly deſcribed. DELLY is the name of a City and Province which of late belonged to the *Potan* Kings, the originary Inhabitants; but at this day is reduced under the Crown of *Induſtant*. The City is ancient, large, and pretty beautiful; ſuch appearing in the variety of antick Monuments and Tombs of above twenty Kings and other great perſons who lye there intombed: ſo as it is a place not a little viſited by Travellers, and by infinite numbers of *Bannyans* (who for ſome ſuperſtitious end reſort thither) little leſs than adored. Not a little famous alſo, by reaſon of that Pyramid which is in old *Delly* (three miles diſtant) where lies buried King *Homayon* who was Grandfather to *Jangheer*) by frame and inſcription ſuppoſed to be erected by *Alexander* at what time *Delly* was the *Mauſoleum* of ſundry Potentates. New *Delly* is walled about, watered by part of *Jeminy*, over which we enter upon a twelve-arched Bridge of Stone; which River from a little Spring ariſing in the Mountains of *Jenba* drills to *Agra*, and after a great increaſe of her Channel at *Prage* flows into *Ganges*, and with her in two huge wide mouths (near 100 miles aſunder)

aſunder) empties her watry ſtomach into the *Bengalan* Gulph, in about twenty two degrees of North latitude, and then mixes with the ſalt Ocean. *Ganges* by Coſmographers is reputed one of the nobleſt Rivers in the World: It ariſes, ſome ſay, out of *Nigracut* part of *Caucaſus*; others ſay, from *Syba*, ſuppoſed *Sephar* mentioned in *Gen. chap.* 10. *verſ.* 30. *Sibæ pop. ſunt Indiæ qui cum Coriade pugnaverunt contra Bacchum*, ſaith *Stephanus*; and after 1000 miles flux loſes it ſelf in the Gulph of *Bengala*, as lately ſpoken: It has many Rivers ſtreaming into it which ſwells her Channel, eſpecially after *Jemini* at *Praije* mixes with her. The *Bannyans* eſteem it ſacred; and from the Cow they ſo much reverence give out that the Rock from whence it firſt ſprings has the reſemblance of a Cows head: No new fancy; for *Virgil* in his *Georgicks* deſcribing the River *Po* in *Italy*, ſays *Ganges.*

Golden Eridanus *with a double horn, fac'd like a Bull*, &c.

Melec Amber, ſo ſoon as *Curroon* was marched out of his Country, to procure affection from *Perwees* alſo gave liberty without treaty or ranſome to *Laskar-cawn*, *Ebrahim-Haſſen*, and *Mirza Manout-ſher*, and with a ſafe convoy ſends them to *Brampore*. The ſame month *Mahobet-chan* received 26 leck of Roopees from *Channazeid-chan* his Son (at that time Viceroy of *Bengala*) which he extracted as an annual rent out of *Pattana* or *Patenaw*, *Soughtar*, *Banaras*, *Sonargan*, *Tanda*, *Bucola*, *Seripore*, and *Chatigan*, rich and well peopled Towns upon *Ganges*; as alſo out of *Sondiva* (an Iſle twenty leagues from *Catigan*) than which is none more fruitful in *India*. *Jangheer* alſo removing his Court from *Chabul* to *Lahore* (by *Normals* raſh perſwaſion) condeſcends to the ſlaughter of ſuch Raſhboots as *Mahobet* had mixed with his own Guard; and after that openly declared that ſhe could not be ſatisfied without the deſtruction of *Mahobet* e're he received any ſupply from his Kinſmen *Chan-Alem*, and *Radgee Ruſtang* who were then advancing up towards him: And for her part, to leave nothing unattempted that might conduce to the execution thereof, ſhe empties all her Husbands Coffers, and hires men from all places to ſerve her; ſo that *Ouripargan* Viceroy of *Baſſowere* brings her 5000 Horſe, *Godgee Tzera* 3000, *Madoffer-chan* 12000, and of her own ſhe had 19000 more; hoping alſo that *Fædi-chan* (fled from the battel at *Atteck* into the Deſarts of *Thombel* to *Radgee Ghomanoo*) would aſſociate her: but he was ſo afraid of *Mahobets* good fortune, that he would not appear againſt him, but went to Prince *Perwees* (then at *Brampore*) to whom (by a commendatory Letter from *Rajea Bertzingh*) he was very welcome. *Mahobet-chan* has notice of the Queens project and new preparation; but not any whit diſcouraged, draws all his Horſe and Foot into a body, and preſently advances towards the Queens Army. In the way (at his Maſters requeſt) he uſes *Aſſaph-chan* and his Son with more reſpect than formerly. *Normal* alſo haſtens towards him, having ſent her Son *Sheryar* to *Lahore* with 8000 Horſe to ſecure that Imperial City againſt *Mahobet*. In his paſſage, by good hap he chances upon *Sultan Bullochy* and the two chriſtned Princes, whom he reſcued; with whom he got ſo privately and with ſuch haſte into *Lahore* that without reſiſtance moſt of the Raſhboots were cut off, and the Caſtle mann'd with the Queens Army. *Jangheer* alſo rouzed out of his long ſleep now plays his part; for being come to *Rheed* within eight miles of *Normal* and her Army, (and having at all times the freedome of hunting, hawking, and ſuch like paſtime, he makes it his advantage) eſcapes, and is joyfully welcomed by the Queen, who (crying out *Mombarack*) impales him in her arms, and cries for joy; then (as one aſſured of the victory) gives preſent order to march on to aſſail the Traitors.

Mahobet-chan (like all other motions, when at higheſt, deſcend) quickly knows of *Jangheers* flight; and is not ſo grieved at his being gone, as at the manner, intending never to have with-held him longer than he fancied: yet the revolt of 5000 of his men did trouble him. Howbeit, perceiving his enemies were approaching, and that it was no fit time to diſcover his diſcontent, he apparels himſelf in a rich and tried Coat of mayl, and with his Shield and Spear ſpurs up in the front of the Moguls Leſcar; where, by all ſigns he perceives the Moguls affection eſtranged: He ſighs at it, and returns; and after a ſhort Oration to encourage his Men, orders his Forces. But e're the battel begun, *Balant-chan* brings him a peremptory Meſſage from the King, to this effect; That if he deſired to be accounted loyal, he ſhould expreſs it by releaſing *Aſſaph-chan* and other Umbraes whom he kept impriſoned; by whoſe mediation probably he might obtain pardon. *Mahobet-chan* knows it was *Normals* device; yet loth in any thing to diſobey the King, ſends him a proteſt of his loyalty, and that ſo ſoon as he came to the River *Behed* his commands ſhould be accompliſhed. So he ariſes, and at the place preſigned calls for *Aſſaph-chan* and his Son, ſhews him he had power to deſtroy him, but his vertue ſwayed him to another end. Which ſaid, he not only pulls away his marks of ſervitude, but veſts him with Princely robes, mounts him upon his beſt Courſer, girds him with a

precious

precious Blade, and with a convoy of eight hundred Horſe ſends him to Court, his farewel only appointing to remember him. *Jangheer* receives him with tears of love, but *Normal* with words of diſdain; upbraiding him with cowardice, that durſt not attend her time or depend upon her power to force him from a Rebel he both ſcorned and hated. *Aſſaph-chan* laments her lunacy, but is afraid to vex her; yet both in good will publickly and in private diſcourſe at any time with the Kiug, he ſpeaks well of *Mahobet*, and as an honourable perſon labours his reconciliation. Whereby wee ſee, that valour gains praiſe even in an Enemy.

The affairs of *Induſtant* by this variety poſſeſs all mens minds with aſtoniſhment: Whiles *Jangheer* and his beloved *Amazon* with the Leſcar paſs on to *Lahore* to adviſe with *Sultan Sheryar* her Son how to reduce the Kings power to his proper channel. But what pleaſure can the contemplation of her reviving glory afford her, ſo long as *Mahobet* lives unpuniſhed? She knows not why ſhe is intituled ſole Empreſs of the beſt parts of *Aſia*, Commandreſs of ſo much men and treaſure, ſo long as *Mahobet* an obſcure Raſhboot (as ſhe called him) dares eclipſe her ſplendour, and travel to and fro unreſiſted, guarded with ſuch applauſe and popularity: ſhe ruminates a thouſand ſeveral ſorts of revenge, but by too much choice knows not which to faſten on: the ſureſt and moſt honourable is by War; and thereupon calls *Amet-chan* (*Brahim-chans* couſin,) *Zeffer-chan*, *Nouradon-Cooly*, *Anna Rha Radia*, *Emyr-chan*, *Mercomyr*, *Immirza Ruſtan*, and other Nobles, deſiring them to haſten *Mahobets* deſtruction. Each man promiſes his beſt, and with fifteen thouſand Horſe go jointly on to attempt it. In the firſt place (hearing of ſome treaſure his Son *Zaed-chan* had ſent him out of *Bengala*) they ambuſh near *Cheban-Chebaed* (a Caſtle of ſtrength) and brake out upon the Raſhboots that then were no more but eight hundred valiant men, who ſold their money at a dear rate, two thouſand of *Normals* men giving their lives for it and her ambition; but by their multitude were at laſt defeated, and moſt of them ſlaughtered, leaving twenty ſix leck or 2600000 Roopees to their avarice; which was brought to *Lahore*, and there ſome part diſtributed for pay, the reſt was coffered.

Ganganna (*Chanchanna* ſome pronounce his name) by this time recovered, was notwithſtanding his dotage made General of *Normals* Forces. *Mahobet-chan* was not troubled at it; but the revolt of his wild Son *Byrewer* afflicts him ſadly. This young Gallant had no ſooner triumphed over *Aſſaph-chan* whom he delivered to his Father, (as is ſpoken) but with a Brigade of three thouſand Horſe (his Father had made him Commander of) being ordered to aſſail *Radjea Tzetterſingh* at *Nornon*, not regarding his Fathers Inſtructions, wheels by *Bengor* (the contrary way) to force his Fathers Caſtle of *Rantipore*, albeit in vain; for *Motzaib-chan* the Captain ſuſpecting him, fools him with fair words, and by like Art divides his Forces; ſo that *Beyrewer* making an eſcape, flying thence by *Ray Ruttang*, at *Bondy* or *Bando* (as ſome pronounce it) a place to the Weſt of *Agra* was unexpectedly taken and impriſoned.

Jangheer finding his thoughts free and refreſhed by the new delights his youthful Queen each day invented for his recreation, labours only to forget the Rebellion of *Curroon* and his late adverſity; yea, gives his laſcivious mind full ſcope, covering himſelf with the effeminate robes of ſloth and wantonneſs: But in the plenitude of thoſe his joys, the glory of his eſtate grows cloudy, and his motion whirls into a malignant Orb, by the diſconſolate News he receives from *Brampore* of his beloved Sons unexpected death; at which report his Eyes grow dim, his heart fails, and all apprehenſions of pleaſure reliſh unſavory when the ſad departure of *Perwees* preſents it ſelf; and thoſe hopes and comforts he had, now ſeem fanſtatical: So that he recounts his loſs, ſadly crying out, *Guſhroe* and *Sha Daniel* are dead; *Perwees* is now no more; *Sha Ethimore* and *Huſſen* my Grandchildren turn'd Chriſtians; *Bullochy*, is not he a Child? *Sheriare* a Fool? and *Curroon* the Eye-ſore of my conceptions? a Rebel, wild, proud, greedy, treacherous and deceitful? Can I deny that I am old? and at my death (which cannot be avoided) how ſubject will my Empire be to innovation? In theſe and ſuch like dolorous exclamations *Jangheer* ſighs out the few remaining minutes of his life, Death (*ultima pœna* as ſome call it) ſummoning him in few monthes after to the reſignation both of Life and Empire. *Humanarum rerum circulus eódem rotatus, non ſinit magnates ſemper eſſe fortunatos*: the circle of humane affairs turns ſo conſtantly round, as ſuffers not great men to be always happy, was *Crœſus* ſaying unto *Cyrus*. *Mahomet-cawn* in the mean time chaws the afflicting news of Prince *Perwees* his death. 'Twixt whom (forgetting *Ganganna*'s treachery) an entire friendſhip was revived. He ſees (in him) the privation of all his joy, the hopes he had in his ſucceſſion annihilated, and the ambition of *Normal* and *Aſſaph-cawn* (ſuſpected to have poyſoned him) engendring to a monſtrous height:

height: ſo that bidding farewel to the world, he contracts himſelf to privacy, feeding upon the contemplation of what had paſt, and the lubricity of terreſtrial pleaſures: For certain it is, That Life and Death are but indifferent things, and of themſelves not to be ſhunn'd or ſought, ſave for the good or ill that either brings, as *Seneca* well obſerves, *Fortunam inter dubia, Virtutem inter certa numeramus.* *Mahobet* alſo well knowing that there is no life indeed more ſafe than the obſcure, and that a retired life albeit it hath leſs outward delight, hath nevertheleſs leſs envy and danger, from theſe conſiderations was after his exaltation induced to forſake his ſtrong and delightful Caſtle at *Rantampore*, and through *Zialor* he went unto *Radgee Zirmol*, where he ſtayed and turn'd Anchorite.

Howbeit, *Curroons* air ſwells with Chimæraes, now more than ever affecting the Empire, none but Children interpoſing him: He knew his Fathers affection was eaſily recovered, and *Aſſaph-chan* reſtleſs to ſtate him in the Chair of Majeſty. So that armed with confidence, and accompanied with forty Elephants and fifteen hundred Horſe, he leaves *Babar*, *Chytor*, *Tutta*, and through *Teſel*, *Chobager* and *Eccliſſer*, comes to *Maſſer-Thormet* in *Decan*; where *Melec* receives him with joy, and to his party adds four thouſand Horſe, with promiſe of forty thouſand more to aſſiſt him, if he had occaſion.

CHYTOR (in mid-way 'twixt *Brampore* and *Adſmeer*) is a City upon a high rock, claiming precedency for antiquity amongſt all the Cities of *India*: It was formerly called *Taxila*, and is ſuppoſed to be that Metropolis whence King *Porus* iſſued againſt great *Alexander*. *Rana Radjea Mardout* lineally deſcended from him, of late years (and till by intreaty of *Sultan Curroon anno* 1614. he came to *Agra*, and in ſlight ſort did ſome obeyſance) here ſoveraignized, and in *Oodipore*. The City in formes Ages was ſo great and nobly built, that it was termed the *Umbrella* of the world: But at this day is but meanly beautiful, and albeit about 3 miles in compaſs, is not a third part of what it was formerly. Time, war, and weather have furrowed her: not only diſrobing her of her bravery in buildings where men inhabited, but in Temples and Monuments of Antiquity: For of this place it might be ſaid, *Tot Templa Deum quot in Urbe ſepulchra Heroum numerare licet*; ſo many Temples here were built, and ſo many Princes buried. The ruines nevertheleſs of above an hundred to this day remain of Stone, white and well poliſhed, albeit now inhabited by Storks, Owls, Batts, and like birds, of whom the ſuperſtitious people have an eſteem little ſhort of veneration. The North Pole is elevated in that place twenty five degrees. The Province is bounded by *Cambaya* on the South, by *Chandys* on the North, by *Berar* on the Eaſt, and on the Weſt the Ocean. *Chytor.*

Ganganna not a little blown up by his late honour and imployment againſt *Mahobet-cawn*, whom he verily thought had left the ſociety of men for fear of him, in the midſt of his bravadoes is arreſted by Death, and his Carcaſs conveighed to *Delly* to be intombed amongſt his great Anceſtors. At that time, *Jacont-cawn* (an Umbrae of great wealth and experience) commanding eight thouſand Horſe under *Curroon*, by reaſon of ſome affronts which were without cauſe put upon him by *Mirzaladin Melecks* Son, was ſo exaſperated, that without more ado he revolts from *Curroon*, and flies to *Chan Jehan* General of Prince *Perwees* his Army then at *Brampore* who receives him with joy; and together with four hundred Elephants and forty thouſand Horſe march in haſte to *Bellagate*, the Widow and Child of *Sultan Perwees* in the mean time being committed to the care of *Leſcar-cawn*, where they practiſe all the extremities of War, as plundering, burning, and captivating all they had a mind unto: By rare chance intercepting ſome Letters from *Godgee Heſſary*, they diſcover *Abdul-cawn* (whom ſome call *Abdulla-cawn*, the weather-cock of thoſe times) his intention to turn from the Kings party and return to *Curroon*; for which he is convicted, his eſtate confiſcated, his honour reverſed, himſelf manacled, called the darling of inconſtancy, and upon an Elephant in a diſgraceful ſort ſent to *Brampore*, where by *Laſcar-cawn* he was impriſoned. This done, they enter *Decan*, and pierce fortunately into the very midſt of *Melec Amber*'s Kingdom, doing what they pleaſed without oppoſition; ſo that after ſix weeks hoſtility, they return loaden with abundance of wealth, over-joyed with their eaſie victory. But (when they thought themſelves moſt ſure) *Melec* preſents himſelf in an advantageous place with no leſs than eighty thouſand men, incircling them on the one ſide, as the hills did on the other: ſo that ſurrounded alſo with amazement they encamp, not daring to hazard the fight, or force their paſſage, but in that miſerable ſort are blockt up; the *Decan* at no time offending them, till by famine finding no pleaſure in their riches (where no meat on ſafe terms was to be purchaſed) they were conſtrained to parley; Ganganna *dies.* Abdulcawn *diſgraced.*

parley; and the iſſue thereof (according to Articles) was, to march undiſturbed without their Arms or Baggage, having only their Lives and ſome unſerviceable Horſe allowed to return upon. A diſgrace utterly defacing the memory of their paſt triumphs in that Country. Nothing rides upon ſwifter wings than Fame, which gave *Jangheer* the great Mogul quick advertiſement of this bad ſucceſs, but knows not how to amend it; nor cares he much, the memory of Prince *Perwees* Death ſo afflicteth him. Nevertheleſs, *Normal* ceaſes not to purſue her revenge againſt *Mahobet*; and finding him hard to be dealt with, ſhe begins with *Channa-zeid-cawn* his valiant Son; whom firſt ſhe recalls home, and places *Mocrib-cawn* in his command over five thouſand Horſe and twelve thouſand Men: but *Mocrib* had ſmall joy in his advance; for in leſs than three weeks ſailing over *Ganges*, by accident the Boat was over-turned, whereby he was drowned, and *Fedi-cawn* (by Commiſſion from *Jangheer*) made Viceroy of *Bengala* and the Territories near *Malacca* in his place; during which (*Jangheer* being then at *Lahore*) a *Tartarian* Ambaſſador (*Ziet Borka* by name) arrives with Preſents and commends from the King of *Maurenahar* (or *Manauwer*) accompanied with the only Oracle and Wonder of his time *Hodgee Abdul-radgee* (Brother to *Chojea Callaun*) one admired by moſt and reſorted to by many ſorts of *Tartars* from *Bochar*, *Tuz*, *Balek*, *Samerchand*, *Gaznehen* and other parts, none of which came empty-handed, ſo that in ſmall time this Santoon became comparable in riches with moſt Potentates in *Aſia*. He was brought into *Lahore* with no ſmall joy and admiration, all the Umbraes of the Court (*Aſſaph-cawn* excepted) attending him; and he was no ſooner lodged, but that he was preſented from the Queen with a Goblet of pure Gold, maſſie and of curious work, with ſo many Jewels as out-valued a leck of Roopees. Theſe he accepts cheerfully; but ſcorning to be behind in courteſie, returns her and her Lord five hundred Dromedaries ſwift and beautiful, a thouſand Horſes of excellent ſhape and breed, a great quantity of Porcellan and other *China* rarities. The Ambaſſador alſo preſents the Mogul a double of ſuch, two thouſand Horſes, a thouſand Dromedaries, ſome precious Sword-blades, and other gifts of value; ſo great, that the report went, never any Ambaſſador came ſo richly furniſhed, was better entertained, or went away more rewarded. Nor let any Ambaſſador think himſelf welcome to any *Aſiatick* Prince, that brings nothing for a preſent ſave only Complement; for the very Natives ſeldome make addreſſes to any great one without a Preſent.

Yet is not *Normal* ſuited with content, ſo long as *Mahobet* makes fruſtrate her Vows to have him ruined: Her power ſeems ſmall, her endeavours idle, ſeeing (as ſhe thought) his eaſe was in contempt of her; ſo that her thoughts project ſeveral ways for his deſtruction. The indignity offered his Son-in-Law gladded her in part, and much more to ſee his Son *Zeid-cawn* by her means caſhiered from his employment, and at Court affronted; Howbeit, by *Aſſaphs* means *Jangheer* himſelf countenances him; yea, *Normal* (had not the over-flowing hate ſhe bore his Father hindred her) had doubtleſs become amorous of this accompliſhed young Gallant, and made him in *Cupids* Court *Jangheers* Competitor: For *Succeſſore novo vincitur omnis amor*. But ſpight ſo o're-ſways her, that forthwith ſhe calls unto her *Amir-chan*, *Nouradin-Cooly*, and *Hemyr-beg* (her Minions) to whom ſhe diſcovers her enmity, and intreats their diligence. They obey, and accordingly with fifteen thouſand Horſe advance to fight with him (whiles *Normal* and the King journey to *Caſſimer*, his *Neplus ultra*) and *Aſſaph-cawn* (mindful of *Mahobets* kindneſs to him, loth ſo brave a man ſhould periſh through the malice of a woman, and eſpecially by his civilities to engage him to *Currooon*) by a ſwift and truſty Meſſenger ſends him a Letter diſcovering his Siſters reſolution, and ſollicites young *Rana Radgee* to preſerve him.

Mahobet, upon receit of *Aſſaph-cawns* Letter, after ſome ſorrowful expreſſions forſakes his Cell in *Zirmol*, flies to *Geſſimeer*, and thence to *Radgee Rana* who ever loved him. *Normals* Army has notice of his flight, but dare not enter *Rana*'s Countrey in a hoſtile way, and therefore they poſt intelligence to *Normahal*; who writes to *Rana*, mixing intreaties with threats, making *Jangheer* ſign what after long and ſwift running is delivered him. *Radgee Ranna* at firſt contemns her bravadoes; but upon better conſideration aſſures her, he is not willing to give the Mogul or her any juſt cauſe of offence. Which anſwer being returned, he forthwith firſt aſſures *Mahobet* that his heart was true towards him; and that if he would have it ſo, was ready to engage in his defence againſt all the power of *India*: yet in prudence he thought it more adviſeable for him to withdraw to exiled *Currown*, who (as he was *Normals* antagoniſt) would without doubt entertain him gladly. *Mahobet-chan* (by the circumſtances of his ſpeech judging him fearful) tells him he intended not to be any occaſion of loſs to him; and ſo mounts to be

be gone: but *Rana* will not let him go, till he promiſe him a delivery of a pacquet which he had written and directed to *Curroon*. After much perſwaſion he condeſcends; and with five hundred Raſhboots, and one thouſand other men led by *Wazirchan*, he ſpeeds into *Decan*; where at *Guyneer* upon the limits of *Niſamſha*'s Kingdome he finds *Curroon*; who was ſo amazed at this his ſudden coming, that he inſtantly ſounds an Alarm: But when he had read *Rana Radjees* Pacquet, after ſome aſtoniſhment he embraces *Mahobet* with unſpeakable joy, by proteſtation firms a perpetual friendſhip with him, and gives him the command of that Caſtle and his other Forces. *India* admires at this agreement, and *Normal* (now too late) repents her folly. For,

——Qui non moderabitur iræ
Infectum volet eſſe dolor quod ſuaſerit & mens.
——*The mind oft in remorſe*
May wiſh the thing undone, Rage did enforce.

Jangheer alſo blames her inconſiderate wrath, and grows ſo afflicted at this conjunction, that in a deep melancholy he forſakes his pleaſures at *Caſſimeer*, removes towards *Lahore*, and calls for the Chronicles for his recreation. Scarce any thing is done or ſaid by or concerning theſe Monarchs which is not regiſtred: Nor is it a new cuſtome; for *Plutarch Symp.* 1. reports, that when *Alexander* chanced but to ſleep at Table it was regiſtred. And *Heſt.* 6. when *Ahaſuerus* King of *Perſia* could not reſt in his bed, the Chronicles were called for and the Eunuchs Treaſon remembred that was diſcovered by *Mordecai* the Jew. But to our Story. Upon the high mountains of *Bymbery* he falls ſick, and at three days end, after three and twenty years reign, (to the aſtoniſhment of the *Les'ar*, *Normals* endleſs ſorrow, and the grief of the whole Empire) *Jangheer* dies. (ſuſpected of poyſon) the twelfth of *October* or *Ardabehiſh*, in the year of our accompt 1627. and of the *Hegira* 1007. nominating upon his death-bed his Grandſon *Bulloch* (Son of *Sultan Guſhroo* his eldeſt Son) his Succeſſor; having alſo ſworn his Principal Umbraes to ſee him Crowned: alſo ordains, that *Curroon* ſhould have no portion nor favour, ſave what he might merit from *Bulloch* by his ſubmiſſion. Accordingly they conveyed the old Moguls dead body to *Lahore*, where they prepared for his Funeral, and after with all due ſolemnity carry it to *Tzecander* (three courſe from *Agray*) where they intombed him in King *Ecbars* Monument; and at *Delly* they Crown *Sultan Bullochy* (aged thirteen years) King with all Royal accuſtomed State, and unanimouſly cry out aloud, *Padſhaw Salamant*, i. e. *God ſave the King.*

Normal in *Jangheers* end fears the beginning of her miſeries; and now ſees that as in Nature ſo in Government, nothing is permanent that is violent: but being of an active ſpirit, ſhe inſtantly conceives and ſwells with the ambition of that Empire. Her pregnancy was bettered by having the whole Treaſure in her hands; alſo animated in that *Bulloch* was too young to nouriſh oppoſition, his Council careleſs, and *Curroon* a great way abſent thence: ſo that taking occaſion by the forehead, ſhe arms her ſelf with confidence and a pretended Title, and reſolves to mount her Son *Sheriar*, to the ſupreme aſcent of Majeſty, or in the attempt to ſet all *India* on Fire, and to conſume her ſelf as a ſacrifice in that great action. In this reſolve ſhe lets her Treaſure fly, hires fifteen thouſand Horſe, and ſends in poſt-haſte to her Son in *Jengapore* (a pretty Town in *Penjab*, watered by *Cahul*) to levy as many more: Which done, ſhe intends to ſtrangle her Brother *Aſſaph-cawn*, and *Bullochy* the King, who at that time were advancing towards her. But ſo ſoon as they had underſtanding of her meaning, they leave *Chotelen*, and with thirty thouſand Horſe haſte to *Lahore* to apprehend *Sheryar*, whom they heard was lately baffled by *Godgee Abdul Huſſan* (once his ſtipendiary) and then encamped only with four thouſand Horſe: But in the way (to prevent *Normals* purſuit after them) they block up the narrow paſſage that is upon the Mountains through which her Army needs muſt paſs; ſo as ere the Queen could come to joyn with *Sheryar*, *Aſſaph-chan*, *Eradet-chan* and other Umbraes with the young Mogul in company arrive at *Lahore*, where they find *Sheriar*'s Army (by the expence of ninety thouſand leck of Roopees) trebled. They delay not, but with extremity of rage aſſail him; and in two hours (by the villany of *Amir-chan* and *Sheirgodgee* two of his chief Captains who moſt baſely betrayed him) get the victory, forcing him into the Caſtle; which for two days was defended againſt *Sultan Bullochy* and all his Army, but in the third was treacherouſly yielded, many of his men ſlain, much treaſure taken, as alſo *Sheryar* himſelf, who (to make him incapable of future Government) has his Eyes put out, *Sultan Bullochy* in pitty not ſuffering him

Sultan Sheryar *made blind.*

him to be killed. That done they again proclaim *Bulloch* Emperour, and ſend *Eradet-cawn* with twenty thouſand Horſe againſt the *Virago* Queen: Who (hearing how ill her Son had ſped, and doubting Treaſon in her Army,) lets fall the Majeſty of her Spirit, ſighs at the perfidy of her Brother, grieving that ſhe ſlew him not when ſhe had him in her power; complains of her own weakneſs in continuing ſo long ſo needleſly enraged againſt *Mahobet*, deplores her abuſing his valiant Son, and with a dejected eye beholding the ſudden eclipſe of her glory and the inconſtancy of her friends, wraps all up in diſmiſſing her Guard, and thus diſrobed of bravery ſhe ſubmits to *Bulloch*'s mercy; who like a noble Prince forgives and comforts her, gives her his Oath for ſafety, and during his Reign affords her all reſpect and freedome becoming her quality.

This Noble Prince ſhews himſelf in the Durbar and Jarneo to the people not ſo oft as was expected, nor long enjoys his Sovereignty: for *Aſſaph-chan* ſeeing all as he deſired, ſpeeds away a Poſt with Letters to *Curroon*; which Zantel or Foot-poſt made ſuch haſte, that in 14 days (as they report) he ran two thouſand five hundred of our miles, as far as *Daita* in *Decan*, eight courſe from *Necanpore*, and from *Brodera* or *Radjepore* in *Jeſual* 120 to the Eaſt) which being receiv'd and opened, *Curroon* was over-joyed with the intelligence: And ſending his excuſe to *Melec Amber* the *Decan* King for not taking leave in a more ceremonious manner he ſets forward with *Mahobet-chan*, *Zulpheckar-chan*, and ſeven thouſand Raſhboots and Mancebdars, paſſing through *Guzurat* to *Amadavad*, where by *Saffin-chan* he was welcomed. There he ſlept not long; for making *Agray* the object of his race he bids farewel to *Saffin-chan*, and with a great recruit (feeding them with greater promiſes when he had the Crown) after three weeks march he comes to *Agra*; where he claims the Imperial Title, and by the Kutwal and his Favourites was proclaimed King by name of *Pot-Shaw-Jehan*. Then giving notice from the Guzal-chan to *Aſſaph-chan* how far and with what ſucceſs he had travelled, as alſo that ſo long as *Sultan Bulloch* was living his Greatneſs was but counterfeit; *Aſſaph-chan* fleſht in former homicides, and not caring how, ſo he could fix the Diadem upon *Curroon* at that time tottering, makes *Radgee Bandor* of his Counſel; who forthwith without examination of right or wrong Poſts to *Lahore*, and with *Aſſaph-chans* Keys enters the Hummum where the Innocent Princes were (ſuſpectleſs of danger,) and that execrable wretch with horrid ſpeed and infernal cruelty ſtrangles them all, to lead *Curroon* through a bloody path unto the Throne.

Such is th' inſacred famine of a Crown,
That it to ſatisfie before men fail,
What in their way doth ſtand all muſt go down,
Seeing bonds of Blood or Friendſhip nought avail.

A.M. 5598 *A.D.* 1628 *A.H.* 1008. In ſuch lamentable manner died young *Bulloch*, after he had been but three months Emperour. Others were forced to taſte of that bitter cup; for in that maſſacre there accompanied him *Sultan Sheryar*, *Sha-Ethimore* and *Sha-Hoſſen* (the baptized Sons of Prince *Daniel*,) the two Sons alſo of *Sultan Perwees* and the two Sons of *Sultan Morad* or *Amurath*; all whoſe Carcaſſes were without ceremony buried in a Garden in *Lahore* near to the entrals of *Jangheer*; but their heads (as an undoubted Teſtimony of their death) were ſent to *Curroon* therewith to glut his infernal ambition.

The murther of the Royal Blood of *Induſtan* quickly ſpreading it ſelf, affrights the whole Realm: and being known to *Chan Jehan*, *Zied-chan*, and other Umbraes, they were over-charged with fearful apprehenſions; for albeit they ſee *Aſſaph-chan* was guilty, nevertheleſs they want power to queſtion him, eſpecially for that they knew very well it was acted by *Curroons* approbation (if not procuration:) So as all the remedy that was left was only to heap a thouſand maledictions upon their heads, and to crave vengeance from above to recompence this villany. *Curroon* ſees the Empire ſtorming at him, but his incantations quickly quiet them: ſo as after long turmoil (having through the Ocean of inconſtancy arrived at the Port of greatneſs and eaſe as he thought) with great Pomp he made his Intrado into *Agra*, and forthwith gave order for his Coronation; which accordingly by a general aſſembly of the Umbraes and Nobles of his Empire was performed. Then by a Proclamation he aſſumes the Name of *Sultan-Sha-Bedyn-Mahumet*: For albeit we give him the name of *Mogul*, they call him *Sha* or *Pad-Shaugh*, i.e. *Rex magnus*. Concerning which word I have formerly given my apprehenſion: and may add, That as *Maghul* in *Arabick* ſignifies *unknown* or *a ſtranger*; the ſame probably was firſt impoſed by the *Arab* Stipendiaries, upon the *Tartars* firſt invaſion or

or when *Tamerlanes* Race made it the Principal Seat of their Empire: Upon the like occaſion the word *Welch* was here impoſed by the *Saxon*. After which (*A. D.* 1628. *A. H.* 1008.) he orders the affairs of his Monarchy, placing and diſplacing at his pleaſure. His Fathers Seraglio was by his appointment ſhut up; Q. *Normahal* and her three Daughters confined; *Aſſaph-chan* nevertheleſs made ſecond in the Empire; next him *Mahobet-chan* was advanced, *Abdul-chan* releaſed, and *Channa-zied-chan* re-eſtabliſhed in the Viceroyſhip of *Bengala*. Ambaſſadors from *Perſia*, *Arabia*, *Tartaria*, and *Decan* repair with Preſents to the Court, and congratulate his acceſs to the Crown. Divers *Radgees*, as *Radgee Keſſing* from *Nagor*, *Chan-Azem* from *Azimeer*, the puiſſant *Radgees Mainſigh*, *Tzetteſingh*, and *Gheſſingh* from *Fettipore* with fifty thouſand Horſe move in ſolemn ſtate to *Agra*; whither (after ſix weeks) repaired alſo *Aſſaph-chan*, *Zadoch-chan*, *Eradet-chan*, *Ruſtan-chan*, *Saffin-chan*, *Mirgomley* and other Principal Umbraes, whom he affectionately received: remitting and putting in perpetual oblivion all offences whatſoever committed during his rebellion. After which he proclaims a Jubile, which was celebrated with all manner of ſports and pleaſures imaginable.

Curroon in this manner attained the higheſt Dignity of the Eaſtern World, guarded by a power (in his opinion) irreſiſtable. Howbeit, theſe ſins have apparently (even in theſe our times) drawn down the heavy Judgment of God Almighty; both, in taking his beloved Wife away, ſince when he made his Daughter (by that dead Lady) his Wife; inceſt of ſo high a nature, as that year his Empire was ſo wounded with Gods Arrows of Plague, Peſtilence and Famine as this thouſand years before was never ſo terrible. The Sword alſo ſeems to threaten him, the *Perſians* having ſnatched from him *Kermaen* and *Candahar*; the *Tartar*, *Kabul*; *Sheuph Almuck* endangers *Tutta* and *Loure Bander*; *Radgee Joogh* with his *Coolyes* trouble *Brampore*, and two counterfeit *Bullochyes* have lately ſown the ſeeds of an Univerſal Rebellion. The event is in the hand of God, who even in an Infidel hates the Sins of Blood, inceſt, and diſſimulation. We will cloſe therefore with a caveat to *Curroon* from a Heathen, of more reaſon and temperance. *A.D.* 1634 *A.H.* 1014

What? that great Jupiter *the World that ſhakes,*
When Ætna's *thunder-bolts in hands he takes?*
Think'ſt thou from him who all the world doth ſee
In acting theſe deep crimes conceal'd to be?

——Quid? ille qui Mundum quatit
Vibrans coruſca fulmen Ætneum manu
Stator Deorum? credis hoc poſſe effici
Inter videntes omnia, ut lateas?

To conclude, at our being in this Country *Curroon* came within two days journey of *Surrat*; and in ceremony the *Engliſh* Ships thundred out his approach and welcome by two hundred great ſhot, which he thankfully accepted of. And being that we are now leaving the Moguls Kingdome, accept in good part that little gleaning I made of the Language there ſpoken, which (by commerce and ſo near neighbourhood) I find hath mixt with it much of the *Perſian*.

God,	*Allough*, and *Choddaw*.
King,	*Patchaw*.
Queen,	*Begun*.
Nobleman,	*Nobobb*.
Military Officer,	*Umbrau*.
Souldier,	*Suppya*, and *Haddee*.
Gentleman,	*Beg*.
A Prieſt,	*Moolae*.
A Judge,	*Hackame*.
A City,	*Sheer*.
A Village,	*Gome*.
A Caſtle,	*Chute*.
A Priſon,	*Bande Chonna*.
A Houſe,	*Gur*.
A Fort,	*Nunne*.
A Rogue,	*Haram zedda*.
A Slave,	*Golum*.
Thief,	*Chure*.
Dead,	*Murda*.
Alive.	*Cutea*.
Earth,	*Zemme*.
Merchant,	*Souldager*.
A great man,	*Buddye-murd*.
A poor man,	*Fouckeire*.
A good man,	*Coob Adam*.
A bad man,	*Badd Adam*.
A Chriſtian,	*Fringy*.
A Mahometan,	*Muſſalmone*.
Sea,	*Deriaw*.
Fire,	*Augi*.
Devil,	*Shytan*.
Clouds,	*Boddily*.
A Captain,	*Cappitain* or *Umbrau*.
Pylot,	*Noccadame* or *Mollym*.
Storm,	*Budde Cane*.
A Taylor,	*Durge*.
Shooe-maker,	*Mouche*.
Barber,	*Hajame*.
Gold,	*Fawcha*.
Silver,	*Tuppa*.
A Book,	*Catob*.
Table,	*Meaſe*.

A Cheſt,	*Sanduck.*
Light,	*Noor.*
A Cup,	*Peola.*
Towel,	*Rumale.*
The Court,	*Mahal.*
Knife,	*Churre.*
Spoon,	*Chimchaw.*
A Pomgranade,	*Anarkala.*
Candle,	*Mumbatee.*
Trencher,	*Racheeby.*
Carpet,	*Delicha.*
Baſon,	*Coula*, or *Baſea.*
Servant,	*Nufler.*
Meat,	*Conna.*
Drink,	*Panne.*
Cheeſe,	*Panier*, or *Panulo.*
Bread,	*Rute.*
Butter,	*Gee*, or *Moccon.*
Roſe-water,	*Gulob.*
Lemons,	*Limboo.*
Orenges,	*Orenge.*
Pepper,	*Merchy.*
Sugar-candy,	*Sucher-miſſery.*
Cinamon,	*Dolchiny.*
Ginger,	*Sunte.*
Nutmeg,	*Joyfull.*
Mace,	*Contry.*
Cloves,	*Clofar.*
Dates,	*Cohugure.*
A League,	*Teane curſe.*
A Mile,	*Teck curſe.*

Live, O King.	*Padſhaw ſallamant.*
Good morrow.	*Bonocada.*
God bleſs you.	*Chaudaw ſallamut*, or *Rackee ſallamotee.*
Whither go you?	*Conjotta kidder*, or *Chelta congea?*
Not far, *or* Near.	*Nazeike.*
Where dwell you?	*Tomorrow-gome*, or *Tom charwetty ho?*
In *Cambaya.*	*Cambayae.*
Are you a Merchant?	*Tum ſoldager ha?*
Or a Souldier, or what?	*Tumbe ſuppya?*
Are you married?	*Tumbea-chea?*
Are you in health?	*Tum chogge ha?*
Yea, I thank God.	*Allow whodaw.*
Is the King at *Agray*?	*Punſhaw Agra meha?*
No, he is at *Brampore.*	*O Brampore me he.*
How long hath he been King?	*Kittine burſe Punſhaw keia?*
Two Years, and odd Months.	*Do burſe ſanght aut mina Uppe.*
Is he a good King?	*Padſhaw koobas?*
A good King we think.	*Me Punſhionta koobas.*
How many miles to *Agra* from *Surat?*	*Kittine courſe Agra, a Surratta?*
A thouſand, or eleven hundred.	*Hazar, e gurra zo.*
Is it ſo much?	*Kittine, cutch?*
It is no leſs.	*Cumni.*
How ſell you this?	*Iskee ca mooke?*
Is it dear or cheap?	*Bote piſe mungha o ſungha?*
Have you any fine ſhirts?	*Giwu chamiſe ha?*
Yes, or what elſe you want.	*Ant cacha he.*
Farewel.	*Bonocada.*
What is your Name?	*To morro nome ka?*
Of what Countrey?	*Gouſa Malucke?*

Diu. Not many leagues from *Surrat* and near the *Cambayan* gulph (called *Gedroſia* of old) is *Diu* or *Dew*, (in former times called *Delta*, from a reſemblance it has with that in *Ægypt*) *Patala*, *Patalena*, and *Hidaſpa*, as *Arrhian*, *Pliny* and *Strabo* have pleaſed to call it: ſeated at the entrance into the *Perſian* gulph, in the latitude of twenty two degrees eighteen minutes North, diſtant from *Ormus* to the South ſixty leagues; and from Cape *Comryn* two hundred: a ſtream or arm of *Indus* encompaſſes her ſo that ſhe becomes a peninſule. The Haven before the Town is land-lockt, and ſo good for anchorage, that than at *Swalley*, *Chaul*, *Danda-Rajapuree*, and other Havens thereabouts is no better riding, whether you reſpect the ground or Fort ſafe-guarding them. *Alexander* (after his victory over *Porus*) returning, upon the banks of *Hydaſpes* (a branch of *Indus*) built *Bucephala* in memory of his Horſe killed in that great battel; after which he ſpent ſix months in eaſie marches, till coming to this place he took ſhip and ſailed into *Cambaya*, which ſome Authors called *Pſitulcis*. At *Alexanders* command *Nearchus* his Admiral from this place began his voyage when he ſailed to *Ormus*, where he was neceſſitated to repair his weather-beaten Navy. The City it ſelf is large; yet by reaſon of the *Portugals* lofty diſpoſition and humours,

mours, Chriſtians (as is obſerved) are leſs beloved here than in many other places. 'Twas a Town of good trade when it afforded *Opium*, *Aſſa-fœtida*, (moſt of which is from *Lahore*)Puchio, Cotten, Indico, Mirabolans, Sugar, Arack, Agats, Cornelians, Diaſpries, Calcedons, Hematiſts, Pearl, and Elephants teeth in great quantities; but ſince *Surat* and *Cambaya* her neighbours have attracted the *Engliſh* and *Dutch* thither, her traffick is become ſmall, and her other allurements inconſiderable. What ſhe now moſt boaſts of is a Caſtle, which was built (after long fight and much blood-ſhed) by *Albuquearq* the famous *Portugal*, *Anno* 1515. through whoſe coſt and care it was ſo much bettered, that at this day it may compare with any other, either Fort or Maritime Town in that part of the Orient. Nor could it ever have ſucceeded, had not bribes, threats, and other devices drawn belief into the Pagans, that their deſire to have ſo many Caſtles and Maritime Forts was only to defend themſelves in parts where they were altogether ſtrangers: but it appeared afterwards, that avarice, rapine, and luſt rather allured them, as *Oſorius* their Biſhop in *Vita Emanuelis* 11 *libro fol.*347. ſpares not to ſpeak concerning them, *Etſi Luſitani imprimis arces cupiebant ad ſe defendendos; poſtea tamen viſum eſt, per ſpeciem fœderis & amicitiæ, dominationem quæri & Tyrannidem agitari*, &c. Which cauſed ſuch turmoils, that in no other part of *India* they found ſo long or ſuch conſiderable reſiſtance; partly from their own valour, but chiefly by help of *Mirhocem* and thoſe Mamalukes, which *Campſon Gaurus* then Sultan of *Ægypt* ſent thither to quell their inſolencies: Notwithſtanding by the downfall of that great Sultan (which was not long after by *Selim* the firſt, about the year 1516.) the *Portugals* by little and little grew victorious; though to obtain it, *Laurentius Almeida* (Son to their Viceroy) the moſt excellent of all their Captains at that time in the atchievement periſhed. Upon the banks of *Indus*, and in this *Gedroſian* Territory it was where *Alexander* left the memorials of his *Indian* conqueſts to amuſe future ages, making his camp, cabbins, mangers, horſes bitts and armour of a more than ordinary ſize; a mean to make the truth of his conqueſts ſuſpicable.

The River *Indus*, by *Pliny* called *Sandus*; *Sinthus* by *Arrhian*, is now named *Scynd* or *Sinde*, whoſe out-let or influx is in twenty three degrees fifteen minutes latitude, (ſome obſerve twenty four degrees forty minutes) and weſtern variation ſixteen degrees thirty minutes, and commixes in two great *oſtiums* (*Thevet* imagines ſeven, one of which is called *Sagappa* in *Ptolomy*) with the Ocean; after three thouſand miles flux from the *Caſmirian* (or as *Mela* in his third Book the *Paropamiſian*, and not as *Sabellicus* fancies from the *Armenian*) mountains part of *Caucaſus*, ſome call it *Naucracot* or *Nagracus* (in the *Scythian* language the ſame which *Moſchici* and *Nyphatis* are in the *Armenian*, *viz.* Mountains covered with ſnow, like to the *Alpes* and our *Snowdon*) in her diſcent receiving growth from many notable Rivers, which from that and other hills derive their origine, mellow *India*, and at laſt exonerate themſelves into *Indus*, from whoſe name the moſt noble part of the Univerſe is termed; and hence it is that *Indus*, *Fluviorum omnium maximus*, is eſteemed greateſt of all Rivers by ancient Geographers. The Rivers are *Behat*, *Ravee*, *Damiadee*, *Obchan*, *Wihy*, *&c.* of old named *Hydaſpes*, (from which *Hydaſpes* took his name who was King of *Media*) *Aceſines*, *Cophis* ('twixt which and *Hydaſpes* is the Kingdom of *Aria*, now *Chorazan*, of old inhabited by the *Aſtaceni*, *Maſſiani*, *Piſſei*, *&c.*) *Adris*, *Obitarmis*, *Coas*, *Suaſtes*, *Bibaſis*, *Melzidas*, *Hirotas*, *Zaradas*, *Hiſpalis*, *&c.* Let it not be improper to tell you, that *Scaliger* reports how that at the *æſtuarium* or mouth of *Indus* the new Moon increaſes the Sea, which at *Calecut* is not high water; but at the full Moon and at *Socotora* and other places is full Sea at the firſt and laſt quarters; ſo various is that Planet in her operation. *Indus.*

On the other ſide the Gulph in *Arabia the happy* is *Muſcat*, (or *Maſcat-Saif*) not far from that Promontory which is now named *Rozelgate* formerly *Corodamum* and *Maces* in *Amian. lib.* 23. almoſt *Nadyr* to the Tropick of *Cancer*. I dare not conclude this was that *Raamah* (which took name from *Raama* Son of *Chuſh* Son of *Cham*) by *Ptolomy* called *Rhaguma* and *Rhegma* in *Ezek.* 27. 22. *The Merchants of Sheba* (a City in South *Arabia*, whence came the Queen of *Sheba*, and not from *Æthiopia*, *Chuſh* being miſ-interpreted, to viſit *Solomon*) *and Raamah were thy Merchants*, *&c.* Howbeit 'tis certain, it has been more populous and noted than at this preſent, though now ſhe begins (ſince *Ormuz* was loſt) to revive; being the beſt Town, Port, Haven, and defence for Frigats, Juncks and other Veſſels of War and Trade belonging in theſe parts to the *Portugal*, who firſt conquered the Iſle *Anno Dom.* 1507. and after the adjacent Towns *Calajate*, *Curiate*, 40 miles from *Muſcat*, *Soar*, *Orfaza*, and other places, which till then were under the *Ormuſian* Empire. About which time *Zeifadin* was King, and (being in nonage) unhappily overruled by *Atar* a ſpightful Eunuch; who for no occaſion that is known, but from the perverſeneſs of his nature, not only put this Town in flames, but had well-nigh ruined his Maſters whole Empire. *Torus* (the Kings Brother) after that commanded here with

Mam-

Mammadee the Kings Son, who was poiſoned by *Nordino* the ſecond Officer in degree. After which it was betrayed to the *Turks* by *Jack* a *Portugal*; but ſoon after recovered: Howbeit, next year (by bribery) the *Turks* re-entred; and ſo ſoon as *Peribeg* the Baſha had planted a Colony there, he returned; but ere he got home hears of its revolt and the ſlaughter of his men in Garriſon: which news ſo amazed him, that he went to *Mecha* as a Pilgrim; but by command of *Solyman* the Great (who would not pardon him that miſ-hap) was forced thence, and for a reward of his fifty years ſervice, beheaded, and his great Eſtate forfeited: notwithſtanding all which it now obeys the *Portugal*. The Town is ſeated in a Plain 'twixt two riſing Mountains; a ditch and parapet drawn from one hill to the other ſo environing her, that to ſome ſhe ſeems inacceſſible. The Caſtle is large and well mann'd, and ſtored with great Ordnance.

The ſeventeenth of *December* we took ſhip in the *William* for *Gombroon* in *Perſia*: the *Exchange*, the *Hart*, and other gallant ſhips went along with us, and above three hundred ſlaves were put aboard, whom the *Perſians* had bought in *India*; *viz. Perſees*, *Jentews*, *Bannaras* and others, whereby it appears that ſhips beſides the tranſporting of riches and rarities from place to place, conſociate the moſt remote Regions of the Earth by participation of commodities and other excellencies to each other: which beſides the eaſe we had (eſpecially in hot Zones) by that kind of accommodation in travel; having coaſted *India* and *Arabia*, where the ſweeteſt Spices and Gums do grow, we found that the Spirits iſſuing from their flowers ſo perfume the air when gently blowing towards paſſengers, as they have diſcovered whereabouts they were even when no land was in ſight of them; agreeable to that report *Nearchus* made to *Alexander* after he had ſail'd towards the bottom of the *Perſian* Gulph, *Ibi eſſe multos & precioſos Uniones, claros & pellucidos lapillos, & arbores thus redolentes, &c.* as *Strabo* notes *lib.* 16. *Geogr.* The eighteenth day we croſt the Tropick, and the nex day elevated the North Pole twenty four degrees odd minutes: the Gulph in this place was ſtraitned, the ſhores of *Carmania* and *Armenia* in this form appearing to us.



Arabia (denominated from *Arabus* ſon of *Apollo* and *Babylonia*) at this day is more obſcured than it was in ancient times, ſuch time as it was the Seminary of ſundry famous men: No part bred better Phyſicians, Mathematicians or Philoſophers; *Galen*, *Hippocrates*, *Avicen*, *Algazales*, *Albumazar*, *Abubecr*, *Alpharabius*, *Mahomet-ben-Iſaac*, *Ben Addilla*, *Siet Jooh*, *ben Cazem*, *ben ſid' Ally* and others which were here born, or ſprung from hence, or here educated and inſtructed, the *Arabick* Tongue ſo enchanting theſe men, that it is a common hyperbole, that the Saints in Heaven and thoſe in Paradiſe ſpeak it. Howbeit, as in it the holy *Decalogue* was given, ſo as an allay there was hatched the deluſive *Alcoran:* But if gums aromatick, ſucculent fruits, fragrant flowers, and ſuch ſort of delicacies can captivate thy ſenſe, ſay *Arabia* is the Phœnix of the Eaſt; with *Danæus*, the epitome of delight; and with Saint *Auguſtine*, Paradiſe. *Propter aurum, thus & myrrham*, by the Ancients it was termed *Eudemonia*; alſo *Panchaya*, *Terra beatiſſima*; and with the Poet, As *India* ſends Ivory, ſo *Sabæa* Gums.

'Tis uſually divided into three, *Deſerta*, *Petroſa* and *Felix*. *Deſerta*, is alſo called *humilis*, *profunda* and *aſpera* by *Servius*, *Lucian* and *Ariſtides*. *Petroſa* or rather *Petræa*, is ſo named from *Petra* the Metropolis built by *Petruſim* the fifth ſon of *Mizraim* the *Ægyptian*, *Geneſ.* 9. 14. For indeed this part of *Arabia* is more ſandy than ſtony; ſo as 'tis more properly called *Inferior* by *Strabo*, *Nabothæa* by *Ptolomy*, *Barrha* by *Caſtoldus*, *Rathal Albaga* by the Inhabitants, and *Bengacalla* by *Zeiglerus*. *Felix* hath like variation; by *Pliny*

Pliny it is called *Sabæa*, *Mamotta* by *Solinus*, *Ajaman* and *Giaman* by *ben Ally*, comprehending only the South part or *Hadramut*; and *Nabathæa*, ſo named from *Nabath* the firſt-born ſon of *Iſhmael*. This with the other two *Arabia*'s were firſt called *Æthiopia*, to which was added *Aſiatica* to diſtinguiſh it from that in *Africk*: which name it took from *Chuſh*, i.e. *Æthiops*, *ab* אוּד *&* שׁחַ, watered by *Gihon* a branch of *Euphrates* which empties it ſelf with *Piſon* (that runs through part of *Suſiana*) into the *Perſian* gulph. *Herodotus* diſtinguiſhes theſe from the *African Æthiopians* by their hair which may be comb'd, the other not; and accordingly were differenced in *Xerxes* Army, which was a world of men, not leſs than five millions. In the firſt is *Kedar*, oft named in the Pſalmiſt: in the ſecond the mounts *Horeb* and *Sinai*, as alſo *Jathrip* and *Mecca*, places of account among the *Saracens*. The *Happy* called now *Mamotta*, is unhappy in *Medina Telnabi*, but otherwiſe in being *Job*'s birth-place; it hath alſo *Saba* by *Ptolomy* called *Save*, now named *Samiſcaſhac*; and many other Towns of note; as *Adedi*, *Neopolis*, *Phocidis*, *Abiſſa*, *Teredon*, *Areopolis*, *Acadra*, *Jathrib*, *Alata*, *Acyna*, *Munichiates*, *Ambe*, and more near the *Perſian* gulph *Ocetis* and *Cana*, with others converted at this day into other names; as *Aden*, *Mocha*, *Zieth*, *Mecha*, *Zidim*, *Jemina-bahrim*, *Huguer*, *Medina*, *Zarval*, *Oran*, *Synan*, *Merbat*, *Mareb*, *Danchally*, *Muskat*, *Imbum*, *Zama*, *Moffa*, *Lazzach*, *Gubelcama*, *Maſſad* or *Moſqued-Ally*, *Cufa* or *Cuface*, *Damarchana*, *Barag*, *Eltarch*, ſome of which places are by Authors placed in the ſtony-*Arabia*, and many more now under the *Ajamits* or *Saracens*: but in old time theſe were diſtinguiſhed into the *Sabæi*, whence *Guilandinus* ſays was the Queen that came to hear *Solomon*'s wiſdom, and the three *Magi* who had the honour of preſenting their offerings unto *CHRIST*. And 'tis not without reaſon that this part of *Arabia* abutting upon the *Perſian* gulph from againſt the Iſland *Bahrim* mentioned by *Eratoſthenes* where the City *Calach* was (now called *Obollach*) as far as *Muſcat*, was the *Sabæan* land; which from the abundance of Gold there found was reputed *Ophyr*, though indeed both *Sabæa* and *Ophyr* are near *Ganges*: From the plenty of Myrrhe and Frankincenſe it was called *Thurifera regio*; moſt abounding near the hilly Countrey of *Merbat* and *Segar*, neighbouring the land of *Hadramat* or *Atramit*, as *Pliny*. And *Pomponius Mela lib.* 3. *c.* 18. thus, *Sabæi Arabiæ felicis tenent partem oſtio maris Perſici proximi Carmaniæ*, (meaning oppoſite to it) *ubi montes Aſabi ſunt*: albeit many contrarily ſuppoſe, that *Saba* or *Sheba* (which *Strabo lib.* 16. calls *Metroba*) was in the weſtern part of *Arabia* near to the Red-ſea, in regard *Mocha* is reputed to be *portus Adramiticum Sachaliti & Ziagri promontorio proximum*, by ſome called *Atomum*. I take leave to digreſs a little further. After the confuſion of Tongues which was about 120 years after the Flood, when ſuch as were of one Language ſeparated from the reſt and planted by themſelves, (the Earth being waſte before them) *Nimrod* ſovereignizing at *Babylon*, his Brother *Havilah* ſeated his Colony in *Suſiana*; *Seba*, *Raamah*, *Sabbata* and *Sabbatheca* (his other Brethren) doing the like in *Arabia*; ſo as 'tis conjectured that *Seba* or *Sheba* ſate down in that part which extends from *Ezion-geber* in the ſtony *Arabia* to *Aden* along the weſtern banks of the Red-ſea, where he built a City after his own name, from whence ('tis ſuppoſed) the Queen came that viſited *Solomon*. *Sabbata* planted the ſouth of *Arabia*; and *Raamah* or *Rhegma* that north part which neighbours *Balſora*, over againſt the Kingdom of *Lar*, where they built Cities after their names, mentioned in the 27 of *Ezechiel*. Alſo I cannot but note how that the *Hebrew*, (for *Chaldee*, *Arabick* and *Syriack* drill from the *Hebrew*, the Mother-tongue to all others) *Greek* and *Latine*, which in their times were epidemick, are now not any where ſpoken, ſave by derivative: And that the Heathen gods and goddeſſes, *Jove*, *Saturn*, *Mars*, *Apollo*, *Juno*, *Diana*, *Venus* and thirty thouſand more as *Varro* ſays, once idolized all the Earth over, are now no where invocated; ſo as it may be ſaid, *Delos ubi nunc Phœbe tua eſt? ubi Delphica Python?* for indeed Oracles ceaſed at the Paſſion of our Saviour. The *Arabick* nevertheleſs at this day is of as large extent, as where *Mahomet* is profeſſed; ſo as the habitable part of the World being divided into three equal parts, hardly can any one be found without it: part of *Europe*, moſt of *Africk*, and well-nigh whole *Aſia* in their *Elfata*'s accept of it. *Tota Aſia à noſtris littoribus per Antipodas uſque ad illam partem quæ in occidua noſtri Hemiſphærii parte eſt, hac utitur*, one obſerveth. Howbeit, 'tis no original, but a derivative from the *Hebrew*; *Arabica, Hebraicæ linguæ adeo eſt affinis, ut ſiquis ſit diligenter verſatus in Hebraiſmo, poſſit ante biennium, bonam partem illius linguæ intelligere*, ſaith *Poſtellus*: A good Hebrician may in leſs than two years ſtudy gain the *Arabick* language: and indeed all or moſt of the Eaſtern Tongues vary no otherwiſe from the *Hebrew* than the *Spaniſh*, *Italian* and *French* do from the *Latine* their Original. *Omnes Orientales populi ab Hebræa lingua originem tractant*: ſaith our learned Countreyman Mr. *Davis*. Which is the eaſier to be attained, in that (as one obſerves) *Unum idemq; verbum ita variant, ut multa in paucis comprehendunt.* A little of what we found of moſt uſe I ſhall onely inſert here.

Arabick

Arabick	*Engliſh*	*Perſian*
Malle	Salt	Namack
Sammach	Fiſh	Mohee
Moihee	Water	Obb
Narr	Fire	Attaſh
Hattop	Wood	Yzom
Degang	Hens	Moorgh
Sallet	Oyle	Rogan-cherough
Sammon	Butter	Rogan
Bedda	Eggs	Tough-morgh
San	a Diſh	Shecky, *or* paola
Cobbee	Great	Buzzurck
Sackeer	Little	Cowcheck
Anneſtree	I buy it	Man mechorre
Untan aphe	Have you	Dare ſuma
Beet.	a Houſe.	Connah.

Engliſh.	*Greek.*	*Hebrew.*
September	Maimacterion	Tirzi *or* Ethanim
October	Puanepſion	Bul *or* Marchiſaan
November	Antheſterion	Chyſleu
December	Poſeideon	Tebeth *or* Tevet
January	Gamelion	Sebeth *or* Sevet
February	Elaphebolion	Adar *or* Veadar
March	Moonuchion	Niſan *or* Abib
April	Thargelion	Jarr *or* Zin
May	Skirrophorion	Sivan
June	Hecatombayon	Tamuz
July	Matageitnion	Abb
Auguſt	Boedromion	Elul

Arabic.	*Syriac.*	*Ægyptic.*
Muharram	Eylooll *or* Ajelul	Toph
Sawphor	Teſhrin-ilul	Paophy
Rabbioul-owl'	Teſhrin-auchor *or* Iltany	Achir
Rabbioul-auchor	Kanoon-ilul	Cojac
Yowmadul-owl'	Kanoon-iltany	Tibhi
Youmadul-auchor	Sibat	Machir
Radiab	Adarr	Phamenoth
Sabaan	Niſan	Pharmuthy
Ramulan	Ejarr	Pachou
Schowl	Itaziran	Paynhi
Heidul-kaida	Tamuz	Epiphi
Heidul-hazia	Abb	Meſorhi

Turkiſh.	*Æthiop.*	*Perſian.*
Ramazan	Turh	Farwardin-maw
Schewal	Paap	Ardabehiſh
Silhcade	Hatur	Chodad-maw
Scilhydze	Cohia	Tyr-maw
Mucharren	Tubah	Mordad-maw
Sepher	Amſchyr	Sharyr-maw
Rabuil-oul	Parmahath	Mihe-maw
Rabuil-auchir	Parmuda	Aban-maw
Gemaziel-oul	Paſhnes	Adur-maw
Gemaziel-auchir	Peuni	Dei-maw
Rhezib	Epip	Bahmen
Saban	Muſrhi	Aſphendermæd

Leaving

Leaving *Arabia*, croſs we the gulph of *Perſia*, which by *Plutarch* in the life of *Lucullus* is called the Babylonian Sea; by the Syrians *Yowmachana*; *Meſendin* and *Deriob Farſiſtan* by the Perſians; *Bohar el Naharim* by the Arabians; and by the Turks *Elcatiph*. We ſailed alſo near to Cape *Gwader* (*Dendroboſa* of old) within view of that other promontory we call Cape *Goadel*, which is in twenty five degrees North, where we found the Compaſs to vary ſeventeen degrees fifteen minutes. An infamous Port according to the report which that noble Knight Sir *Robert Sherley* made thereof, as we paſt by: For he and his Lady travelling that way in the year 1613. they with one *Newport* their Captain were allured by the Towns People to go a ſhore for refreſhment; where but for the honeſty of a Hodgee or Mahometan Prieſt then in Town who gave Sir *Robert* timely notice, their lives as well as goods had been hazarded; ſo perfidious and covetous were thoſe wretches to poſſeſs that little they carried about with them; which is remembred only for caution. The next place of note we ſaw upon the Carmanian Coaſt was *Jaſques*, where the Artick Pole is elevated twenty five degrees fifty eight minutes, from *Ormus* diſtant about forty leagues. *Pliny* calls it *Carpella*, ſo does *Ptolomy*, but under twenty three degrees; another Author calls it *Caſſandra*; and other ſome judge it that *Thapſacus* where *Alexander* the great built Veſſels for the recruit of his Navy. Nevertheleſs the name it now bears 'tis thought was impoſed by *Jezguird*, Son to *Sha-por* or *Sapores* once King of *Carmania*, at this place buried. *Albuquerque* having reduced this place under the Crown of *Portugal*, built a large Caſtle here, and ſtrengthened it with ſeventeen pieces of braſs Cannon, which when our Country-men took from them in the year 1623. (thereto provoked by the death of Captain *Shilling* who was unhappily ſlain there) then was found beſides the other, a Cannon-pedro, two whole Culverins, two Demi-Culverins, four Sakers of Braſs, and one thouſand Muſquets unadviſedly put into the hand of the Perſian ſoon after the deſtruction of *Ormus*, both which he now poſſeſſeth: They uſually fire as many Guns as they ſee Ships under ſail, to give warning to *Ormus* and the adjacent Towns upon that coaſt. *Jaſques.*

Carmania is two-fold, *major* and *deſerta*. The Deſert, along the ſhore extends from this place to *Aria* towards the N. E. The greater is confined by *Gedroſia* to the N. W. and the Parchoatran hills. Near this is a ſmall Iſle, called *Aphrodiſia* by the Greeks, in regard *Venus* had her Shrine there erected; a Country in *Alexanders* time famouſed for Sword-blades, ſo excellently tempered that they were preferred before thoſe of *Damaſcus*: Memorable likewiſe in that fatal march the victorious Greek made (after he had rigg'd and victualled his Navy) through the Country of the *Orytes* into *Gedroſia*, and *Carmania*; where albeit he buried a great part of his Army, he nevertheleſs ſolemnized the Orgies after the wildeſt manner that was poſſible. Here we entred the Ormuzian ſtrait, called the *Umbilic* of the gulph, which in length ſtretches from *Balſorac* to Cape *Rozel-gate*, *Corodamum* of old: This *Fretum* is about fifteen leagues, from thence to that promontory *Ptolomy* calls *Aſaborum*. Next day we came in view of *Kiſhmy*, which by the latitude ſeems to be *Carpella* above-named, where the Portuguez had another Fort; whence we heard the pieces give warning to *Larac.* (an Iſle formerly called *Arathos*, and upon the oppoſite coaſt) of our approach that way, not above four leagues from *Ormus*; near which we paſt, and then came to an anchor afore *Gombrown*, the beſt Port the *Perſian* is Maſter of. *Kiſhmy.* *Larac.*

ORMUS is a Kingdom in that part of *Carmania major* which *Ptolomy* calls *Armuzum extrémum ſub* 23. *deg.* 30. *min. unde Arabia conſpicitur*, where *Arabia* may be ſeen: Alſo an Iſle in the Perſian Gulph where the North Pole is elevated 27 degrees: 'Tis about one league from the Continent, and in compaſs about fifteen miles, ſo as the diameter may be five. And, as then the City *Ormus* none was more flouriſhing, ſo alſo, than the Iſle *Ormus* none was more barren; the Iſle which is compared to a Ring ſerving as a Foil unto the Diamond, agreeable to the Poet,

If all the World were made into a Ring,
Ormus *the gem and grace ſhould be therein.*

Si terrarum Orbis (quaqua patet) Annulus eſſet,
Illius Ormuſium gemma decuſque foret.

For from the year of our Lord 1507. it was reduced under the Crown of *Portugal* by that great Captain *Alfonſo d'Albuquerque* (*Zedfadin-ſha* at that time King, and rather by reaſon than force induced to enrol himſelf a tributary to *Emanuel*, remaining ſtill a Titulado with a yearly penſion of 1500 Crowns *per menſem*) unto the year 1622. ſuch time as *Emangoly-chawn* Duke of *Shyraz* by help of the *Engliſh* commanded by Captain *Weddal* and others, ſubjected it to the *Perſian*; it was a City for Building ſo elegant, for Inhabitants ſo populous and for Trade ſo ſingular, that it ſate as Empreſs, not only alluring Merchants and Tra-

 vellers

vellers from all parts of the World, but by reaſon of its marine power derived from *Goa* the Metropolis of the *Portuguez* in *India*, gave Laws to all the neighbouring Potentates. So that ſimply conſidered, albeit the Iſle had little or nothing conſiderable in it ſelf, the City nevertheleſs being furniſhed from moſt parts of the Orient abounded with all things requiſite, and was capacitated to ſupply other parts with what was deſirable either for the belly or eye. Such was the excellency of the ſcituation of the place for commerce, ſuch the induſtry and commendable ingenuity of the *Portugal*; who without oſtentation might ſay, *Quæ regio in terris noſtri non plena laboris?* and to give them their due, from whoſe atchievements, what civilized People are there that have not derived ſome advantage? The City it ſelf was not great but compact, and large enough though the ſtreets were narrow, the better to evade the heat; which in the Summer ſeaſon by being ſo near the perpendicular glances of the Sun, and inflamed by the ſalt and ſulphur of the earth, (the main compoſition of the Iſle) *Sol in Cœlo & Sal in Terra* ſo diſplaying their properties as indeed renders this place as torrid and intolerable to live in during the Summer Seaſon, as any other part of the Univerſe. For the heat of the Sun rages moſt when and where it meets a ſubject, moſt capable as this is; which occaſioned the inhabitants to ſit and ſleep in troughs filled with Rain-water preſerved in jarrs and tanks, uſually falling in *June*, *July*, and *Auguſt*, in abundance, the whole Iſle not affording one Spring of ſweet water, Salt ſo predominates, which I have ſeen reſembling cryſtal. And ſeeing Salt (as Philoſophy teaches) is the firſt rudiment of life, *& omnia ſapit*, it needs muſt be here as elſewhere valuable. For beſides the Silver-ſhining-ſand and a little mountain, one half being a mineral of ſulphur, the other of ſalt, the Iſle has nothing elſe worth the conſideration; *Inſula, cum nihil omnino profert, quo vel homines ali vel ornari poſſint, tantis tamen fructibus & frugibus & cibis atque divitiis affluit, ut vix ulla Regio omnibus rebus magis abundat, quæ ad victum & elegantiam vitæ pertinent. Nullæ namque ſunt vitæ deliciæ vel in Arabia vel Perſide vel in India vel quacunque alia Regione in qua Naves in portus Inſulæ invehantur, quæ non omnes Terræ opes in eam inferunt. Ita fit, ut cum nihil ex ſeipſa gignat, multis tamen Regionibus opimis rerum omnium abundantia præferatur*, &c. Oſorius vita Eman. R. P.

The Iſle hath two Havens, one in the Eaſt, the other in the Weſt parts of the Iſland. Towards the middle of the Iſle is a little Hill which gives very delightful proſpect; on one ſide whereof there is ſtore of Sulphur, and no leſs ſtore of Salt upon the other. And that there are Mountains of Salt elſewhere is reported by ſeveral Writers, I ſhall only vouch *Marin. Siculus* who averrs that in ſome part of *Spain* there are whole Hills of natural Salt. To return. From the advantagious ſcituation of this Iſle and City of *Ormus* for Commerce, the laborious Portugal brought it to that perfection as it became the Staple and Glory of the Eaſtern World. Secured indeed by many natural props, on all ſides commanding Iſles and Towns to furniſh her, as *Balſora*, *Larac* (*Azgillia* of old) *Kiſhmy* (by ſome called *Quexome* or *Broict*) *Keys* or *Queys* Iſle (*Gulfar* in *Ptolomy*) *Angen*, *Abron*, *Heber*, *Andreve*, (or *de los paſharos*) *Kargh*, or *Carichi*, *Baharem* (*Icara* in *Pliny*) *Dozaro*, *Jaſques*, *Koſtack*, and others. *In initio Perſicæ oræ eſt inſula in qua multi & pretioſi uniones gignuntur*, in *Ptolomy* called *Apphana*. So as to the Eye of Man no place could be more offenſive or defenſive, ſeveral garriſons of the Portugals being conſtantly maintained in theſe Iſlands: Yet when the God of Nature had decreed a ruine, it could not be withſtood, but was in ſome degree miraculouſly effected, yea at ſuch a time when they leaſt of all ſuſpected it. The houſes within were exceeding neatly furniſhed with gilded leather, and with *Indian* and *China* rarities; the Buzzar was rich and beautiful; the Churches ſplendid within; and both within and without the Caſtle ſo regularly built and ſo well fortified with deep trenches, counterſcarp and great Ordnance commanding both City and Haven, that none exceeded it through all the Orient.

And for the name, albeit by that it now bears it has been known theſe 900 years, nevertheleſs I find it has had ſeveral other names well known to Antiquity; as that of *Organa* and *Geru* to *Varrerius*, of *Necrokin* to *Ben Jonas*, *Zamrhi* to the Tartar, *Ogyris* to *Theuetus*, and *Vorocta* to *Niger*: Yet the preſent name without much variation was known unto *Joſephus*, who in his 1 *lib. de Jud.* calls it *Ormuzia*; *Omiza* to *Pliny*; and *Armozon* to *Ptolomy*, for in the degree of 24 he places the Town *Armuza* upon the continent. But by what I find in *Curtius*, and *Rufus* out of *Dionyſius*, it is the ſame Iſle where when called *Ogyris* and *Tirnia* Prince *Erythræus* (from whom the *mare rubrum* had its denomination) was buried; agreeable to this Tetraſtic,

Ogyris

Ogyris *looks into the Sea, from whence*
Carmania *lies, the place of reſidence*
Where princely Erythræus *liv'd; whoſe fate*
This Tomb contains in mountain deſolate.

Ogyris inde ſalo premit caput, aſpera rupes
Carmanidis, qua ſe pelagi procul invehit undis
Regis Erythrei tellus; hic nota ſepulchro
Tenditur, & nudis juga tantum canibus horret.

his Sepulcher being ſeen by *Nearchus* and *Orthagoras*, upon a Hill planted with Trees; a report confirmed by *Mythropaſtes* a *Perſian* Satrapa, who fled thither to avoid the Anger of King *Darius*. Which *Erythreus* was a victorious Prince by land, and reputed the great Maſter of Marine Arts and Navigation; by the Greeks eſpecially, by whom he is ſuppoſed to be *Janus* and *Saturnus* mentioned in *Beroſus*; from whoſe example *Seſoſtris* firſt taught it the Ægyptians, as *Bacchus* did the *Indians*. Notwithſtanding which, we may not conclude that *Erythreus* was the firſt, ſeeing *Noah* was the former practitioner in that Art, for which we have the beſt authority; and that it was long before the birth either of *Danaus* or *Neptune*, who by reaſon thereof and of their antiquity nevertheleſs were ranked in the catalogue of the Heathen Gods: And without controverſie, it was from them the Phœnicians derived their skill, and from them the Ægyptians, who inſtructed the Greeks, (amongſt whom the Cretans excelled even to a proverb, *Cretenſis neſcit pelagus*? Is there a Cretan that cannot ſail?) from whom the Romans had their Sea-knowledge, and of whom *Venice* and *Genoa* were the leaders. But to return to *Erythreus*. For proof hereof obſerve what *Pliny l.* 3. *c.* 50. records concerning him, *Inventis ratibus, in mari rubro inter inſulas ab Erythræo rege cœptum eſt navigare, &c.* Moreover, ſo intricate is what we find in reference to theſe two Gulphs the Arabian and Perſian, and ſo equivocal is the word *Erythræum*, that I cannot refrain the giving you a glance thereof, to the end you may the better help in this *dilemma*. 1 *Reg.* 9. 26. we read that *Hiram* King of *Tyre* furniſhed King *Solomon* with Ships and mariners for his voyage to *Ophyr*. That *Tyre* was a City in *Phœnicia* (part of *Syria*, and frequently mentioned in Holy Writ) is evident, albeit in the original 'tis *Zor*, as we ſee in the margent of 1 *Reg.* 9. 11. and having the cedars of *Libanus* at command, permitted *Solomon* to cut what he pleaſed towards the building of the Temple: So as 'tis undeniable that *Tyre* was part of *Syria*, whoſe chief City was *Damaſcus*. Nevertheleſs, ſeeing *Hiram* furniſhed *Solomon* with wood for his Ships that were bound for *India*, it could not otherwiſe be than that the place or dock to build was at *Ezion-geber* upon the Red-ſea; ſo that if oaks or other Wood fit for Ships was cut in *Phœnicia* or any part of *Syria*, then 'tis probable that from *Peluſium* it was by ſledge or camels brought thence to the Red-ſea, albeit *Solomons* extent of Juriſdiction thence ſtretching into that part of *Arabia* could as well command their wood as haven: But that he had the freedome of thoſe parts and countreys appears both by his Fleet that rode, and his perſonal being there; as in 2 *Chron.* 8. 17. *Solomon* went to *Ezion-geber* and to *Eloth* (which was near it) upon the Sea ſide in the Land of *Edom*, and *Hiram* ſent him Ships and Servants that were expert in ſea-affairs, and they accompanied *Solomons* Servants to *Ophyr*, whence they brought four hundred and fifty Talents of Gold. Yet that there was a *Tyrus* alſo in this Sea, we learn from *Ptolomy* and *Strabo*, who teſtifie that *Tyrus eſt inſula in alto mari verſus auſtrum, duobus mille ſtadiis à Carmania diſtans, in qua Erythreæ regis ſepulchrum oſtenditur, ingens ſane Tumulus eſt & ſylveſtribus palmis conſitus; hic Erythræus his in locis regnavit.* Concerning which *Tyre*, *Stephanus de Urbibus* agreeth; *Eſt & Tyrus inſula in mari Erythræo, quam Artimedorus Tylon vocat.* By which it is of ſome difficulty to find the direct place; ſeeing the one ſays this Iſle of *Tyrus* is within the Red-ſea, (which *mare Erythræum* ſignifies;) the other, in the Perſian Gulph, implied by its vicinity to *Carmania*. In *Ptolomy*'s ſixth Geographick Table of *Aſia major* it is alſo termed *Tylus*, which, with the neighbouring Iſland *Arathos* are placed under the latitude of twenty five degrees. But how the Ancients diſtinguiſhed theſe two Gulphs the Arabian and Perſian is no leſs abſtruſe, they ſeem ſo confuſedly related to by Authors. For *Nearchus* (*Alexanders* Admiral in theſe Indian Seas) giving his Maſter an account of his Voyage, amongſt other obſervations relates, that being by ſtorm driven into the Red-ſea (ſo 'tis tranſlated, albeit in the original the words be Κόλπ@ Πέρσικ@) there he had the ſight of King *Erythræus* his Tomb; who though he lived in *Carmania* died in an Iſland two thouſand furlongs from that main land, (which Iſle *Strabo* called *Tirnia*) where he was buried. Now albeit the Red-ſea be mentioned in this Story, we well know moſt Writers agree that *Nearchus* ſailed only from *Diu* or ſome other part of the River *Indus* up to *Balſora* which is at the bottom of the Perſian Gulph: For, as concerning *Alexanders* ſailing from *Indus* to *Socotora*, where he met his Maſter *Ariſtotle*, and at his perſwaſion planted the Iſle with a

Colony of *Greeks*, little credit is given. *Quintus Curtius* acknowledges that the Red-sea took its name from *Erythreus* the King. *Nomen est inditum ab Erythreo rege; propter quod ignari rubere aquas credebant*; whence it was that the ignorant gave out that the water was red. But *Pomponius Mela* labours to salve it by this distinction; *Mare rubrum in duos sinus dividitur, Arabicum & Persicum, in quos varii fluunt amnes.* *Pliny* the like; *Mare rubrum in duos sinus divisum est: is qui ab oriente est, Persicus appellatur; ex adverso unde est Arabia, vocatur Arabicus.* From which amphibology it doubtless is that *Suidas*, *Solinus* and others misreport, that *Tigris* and *Euphrates* empty themselves at *Balsora* into the Red-sea; being well known that they run into the Persian gulph, called *Elcatiph* and *Mesenden* by some, which to the Red-sea has *Arabia fœlix* and part of *Petræa* interposing. So that by what I have said it may appear these two great gulphs in their terms were convertible. These two famous Rivers are in name the most ancient we have in any story; Divine Writ instructs us that they streamed through Paradise, both of them rising out of *Taurus* were called *Periardo*; *Uno fonte se resolvunt, Boet. lib. 5. Uno fonte manare in Armenia, Salust.* In their flux through *Assyria* (which towards *Armenia* was called *Arrapachita*,) towards *Susiana Sittacene* (from the City *Sittace*) and *Adiabena* 'twixt *Apamea* and the Altars of *Hercules*, near which *Babylon* was scituate, constituting that Region which by the *Greeks* was thence called *Mesopotamia*, *Diarbec* by the *Persian*, and after six days passage by Boat from *Bagdat* (where the stream is not broader than the *Thames* at *Gravesend*,) mixing again at *Gurneh* the Channel becomes four miles broad; whence in a friendly and uninterrupted course they flow to *Mesquid-Ally*; where, as it were by consent, the third and last time dividing themselves, they compass that Isle we now call *Balsora* (*Teredon* in *Ptolomy*, mastered by the over-spreading *Turk* about an hundred years since) at the end of which Isle under 30 degrees 30 min. in two wide mouths they empty themselves into the Persian gulph, which *Plutarch* calls the *Babylonian Sea*; and under 24 degrees endlesly wander by being swallowed up in the vast Indian Ocean.

Tigris and Euphrates.

Having sufficiently stray'd, return we now to *Ormus*; which albeit by the *Greeks* it signifies *Portus* a Haven, *Unde nautæ dicantur hormuzare*, i. e. *Navem anchoris instruere*, I presume was so named by *Sha Mahomet Dramki* an Arabian Dinast, that *A. D.* 700. crossed over from *Kostac* in *Mogestan*, (*Mergastan* of old) to *Jasques* in *Carmania*, a place hatefull to *Mirza Bahadin* the 14th King after, who for most quiet removed *an. Dom.* 1312. of the *Heg.* 692. to this Isle, and from that *Harmuz* (part of *Maceta*) which is 12 leagues from *Kostack* where his predecessors dwelt, so named it. From which time to this it has been disturbed: first, by *Joonsha*, the Persian King slain by *Usun Cassan*, who for pearls broke through *Lar*, and forced *Melec Nozomadin* into *Arabia*; and again it was recovered by *Mirza Codbadin* five years after, *viz.* 1488. But long slept not so; for *Alphonsus Albuquerq* subjected it to *Emanuel* his Master, onely suffering *Zedfadin* the titularie Prince to enjoy the Title and a small pension.

Yet to do her all the right I can, I shall remember such Princes as have ruled here. *Sha Mahomet Dramki* is the first I find, who in the 80 year of the *Heg.* of Christ 700. left his Seat at *Aman* in *Arabia*, and sat down at *Calciat* upon the shore; but disliking it, removed to *Costac* in *Mogestan* (six and twenty leagues from *Jasques*) and there built a City which he called *Ormuz*, from whence part of *Arabia* took name. To him succeeded *Soliman*, to him *Izachan*, to whom *Mahobet* 2. *Shawran-shaw*, (who bequeathed the Crown to his Nephew) *Emer-sha-bedin-Molong*, whose Daughter and heir married *Seyfadin-Aben-Ezer* Son to *Ally-shaw* Lord of *Keys* Island. The Crown (they wanting Issue) then came to *Sha-Bedin Mahomet* his Cousin; to whom followed *Rocnadin Mamut Hamets* Son, who dying *An. Dom.* 1278. left the Rule to his Infant Son *Seidfadin Nocerat*, who was slain by his Brother *Morad* or *Masad* eleven years after; he being forced to fly into *Kermaen*, not able to withstand his Brothers Servant *Mir Bahadin: Mir Bahedin Ayaz* or *Ben-Seifin Ben-Cabadin* is in like manner forced to flie, unable to resist the *Turks Morat* brought against him, so that with many of his friends (such especially as hated the Tyrant) he removed to *Kishmy*; but not well liking the place, he rose thence and sits down at this Isle *Gerun* (or wood) *Vorocta* some name it, fortified and (from the other) named it *Ormuz*, in the year 1312. of the *Heg.* 692. to whom succeeds a Man of Noble extraction *Emir-Azadin-gourdan-shaw*; to him his Son *Mabarezadin-babron-sha* a brave Prince, yet fell by the Axe of treachery which *Mirsha-Bedin-Issuff* strook him with; who had like retaliation by the late Princes youngest Brother *Mirza-Codbadin*, banished by his Cousin *Melec Nozamedin*, at whose death *Codbadin* returned and swayed the Ormusian Scepter, and at his death left all to *Paca-Turansha* a victorious Prince, yet by death *Anno* 1488. conquered; to whom succeeded *Mozad-sha Bedin*, *Salger-sha*, *Shawez*, and lastly *Safadin* or *Zedfadin* 2. subdued by *Albuquerq An.* 1507. who caused him to be strangled. After which *Nordino*, *Cojeature*,

ture, and *Delam-ſha* ſeverally attempted the ſovereignty; but *Mahomet* the right Heir in deſpight of them was crowned King: To whom ſucceeded his Son *Seyd-Mahomet-ſha*, *An.* 1622. ſubdued by the *Engliſh* and *Perſians*, whom at my being at *Shyraz* I ſaw priſoner, but honourably uſed at the entertainment which the Duke of *Shyraz* gave our Embaſſadour, as we paſſed towards the Court of *Perſia*. The *Perſian* now commands there, thank the *Engliſh*.

The particular acts and paſſages in taking this famous City is thus in brief.

By command of *Shaw Abbas*, *Emangoly-chawn* (Governour of thoſe Territories that extend from *Shyraz* unto the gulph of *Perſia*) advances towards *Gombrown* with 9 thouſand Horſe and Foot, ſuch a time as he expected to meet the *Engliſh* Fleet there. Being met, the Conditions betwixt them under hand and ſeal were theſe: 1. That the Caſtle of *Ormus* (in caſe it were won) with all the Ordnance and Ammunition ſhould belong unto the *Engliſh*. 2. That the *Perſians* might build another Caſtle in the Iſle at their own coſt, when and where they pleaſed. 3. That the ſpoil ſhould be equally divided. 4. That the Chriſtian priſoners be diſpoſed by the *Engliſh*, the Pagans by the *Perſians*. 5. That the *Perſians* ſhould allow for half charge of victuals, wages, ſhot, powder, *&c.* 6. That the *Engliſh* ſhould be Cuſtom-free in *Bander-gum-broon* for ever. Theſe Articles being ſigned, each party prepare for fight. Captains of note in the Pagan Army under the Duke of *Shyraz* were *Alliculybeg*, *Pollotbeg*, *Shaculibeg*, *Shareearee*, *Mahomet Sultan*, and *Alybeg* King (*Shaw-bander* they call him) of the Port: The Army encamped before *Bander-gom-broon*; and two days after, *viz.* the twentieth of *January* 1622. with ſmall difficulty became maſters of the Port; for at that time it had in it but a ſmall garriſon of *Portugals* in an inconſiderable Fort. After which ſucceſs the Duke and *Engliſh* Captains play'd upon the Caſtle with a dozen pieces of Cannon for five hours, but to little purpoſe. The ninth of *February* the *Engliſh* tranſported three thouſand *Perſians* in two Frigats which they had lately taken, and two hundred Perſian boats which were good for little other ſervice: Theſe, ſo ſoon as they landed, having formerly made Sconces for their Men, and raiſed Bulwarks to plant great Ordnance upon, made towards *Ormus*; but the *Portugal* though they let them land, ſtopped the current of their fury, at firſt encounter from their barricadoes defended with ſhot and pike ſlaying above three hundred, and with their Ordnance beat them back with more haſte and amazedneſs than their approach had courage. In this diſorder a Flanker by miſchance was blown up, but the ſiege continued. Little hurt was done on either ſide, till the 24 of *February*; when the *Engliſh* advanced towards the Caſtle, (under which was riding the Portugal Armado) and in deſpight of the Caſtle and Fleet (being then five Gallions and twenty Frigats) ſet fire on their Admiral the *Saint Pedro* a ſhip of one thouſand five hundred Tuns: Which miſchance obſerved, the reſt of the Spaniſh Fleet to prevent danger cut her cables, and in that flaming poſture let her drive whither wind and tide would. The *Engliſh* were well pleaſed with that ſad ſight; and though a Prize rich enough, nevertheleſs thought it not ſafe to adventure boarding: ſo down ſhe drove towards *Larac*, in the way a rabble of *Arabians* and *Perſians* boarding her, and like Jackalls with hunger-ſtarved fury and avarice tearing her aſunder. The ſeventeenth of *March* the *Perſians* (to ſhew they were not idle) gave fire to a Mine ſtuffed with forty barrels of powder, which blew up a great part of the wall, doing ſome harm to the Enemy; through which breach the *Portugals* immediately ſallied, and maintained a fight above an hour againſt the *Perſians*, who had drawn out all their Body; and when the Trumpets ſounded, the beſieged went on ſo couragiouſly, that the hindmoſt diſcovered plainly a contempt of death. After nine hours the defendants were forced to retreat, and the heated *Perſians* begun to mount and enter the City in many quarters; at which the *Portugals* were glad; for they entertained them with ſo many hand-granadoes, fire-balls, powder-pots, and ſcalding-lead, that the aſſailants were forced to fall back, a thouſand of their men periſhing: Which when *Shaculybeg* had viewed, with a party of two hundred men he paſt through thoſe affrighting fires, and after a ſhort ſtorm ſcaled one of their Flankers; which he held not above half an hour, they were ſo tormented with ſmall ſhot, and flames of lead and ſulphur; and in deſcending were beaten off by fifty *Huydalgoes*, who for three hours maintained their ground, and retreated gallantly. This entertainment ſo cooled the *Perſians* courage, that for five days they did nothing but ruminate upon the valour of their adverſaries. The three and twentieth day our Cannon from the ſhore played ſo hotly, and battered their Fortifications ſo to purpoſe, that at length making the ſhips their object, they ſunk the Vice and Rear-Admiral of *Ru-Fryero*'s Fleet. *March* the 28 neceſſity humbled them, (plague, famine, and fluxes raging in the City) ſo as five days after two Gentlemen in a fair equipage firſt made towards the Enemies Camp; uſhered

by

by ſome Coozelbaſhes of *Shaculybegs* Regiment into his Tent, and after a ſhort complement moved for a ceſſation of Arms, which if the Duke would agree to, they were ready to preſent him with two hundred thouſand Tomains in hand, and an annual tribute of an hundred and forty thouſand Ryals. *Shaculybeg* having diſmiſſed the Fidalgo, not till next day acquaints the General; who (wanting money) agrees both to a ceſſation and laſting peace, ſo they would depoſite five hundred thouſand Tomains, (amounting with us almoſt to two millions of pounds,) and pay as a tribute yearly to the King of *Perſia* two hundred thouſand more. The *Portugals* returned him this anſwer, They were in no ſuch diſtreſs as to purchaſe peace at ſo diſhonourable a rate. After which a ſmall ceſſation followed, for they began a Treaty with the *Engliſh*, putting them in mind both where and what they were, and of the amity that had been betwixt thoſe two Nations of old; if they had injured them, they were ready to make ſatisfaction; their Kings were at that inſtant good friends, and how could hoſtility 'twixt ſuch Allies be defended either by the Law of Nations or Religion? Theſe and the like were ſent: but whether the behaviour of the Fidalgo diſpleaſed our men, or that they underſtood themſelves ſo far engaged that with reputation they could not forſake the *Perſian*, I know not, but the meſſenger departed not well ſatisfied. Two days after a hideous noiſe of thunder amazed them, the *Engliſh* giving fire to two ſeveral Mines, ſo as the breach gave an open proſpect into the City; but the hearts of the aſſailants durſt not travel with their ſight, their ſenſes the laſt time were ſo confounded; ſo that they onely became ſpectators, and gave new courage to the *Portugals*, moſt of which were half dead with fluxes and thirſt (the three great Ciſterns of the City being exhauſted) famine and peſtilence. The fourteenth day a ſhip full of Mulettoes from *Kiſhmy* arrived at *Ormus* to help the *Portugals*; but perceiving it impoſſible to approach with ſafety, they turned back, thinking to land at ſome better quarter: But the Perſian General aſſuring them they ſhould receive no detriment from his Army, they fooliſhly gave credit to it, till fourſcore of their heads being ſtruck off, and the reſt in chains made the ſurvivers ſee their folly.

The *Ormuzians* languiſhing thus under many afflictions, every hour hoped for *Ruy Fryero* to raiſe the ſiege, but he failed their expectation. The ſeventeenth day another breach was made by giving fire to ſixty Barrels of powder, which took ſuch effect that the Moors entred in ſwarms, who yet were beaten back by eighteen Gentlemen without the Bulwark; howbeit, next day the Infidels re-entred and poſſeſſed it. The 18th of *April* two famiſhed Renegadoes ſtole into the Perſian Camp, and diſcovered to the Duke the ſickly condition of the City, and the little defence the beſieged were able to make: that gave the *Perſian* freſh encouragement upon the next opportunity to make a general ſtorm. Which the *Portugals* wiſely foreſeeing, and well knowing the treacherous and faithleſs diſpoſition of the Infidels, eſpecially towards Chriſtians, they without farther procraſtination ſent unto the Engliſh Captains who were aboard, letting them know their willingneſs to render the Caſtle unto them, and to ſubmit themſelves and what they had to their mercy; which upon the three and twentieth day they performed; only craving that they might have their lives, and a ſafe Convoy to *Muskat* in *Arabia*. The *Engliſh* according to promiſe tranſported three thouſand of them as they deſired, intending like favour to the reſt: but the *Perſians* intercepted above three hundred *Arabs* (amongſt which were many *Portugals*) whom contrary to Oath they barbarouſly ſlew, and ſent their heads to *Gombroon* as a Trophy. Which done, the Magazines of Arms, Victuals, and Treaſure were ſealed up with the Signets of both Nations: the interim contrary to agreement was imployed by the *Perſian* in maſſacring of more than half-dead men, violating women, polluting Temples and defacing houſes. During which an *Engliſhman* (contrary to order) breaks into a Monaſtery, but in his return is deſcried by the ratling of his burthenſome ſacriledge; at which the *Perſians* (judging the agreement broken) fall to plunder every thing that was valuable. The *Engliſh* dreaming of no ſuch accident, charge the Infidels with breach of Articles, but got no other anſwer than that the *Engliſh* made the firſt breach; ſo that for all this ſervice our men got no more than twenty thouſand pounds. The braſs Ordnance in the Caſtle and Rampires were divided betwixt them. Some ſay they were three hundred, others as many more: Howbeit, our men acknowledge but fifty three great braſs pieces which were mounted, four braſs Cannon, ſix braſs Demi-cannon, ſixteen Cannon-pedroes of braſs, three of iron, ten braſs Baſes, ſeven braſs Baſtels, ſome Baſilisks of two and twenty foot long, and ninety two braſs pieces that were unmounted; which I the rather name, in that the *Portuguez* alledge they had ſmall defence. Thoſe belonging to the *Perſian* were tranſported to *Gombroon*, *Lar*, *Shyrag*, *Spahawn*, and *Babylon*. The King of *Ormus*

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Seid Mahumet-ſhaw was made priſoner to the *Perſian*, being at this day in *Shyraz* under an allowance of five Marks *per diem* in lieu of a former penſion, which (during his proſperity) was paid him by the *Portugal*, amounting yearly to an hundred and forty thouſand Ryals. So that *Ormus* which of late was the glory of the *Eaſt*, is now become the moſt diſconſolate; and agreeable to her condition ſhe well may change that name to *Ormah*, which ſignifies Deſtruction.

After the ſack of this City, the Sea-men found enough to throw away, by that little they got ſhewing their luxury; nothing but *Alea*, *Vina*, *Venus*, appearing in the aſcendant of their devotion. Captain *Woodcocks* luck was beſt and worſt; for by chance he lighted upon a Frigat that was ſtealing away laden with above a million of Ryals, (as ſome ſay if their multiplication deceive them not,) the moſt of which he preſumed came to his own ſhare: But alas! what joy had he in that fading pelf? For whether *Woodcock* minded more his *Mammon* than the ſteerage of his ſhip, who can tell? but many by ſad experience found that the Whale ſunk cloſe by *Swalley*-barr, the name neither of bird nor fiſh availing againſt that mercileſs element, a good ſervant but a bad maſter, and then yielded neither ſafety nor comfort. Such was the *exit* of this famous City, after the *Portugals* had been maſters of it ſixſcore years, or thereabout: And but for too much pride (the *Portugals* upon needleſs occaſions irritating the *Engliſh*) probably *Ormus* had ſtood; and but for too much avarice, who knows but the Whale might have ſwam ſtill in its proper element the Ocean, which is apt to ſnatch from travellers more than it gave. Such was the ſad and miſerable effect of avarice and animoſity; the more to be lamented, ſeeing ſo conſiderable a Place for trade and ſtrength was thereby forced from one Chriſtian by another to the weakning both their intereſts, and proſtituted under the arbitrarineſs of a thankleſs Mahometan; Yet the cauſe may not be concealed, in as much as the exceſſive pride and luxury of the place no doubt haſtened this fatal revolution and period. Nevertheleſs, that reciprocal and inordinate deſire of revenge and gain is juſtly taxed, and not improperly made applicable to this place by an ancient Poet:

Prey girds fierce Armies oft with irefull ſwords,
Whence bleed, whence ſlaughter haſty death affords;
Prey doubles danger in th' inconſtant deep,
Whiles warlike beaks danger-fraught ſhips do keep.

Præda feras acies cinxit diſcordibus armis,
Hinc cruor, hinc cædes, mors propiorq; venit.
Præda vago juſſit geminare pericula ponto,
Bellica cum dubiis noſtra dedit ratibus.

THe tenth of *January* 1627. Sir *Robert Sherley* at the deſire of Sir *Dodmore Cotten* our Lord Embaſſadour went a ſhore; and being in *Gombroon*, acquainted the *Sultan* and *Shaw-Bander* (the one the principal Officer in Military, the other in Civil Affairs within the Town) with the Ambaſſadours arrival, and according to the cuſtom of Nations demanded ſuch civility and neceſſaries as the Ambaſſadour ſhould need for his accommodation and travel to the Perſian Court. At firſt the meſſage reliſhed not ſo well as Sir *Robert* expected: Nevertheleſs producing his *phirman*, the *Sultan* diſſembled his humour, proteſting that he was tranſported with joy in that he had ſo good an opportunity of expreſſing himſelf an obedient ſlave to *Shaw-Abbas* his Maſter; and that the Town ſhould be honoured by ſo noble a ſtranger: ſorry only he was ſo ſurprized and badly provided, that his unexpected landing prevented the ceremony intended him. Sir *Robert* having returned his complement forthwith invited our Ambaſſadour aſhore. At whoſe iſſuing from the ſhip, Captain *Brown* thundred out his Farewell in a hundred great ſhot, whoſe eccho not only made *Gombroon* tremble, but ſeemed to rend the higher Regions with their bellowings. Wrapped in ſmoak and flame we landed ſafely, though *Neptune* made us firſt dance upon his liquid billows, and with his ſalt breath ſeaſoned the *Epicinia*. At his Lordſhips landing the Cannons alſo from the Caſtle and Cittadel vomited out their choler, ten times roaring out their wrathful clamours, to our delight but terrour of the *Pagans*, who of all noiſe moſt hate artificial thunder. The *Sultan* and *Shaw-bander* handed him out of his Barge, and mounted him upon a ſtately *Arabian* Horſe, whoſe ſaddle (being of the *Morocco* ſort) was richly embroidered with ſilver and Seed-pearl, and the ſtirrups of gold: All the Ambaſſadours Gentlemen and followers were alſo well mounted. In this Equipage, attended by his followers and ſervants, the Sea-Captains, the *Engliſh Agent* Maſter *Burt*, and two hundred *Coozelbaſhaws*; the Ambaſſadour moved ſlowly towards the *Sultan*'s Palace which was in the *Buzzar*, all the way paſſing between a double Guard of Archers and Muſquetoons; and being alighted were uſhered into a delightful chamber, the floor of which was ſpread with a rich Perſian Carpet altogether as large as the chamber it ſelf: And albeit the in-

vitation

vitation was only to taſte his bread and ſalt, a complement very ancient, yet not ſo old as that of Bread and Water, obſerved by *Virgil* in his *Æneid.* the Ambaſſadors nevertheleſs found thoſe words of a larger comprehenſion; for they were entertained with a very neat collation of Sweet-meats and Pelo, choice *Shyraz* Wine, and muſick both of that Country and from our Ships; the whole reſembling another old reception near this place, which had *Lectus eburatos & auratos, Perſica periſtromata, vina, fidicina, tibicina, &c.* and which together with the Sultans often repeating the Perſians complement *Hoſhomody, ſuffowardy*, i. e. *Welcome, heartily welcome*, aſſured us either we were welcome indeed, or that it was to remove a complaint he feared would otherwiſe have been made unto his Maſter the great Duke of *Shyraz* for neglecting that ceremony which *ſecundum jus gentium* he well knew was due to ſuch eminent Perſons and paſſengers.

Gombrown GOMBROWN which *Oſorius lib.* 6 calls *Hacande* by the *Perſians* Καθ' ἐξοχὴν called *Bander* i. e. the Port-Town (and not unaptly, this being more valuable than all the reſt the King of *Perſia* hath) is ſcituate upon a level ground cloſe by the Sea, the Country almoſt round about riſing for ſome miles very inſenſibly without any hill of note ſave to the North, which though ſeeming near is ſaid to be fifteen miles diſtant. Near this place the Gulph is narroweſt, *Arabia the happy* oppoſing it to the Weſt towards ten leagues, but ſo viſible that it ſeemed to us no more than *Dover* does from *Calice.* This City ſtands in *Carmania* and not *Gedroſia* (as ſome have ſaid) the *Perſians* call it *Kermoen*, albeit ſome erroneouſly ſuppoſe it *Chuſiſtan.* Some call this place *Gamrou* and *Gomrou*, others *Gomroon* and *Cummeroon*, for ſo I find it variouſly pronounced. And albeit the Town be but of ſmall antiquity, taking its riſe from the fall of *Ormus*; nevertheleſs one *Newbury* an Engliſh Merchant reports, that at his being here about the year 1581. it was then a Town, though I believe a very ſmall one: Since which, the *Portugals* have built two Caſtellets or Forts, the firſt by *Albuquerq, Anno* 1513. under whoſe power it reſted, till the year 1612. at which time by *Ally Reez* it was wreſted from them to the *Perſian*; but upon the deſtruction of *Ormus* which was in the year 1622. by removal of moſt of the inhabitants, this Village ſo increaſed the buildings, that for grandeur it is now ranked with Towns of beſt note in *Perſia*; ſo as through the acceſs of Merchants from moſt parts, namely, *Engliſh, Dutch, Dane, Portuguez, Armenians, Georgians, Muſcovites, Turks, Indians, Arabians, Jews* and *Bannyans*, this *Gombrown* from a ſmall Village is become a City of great Commerce, by reaſon of that notable concourſe which in the Winter ſeaſon uſually both by land and ſea from the moſt remote places of the world reſort thither; raw Silk, Carpets, Cotton, and other in-land commodities being thither brought by Carravan againſt that time; and by Ship, Merchandizes of all ſorts; ſo as Trade here during three months appears quick, both to the enriching of the Natives and Exoticks, in ſuch a degree, as verifies that Maxim of *Plato* his *Reipubl. Civitas vix poteſt ſubſiſtere ſine commerciis.* Parallel to which is that out of *Flores Hiſt.* referring to *Lawrenzo de Medicis* the great Thuſcan Duke, *Qui dicit; Mercaturam eſſe caput, unde robur & nervi manant in Rempub.* Appearing alſo in the Perſian Exchequer, which acknowledges that it has not the like cuſtome and other advantage from any other City within that Empire. Now albeit *Gombrown* be but newly advanced, nevertheleſs I meet with an ancient Author that ſeems to point at it by this expreſſion; *Baraomati ſunt populi qui Indum verſus accolunt, Gumbroto proximi.* Which how applicable to this place, I leave to better judgment than my own; contenting my ſelf with ſuch other obſervations as I made during our fourteen days ſtay there.

And firſt, concerning the buildings; they are for the moſt part of Brick not burnt with Fire but hardned by the Sun, which makes them ſo hard that they appear no leſs ſolid and uſeful than thoſe the Fire obdures: They are low built, and moſt with ſmall Courts and Balconies, tarraſſed or flat at top, pargetted with plaiſter in hardneſs not inferiour to that of *Paris*; for indeed ſuch is the diſtemperature of heat ſometimes that to live there is ſcarce tolerable: but when the air becomes more moderate (which is when the Sun is furtheſt) to have more breath they uſe to ſleep upon their tarraſſes, to which end they ſpread Carpets aloft for their better accommodation. This kind of building is common in all theſe hot places: That the Jews had their building ſuch, appears by what we frequently read in Scripture, as in *Deut.* 22. 8. *Joſh.* 2. 6. 1 *Sam.* 9. 16. *Jerem.* 19. 13. *Act.* 10. 9. The Windows are not glaſed, but wooden trellized, made to ſhut and open as they ſee cauſe, to welcome the breez when it murmurs. The mountain (which they ſay is ſix leagues thence, but by its height ſeems not half ſo much) by anticipating the cool North-winds makes this place much the hotter; ſo hot, as in the Summer ſeaſon enforces the inhabitants to remove to *Larr* and other neighbouring Villages, where cool ſtreams, rocks and trees give ſhade and cool the air that at *Gombroon* is

is insufferable, so as some (according to what was practised in *Ormus*) use to lie naked in troughs filled with water, which nevertheless so perboils their flesh as makes it both exceeding smooth and apt to take the least cold when any winterly weather succeeds the heat, which by that becomes little less offensive. Now their Summer being no less than nine months, during all that time it is rare if one cloud be visible in the Skie, whereby the air (in the day time especially) is not to be endured; for by a reverberated heat which the Sun-beams strike forcibly from the ground, both earth and air became intolerable to man and beast by reason of the inflammation. Howbeit of late they have raised a Buzzar, which in some places by reason of its narrowness, and most by being arched and close at top, checks the *Suns* heat when the beams dart perpendicular, in the sides attracting what air there is to refresh such as either sit in shops for sale of wares or those other that keep Taverns: Here being plenty of *Shyraz* Wines brought in long-necked glasses and jarrs that contain some gallons, the best wine indeed in all *Persia*. Here be Coffe-houses which also are much resorted to, especially in the evening: The Coffe or Coho is a black drink or rather broth, seeing they sip it as hot as their mouth can well suffer out of small *China* cups; 'tis made of the flower of Bunny or Choava-berry, steeped and well boiled in water; much drunk, though it please neither the eye nor taste, being black and somewhat bitter, (or rather relished like burnt crusts) more wholesome than toothsome, yet (if it be true as they say) comforts raw stomachs, helps digestion, expels wind, and dispels drowsiness; but of the greater repute from a tradition they have, that it was prepared by *Gabriel* as a cordial for Musselmen. Also Sherbet-houses, a drink that quenches thirst, and tasts deliciously: The composition is cool water, into which they infuse sirrop of Lemons and Rose-water, in these torrid Countreys the most refreshing sort of liquor that can be invented; albeit the Wine there was so good that we refused not to drink it with moderation. Arack also or strong-water here is plenty of, which qualified with Sugar is cordial, and much drunk at Sea and Land in the hottest seasons, especially where the diet is course, and stomachs crude and weak through the diffusion of heat which in cold seasons is contracted. Howbeit, for our better entertainment we had variety of fruits, some growing here, but most imported from places more remote; some of which were Orenges, Lemons, Pomgranates, Pomcitrons, Figgs, Dates, Currans, Myrobalans, Apricocks, Almonds, Pistacho's, Apples, Pears, Quinces, Sugar; also Flowers and Nuts in great quantity as well as variety; which, with that plenty we had of Cabarito's and Mutton, Hens, Eggs, and Rice bought very cheap, made the place much more delectable; and for Oysters and many sorts of fish the sea being so near furnishes them abundantly, and would do more, were the people more industrious. The best houses in the Town are the Sultans, the Shaw-banders, the English and Dutch Agents houses: ours in memory of the good service they did the *Persian* at the taking *Ormus* are priviledged to wear their Flags displayed at the top of their publick house; and for some time the English had half the imported customes according to Articles.

At the North and South ends of the City are two Castles in which are planted fourscore pieces of Brass Ordnance, part of the spoils or trophies of ransacked *Ormus*; two hundred others great and small were sent to *Larr*, *Shyraz*, *Spahawn*, and other places. The Gunners here were not very expert; for, when they had occasion to give fire, I could perceive them to stand on one side of the piece, and in a fearful manner (though with a lin-stock as long as a half-pike which had a lighted match) to touch the powder; which was a bad way to take aim by. The Mosques for the Mahometans and Synagogues for the *Jews* here, are few and inconsiderable in their structure; but the Hummums or Stoves are more conspicuous, no less resorted to, and with small expence: the floors of which Hot-houses are plaistered, and usually sprinkled with water, which contracts the vapours, condenses the air, and preserves the heat with moderation. The Streets are narrow, the Town badly served with fresh water, and without wall or graff to make it defensive.

Now albeit here we have abundance of Camels, Horses from *Arabia* and *Persia* of the best sort, and Mules and Asinegoes in great numbers, which were worthy the view; yet were we not more pleased with them, than offended by those troops of Jackalls which here, more than elsewhere, nightly invaded the Town, and for prey violated the Graves by tearing out the dead, all the while ululating in offensive noises, and ecchoing out their sacriledge. They are the Lions informers, and for reward have always something of the prey left them to pick, as at the Cape of good Hope we observed: Some sport we had in hunting them with Swords, Lances and Dogs; but we found them too many to be conquered, too unruly to be banished, too daring to be affrighted. These animals the *Greeks* call *Alopecidæ*, an unnatural mixture of Fox and Bitch; *Lupi aurei*, others; but *La-*

conici Canes (*Greg. Naz.* calls them) *ex cane & vulpe generati*; the *Romans Crocutæ* and *Lyciſcæ*, according to that of the Poet, *Multum latrante Lyciſca*, an epithete from the quality not improperly attributed to *Meſſalina*'s wanton Chamber-maid: and if not that which *Lucan* ſpeaks of,

Latratus habet illa Canum, gemituſque luporum
Quod ſtrident ululantque, &c.

That bark'd like dogs, and like to wolves did howl.

yet doubtleſs the ſame that *Virgil*, *lib.* 1. *Georg.* points at,

Pet noctem reſonare lupis ululantibus urbes.

——*Some Cities did reſound*
With howling wolves that walk their nightly round.

and the ſame that Hiſtorians of old termed *Canes ſepulchrales*, with the unnatural *Bactrians* who uſed to throw unto them the bodies of their aged or impotent friends and parents, being one of their more than brutiſh kinds of burial. Theſe wild dogs, either by diverſity of air or ſoil vary their ſpecies; as examplarily we ſee in the Indian Ounce, which is the product of an Europæan Cat; Wolves in new *Spain* from Caſtilian dogs, and the like; or from what other mixture, I ſhall not examine: But with theſe 'tis no great injury to couple thoſe filthy proſtitutes ancient times properly termed *Wolves*, that infect this Town when ſeaſonable weather (which is in *November*, *December* and *January*) makes it the rendezvouz for Merchants and Travellers from moſt places; Women I mean who as to their bodies are comely, but as to their dreſs and diſpoſition loathſome and abominable. For albeit their hair be neatly plaited and perfumed, and about their cheeks are hung ropes of orient pearl, about their necks carcanets of ſtones, in their ears many rings (ſome of which are headed with ragged pearl) one by another, in their noſes a broach or piece of Gold three Inches or more in length and half an Inch in breadth imbelliſhed with Torquoiſes, Rubies, Spinels, Saphires and like ſtones of value; which for all their luſtre thwarting the face, makes that which is an ornament to them to us ſeem very deformed; And as a ſupplement to all the reſt, want no *fucus* for complexion; which, ſave for the deſire they have to pleaſe white people, agrees not with colours Olivaſter, and that their arms and legs are chained with manilio's and armolets of ſilver, braſs, ivory, and the like; the reſt be vailed with a thin Shuddero of lawn; and upon their feet ſome wear ſandals, though others go bare-foot;



Yet

Yet this Moriſco-dreſs, together with their intolerable impudence, rendred them (at leaſt to my view) no other than *Ovids* remedy of love; ſo as pity it is the *Perſians* have not ſuch as the *Gynæcocoſmi* were amongſt the *Athenians*, whoſe care it was to ſee that Women in their attire and behaviour carried themſelves modeſtly: And albeit theſe are as bad as bad can be, they make me call to mind a *Rabbi*'s doctrine which maintains, That ſuch as be deſperately naught do not ſo corrupt good manners, or be ſo great enemies to good life, as thoſe hypocrites who are but half evil or corrupted in part, perſwading others that they have ſome ſeeming goodneſs in them by a diſſembled ſanctity: No leſs well obſerved by *John de Lery*, That the naked *American* Women do not ſo much incite to wantonneſs, or appear ſo libidinous as *Europæan* Women do by the magick of their eyes, mimick dreſs, painting, patching and geſtures of ſeveral immodeſt faſhions and looſe inventions. Howbeit the better ſort of that ſex here wear linnen Drawers or Calzoons of Pantado, and want not Jewels and Bracelets for further ornament; but, when they go abroad they are covered with a white ſheet from top to toe, ſo as they are not eaſily known to any. The men are of the ſame dusky complexion; upon their heads they wear Shaſhes, about their waſtes girdles of many ells of linen cloth; elſewhere naked: and (to expreſs *Cupids* vagaries) have the impreſſion of round circles, and pink their skins in way of bravery. *Mela* alſo has this deſcription, *Carmani ſunt ſine veſte, fruge & pecore; ſedibus piſcium ſe cute velant, veſcuntur carne, &c.* Which laſt expreſſion puts me in mind of another ſort of people that *non veſcuntur carne*, who being the *aborigines* of theſe parts, ſwarm throughout the Orient; the *Bannyans* I mean, who are here purſuing trade in infinite numbers: Concerning whom I have but little more to ſay, ſeeing they were ſo unſociable that with us they would neither eat fleſh, eggs, raddiſh, or other root that had a red colour, nor drink wine, for that it reſembled what it is called, the blood of the grape. No, not Wine-vinegar, in that agreeing with the *Nazarites* 6 *Numb.* 3. They believe the tranſanimation of ſouls into beaſts and vegetables; and as the Lord *Verulam* notes, have this objection, That mans body amongſt all natural bodies is found to be moſt variouſly compounded; ſeeing herbs and plants are nouriſhed by water; beaſts by herbs and fruits; but Man, by beaſts, birds, fiſh, herbs, fruits, grains, juice, and other things, which (ſay they) both alters and weakens his primitive nature. For before the Flood, when men were longeſt liv'd and had moſt experience, 'tis thought they lived upon the ſame abſtemious diet theſe *Bannyans* now do, without deſtroying for food the life of any creature. But on the contrary we find, that mediocrity in diet uſually enervates nature; for albeit a temperate diet (in hot Countreys eſpecially) preſerves health, I obſerved that the *Bannyans* though healthy through their abſtemiouſneſs are but of weak bodies and ſmall courage, yet well enough agreeing with their condition. And indeed, how univerſally ſoever the contrary is practiſed, yet beſides *Pythagoras*, *Empedocles*, *Lucretius*, and others who were earneſt advocates for preſervation of the lives of innocent creatures, give me leave to preſent you with what *Tibullus* elegantly did unto his Miſtreſs, hinting therein ſomewhat of this perſwaſion.

When furthermore the grave my bones ſhall hide,
Or ripened days to ſwift-foot Death ſhall glide,
Or lengthened life remains, in ſhape exchang'd
Making me Horſe well managed to range
The field; or Bull, the glory of the herd;
Or through the liquid air I flie a Bird;
Into what man ſoe're long time me makes,
Theſe Works begun of Thee, freſh Verſes takes.

Quinetiam mea tunc tumulus cum texerit oſſa,
Seu matura dies fato properat mihi mortem,
Longa manet ſeu vita, tamen mutata figura,
Seu me finget Equum rigidos percurrere campos,
Doctum ſeu tardi pecoris ſim gloria Taurus;
Sive ego per liquidum Volucris vehar aera pennis,
In quemcunque Hominen me longa rece perit ætas,
Inceptis de te ſubtexam Carmina chartis.

About three miles from *Gombroon* I rode to ſee a Tree we commonly call the *Bannyan Tree*: 'Tis not far from that Fort called the great *Moſtango*, oppoſite to *Ormus*. A Tree well worth the view: for ſpreading its boughs, which by their weight fall, root, and riſe again, they ſo circle the bole or trunk that it reſembles an arch'd circumference affording umbrage and refreſhment to ſome hundred men that without crowding may well ſit under it: I meaſured and found it to be two hundred and nine paces. The arched Fig-tree ſome, *arbor de rays* or Tree of roots others call it; other ſome the *Indian* and *de Goa*; but we the *Bannyan*, by reaſon that they adorn it according to fancy; ſometimes with ribbons, ſometimes with ſtreamers of varicoloured Taffata: Which how ſtrange ſoever it appear to novices, ſuch a dreſs we read of in *Ovid. l.* 8. *Metamorph.* in the Story of *Baucis* and *Philemon*, where *The Bannyan Tree.*

He ſaw the boughs with Ribbons neatly hung, &c.

And in *Virgils lib.* 2. *Georg.* not unlike the *Æſchilus* whom

——Fortes late ramos & brachia tendens
Huc illuc, media ipſa ingentem ſuſtinet umbram.

Tall branches guard, and whoſe vaſt boughs diſplay'd
Protect her round, with her exceſſive ſhade.

For indeed, theſe boughs are ſo neatly trimmed within, that without interruption one may toſs a pike in it. Within theſe is built a Pagotha, in which (for I adventured in) I beheld (but not without amazement) three Images, whoſe viſages were ſo grim, lineaments of body ſo diſtorted and miſ-ſhapen, and poſtures ſo uncouth, that invention could not well repreſent *Deumos* more deformed; yet in memory of their three forefathers *Cuttery*, *Shuddery*, and *Wyſe*, by theſe groſs Idolaters they are formally invocated. Of theſe *Pliny* reports, that *Hæc fucre Numinum Templa, priſcoque ritu etiam nunc, ſimplicia rura Deo præcellentem arborem dicant, &c.* To which Tree-worſhip the *Bannyans* are not ſingular; for the *Perſians* themſelves in old times adored the Tree they called *Putulanga*, under which (like theſe) were Idols erected whom they named *Bluomæ*. And of what repute the Idol Oak has been, witneſs our *Druidæ* who derive their name from thence, and our neighbours the *Celtæ*, who by it repreſented no leſs than *Jupiter*: In *Ovid*, *Quercus Oracula prima* is acknowledged. Alſo *Gildas* our Countrey-man, the better to engage us to the Lord for his diſtinguiſhing mercy, ſpares not to acquaint us with the ignorance of our fore-fathers the *Britains*, who attributed divine honour to Groves, Rivers and Fountains: For indeed, ſuch was the miſerable blindneſs of thoſe ancient times, that as every Tree had its peculiar *genus* (Groves being commonly conſecrated to ſome Deity,) ſo ſcarce was there any Tree that by one or other was not dedicated to ſome *Numen* or other, and little leſs than adored. *Virgil.* 7 *Eccl.*

Populus Alcidæ gratiſſima, Vitis Iaccho,
Formoſæ Myrtus Veneri, ſua Laurea Phœbo.

Herc'les *the Poplar*, Bacchus *the Vine embraces*,
Venus *the Myrtle*, Phœbus *the Laurel graces.*

Yea ſo great was the ſuperſtitious cuſtome of devoting Trees, that as *Claudian* obſerves there was ſcarce any Tree that had not its veneration, *Lucoſque vetuſta Religione truces & robora Numinis inſtar.* *Alex ab Alex.* alſo writes that in his time Trees were adored, and in opinion, little was the difference 'twixt the *Druidæ*, the *Magi*, and the *Brachmanni*; all defending the immortality of the Soul, and the tranſlocation from one into another after death was accounted good Philoſophy, until it was diſcountenanced by *Auguſtus Cæſar*, ſuch time as true light coming into the World diſpelled errour and darkneſs; and under *Claudius* was ſo perſecuted, that it then ſeemed extinguiſhed, as we find by *Suetonius*.

Fourteen days we tarried in *Bander-Gumbrown*; which albeit the view and other accommodations the Sea and proximity to the happy *Arabia* contribute, ſuch time eſpecially as the temperate months make it habitable, might have allured our longer ſtay had pleaſure been our object; our Ambaſſadors (thinking the time long) uſed the beſt perſwaſions they could with the Sultan to haſten their proviſions for the journey. And albeit Horſes for our own riding and Camels for the Caravan were ready, nevertheleſs ſuch was his ſuperſtition, that go we muſt not until upon his caſting the Dice the chance proved to his ſatisfaction. The four and twentieth day (the Die it ſeems hapning right) the Kettle-drums gave us warning to prepare to Horſe (for thoſe there ſerve inſtead of Trumpets;) and little time ſerved to make us ready. The Ambaſſadors Caravan conſiſted of twelve Horſe and twenty nine Camels: the Horſe were ſuch as were not liable to exception; the Camels of thoſe better ſort they call coozel-baſh Camels; a beaſt abounding in *Perſia*, and of great uſe, eſteem and value in thoſe oriental parts: Long-liv'd they are, oft-times exceeding threeſcore years; of diſpoſition very gentle, patient in travel, and of great ſtrength, well enduring a burthen of towards a thouſand pound weight; content with little food and that of the meaneſt ſort, as tops of trees, thiſtles, weeds, and the like; and leſs drink, in thoſe dry Countreys uſually abſtaining little leſs than four days; which is of extraordinary advantage, ſeeing that oft-times they are neceſſitated to paſs through deſart places. The firſt day Mr. *Burt* the Engliſh Agent, a civil and ingenious Merchant and of high report at the Perſian Court, with ſeveral other Engliſh and Dutch Factors then in Town accompanied our Lord Ambaſſador three miles upon his way: Until the Sultan, the Shaw-Bander and other of the Natives having fetcht a compaſs about, met us; and (well pleaſed with the piſhcaſh or preſent the Ambaſſador had

Camels.

had gratified him with) returned his Lordship an hundred *Sallams* and *Tessalams*, elevating his eyes to Heaven, his hands to his breast, and declining his head well-nigh as low as the Ambassadors stirrup, bad also the rest of his train farewel; and having ordered us a convoy and received from us the complements of a *Beso las manus*, he returned with his troop of Coozel-bashes; all the way disporting themselves with the *Giochi de Canni*, darting at one another so dexterously as sufficiently expressed their skill and well deserved our commendation. Here our Ambassador met with intelligence that *Shaw Abbas* was at that time in *Asharaph* a City upon the Caspian Sea-shore, where he presumed the King intended Audience. Therefore setting forwards, our first days journey was to *Bandally*, most part of the way being near the Sea-shore: that Village was sixteen miles from *Gumbrown* or five pharsangs and a half. The word *Pharsang* is ancient and to this day continued over all the *Persian* Dominions: It is derived from *persa*, and appropriated to the Dialect yet used in *Persia*, or (which is more likely) from the *Hebrew* and *Arabick*, where the word *persa* signifies three miles, three of which the Jews might travel without breach of the Sabbath. *Pliny* calls it *parasanga*, and makes it to be four Italian miles; which if so, it equals the German. *Xenophon* phrases it *pharsanga*, and computes it thirty furlongs or *stadia*, every furlong being 40 pole in length or twenty five paces; so that accounting eight furlongs to an English mile, a pharsang is three miles and a half English and two furlongs over.

At *Band-Ally* our Tents (which the Ambassador bought at *Surat*, and was advised to carry along) afforded us our best accommodation. Howbeit, to give that place its due, we found there a very neat Carravans-raw, (a building resembling an empty Colledge:) The *Greeks* call them *Pandochia*; the *Turks Imaretts*; the *Indians Serrays*; buildings erected by well-minded Mahometans as works of charity, and in which they express their magnificence more than in any other sort of building: Of great use, seeing these parts have no Inns for the reception of Travellers; but here *en-passant* they may rest sweetly and securely *gratis*; for they are set apart for publick use, and preserved from violence of Thieves, wild beasts, and intemperate weather: At the gate is sometimes a Buzzar or Tent, that (like Sutlers in Armies) for money furnish passengers with provision; yet seldome is it but that Travellers (not daring to depend upon uncertainties) rather choose to provide and carry their necessaries along with them.

The people inhabiting hereabout fetch their water usually from a great large Cistern which they call a Tank, rather resembling a vault or celler under ground more than a spear deep; sometimes made round, but for the most part oval: The arch that covers it is well-nigh equal to the depth; and so well plaistered, that when filled by the beneficial rains, it preserves it sweet to the last bucket; which is strange, considering how long 'tis kept and without motion, save what it has when the water is drawn out by Hussinees or Bags of Leather, and other Vessels that are not more cleanly than needs. The plaister is white and hard, comparable to that of *Paris*; and (as I could guess) was a composition of sand and lime, with some unctuous matter that made the pargett smooth and durable. These Tanks are frequent in most parts of *Asia*, where springs are rare, and the rain seldom falls; so as were not this provision made for Travellers and Carravans, it would necessitate them to provide in great leather bags for common use, as they are forced to do in travelling over desarts, especially those of *Arabia*. Now these tanks or conservatories are so ordered, that when any rains fall (which is but seldom, perhaps one month in twelve at most, and when it comes distils not as with us, but falls or pours down in great drops, if I may properly so call them) the ground is so disposed that it quickly fills their spacious cisterns. Nor are rain waters to be despis'd; for by Physicians they are held the most wholesome if kept sweet and in cool places, such as these tanks or caverns be we meet with in most parts of *Asia*. For otherwise they corrupt quickly, and by weakning the retentive faculty excoriate the bowels and breed many bodily distempers. These I say, have the preferency, by being the most etherial and best purified by the Sun. For first, the matter by vertue thereof and other the celestial planets is exhaled principally out of the Sea and moist places of the Earth, and by its levity rises upwards towards the higher regions, where by the Moons influence and other watery constellations it becomes more gross, and descending into the middle region is condenst through cold; and as we read in *Job* 36. 27. *God maketh small the drops of water*, so these pour down rain according to the vapour thereof, which the Clouds drop and distill upon man abundantly. Nevertheless 'tis observable, that the rain which drops out of thick black clouds is not so wholesome, nor unapt to putrifie, as what issues from white thin clouds. Yea by common experience we find that spring-waters and what we have out of clear Rivers is best for ordinary use and more agreeing with several constitutions, and likewise with the suffrage of most Philosophers. The

The ſecond night we came to a ſmall Village called *Gacheen*, five pharſangs from the laſt; next night to *Coureſtan*, ſeven pharſangs from *Gacheen*; and next to *Tanghy-Dolon*, i. e. a ſtrait or narrow way; as indeed it was, being pent in betwixt two hills; where the Carravans-raw was very neatly built, adorned with coupolo's at top; The water alſo was ſweet and plentiful; not ſpringing there, but flowing from a high mountain that was three miles diſtant thence, and by pipes conveyed thither through the bottom of an interſected hill near the Lodge, and ſo ſtreaming into the Tank gave both delight to the eye and refreſhment to weary and thirſty Travellers. From the hill top we beheld the valley below, which was very level, large and marvellous pleaſant, by reaſon the ſpring water *Fons perennis* runs in meanders, and mellows it in all places, ſo that it brings forth graſs and fruit in abundance; and being compaſſed with hills of equal height gave it a more elegant fence than Art could have done for the greater ſecurity and ſatisfaction of the Villagers, who have but one common way for entrance; ſo as it reſembled that which the Poet ſpeaks of *Tempe* for delight, and no leſs fortified by its ſcituation. But what ſet this Vale the better off, was the circumjacent Countrey, which for the moſt part was barren and ſandy, producing nevertheleſs plenty of Dates, a Tree more valuable for its fruit than ſhade. That days journey was four Pharſangs. Our next was eleven to *Whormoot*, which in the Perſian Tongue ſignifies Dates. Upon the way near the Town we paſſed by a ſmall black Pavilion, in which upon the ground we could perceive ſate croſs-legg'd three ancient gray-bearded *Arabians*, who out of the Alcoran ingeminated a doleful *requiem* to their brothers carcaſs, intending (according to the Jewiſh cuſtome of *ſeptem ad luctum*, mentioned in *Eccleſiaſticus* c. 22. v. 12. where 'tis ſaid *Luctus mortui ſeptem dies*; practiſed as we find in *Gen.* 50. 10. 2 *Sam.* 12. 18. and accuſtomed by many other) full ſeven days to perform that ceremonial farewel, ſinging, ſighing, weeping; and not in vain, ſeeing tears are the Limbeck of the Heart, and that

Eſt quædam flere voluptas,
Exp'etur Lacrymis, egeriturque dolor.

In tears we find content;
For grief would break the heart, without a vent.

Without which expreſſion of love they imagine the Soul reſts under an everlaſting mourning. And, that want of ſepulture was a grievous puniſhment, *Homer* in his *Odyſſ.* ſpeaking of *Ulyſſes* and *Elpenor* his fellow-traveller being dead, gives us this authority.

Do not depart from hence, letting me be
Unmoan'd, unburied; leſt neglecting me,
The offended Gods entail a curſe on Thee.

Nigh *Whormoot* are *Duzgun*, *Laztan-de* and other Towns, where is got the beſt Aſſafœtida through all the Orient: The tree exceeds not our briar in height, but the leaves reſemble Roſe-leaves, the root the Radiſh; the vertue had need be much it ſmells ſo ſweetly. But, though the ſavour be ſo offenſive to moſt, the ſapor is ſo good, that no meat, no ſauce, no veſſel pleaſes ſome of the *Guzurats* palates ſave what reliſhes of it: And how ingrate ſoever it may ſeem at firſt, yet by uſe it becomes ſufficiently pleaſant; for what pleaſes quickly, as quickly cloys the ſtomach and ſatiates. Next night we got to *Ourmangel*, five pharſangs; and next to *Larr*; two miles ſhort of which City the *Cawzy*, the *Calantar* with other of the prime Citizens welcomed us with wine and other adjuncts of complement. We had not rode above half a mile further, when lo a *Perſian* antickly habited, out of a Poetick rapture (for the *Perſians* are for the moſt part Poets) ſung our welcome: The Epilogue was reſounded upon Kettle-drums, Timbrels, and other barbarous jangling unmuſical Inſtruments; ſome being ſhaped like to a large gourd, having but three ſtrings, (*Terpander* of *Lacedemonia* his being puniſhed for adding a ſtring to his Harp without leave of the State, though more muſical, might probably be their example:) A homely *Venus* attired like a *Bacchanal*, attended by many Moriſ-dancers, begun to caper and friſk their beſt Lavoltoes, ſo as every limb ſtrove to exceed each other; the Bells, Cymbals, Kettle-muſick and Whiſtles, ſtorming ſuch a Phrygic diſcord, that to conſort we might have ſqueak'd out,

Barbaraque horribili ſtridebat tibia cantu.

Your ruſtick pipes do jarr
With notes, that horrid are.

So that had it been night, it would have reſembled an Orgy to *Bacchus*; for glaſs-bottels emptied of wine claſhing one againſt another, the loud braying of above two hundred Aſſes

Aſſes and Mules (the laſt is a compound betwixt a Mare and an Aſs, for Mules do not generate)and continual ſhouting and whooping of above two thouſand Plebeians all the way, ſo amazed us, that albeit they no doubt thought the entertainment was noble, we thought never any ſtrangers were bombaſted with ſuch a Triumph. But *His quoque finem!* with much ado we reached our lodging, infinitely wearied; for my own part I was ſomewhat deaf for three days after.

After a little repoſe, our Ambaſſador and Sir *Robert Sherley* were invited by *Ebrahim* the Magiſtrate of the City to eat of his bread and ſalt, which he preſented them at his own houſe, with a better collation: The room they feaſted in was large and beautifull; the floor was covered with a rich ſilk Carpet as large as the floor; the ſides of the room were gilded and painted delightfully; the room was arched in Moſaick ſort and imboſſed with ſtones of ſeveral colours; the light was at one end through a window that was large, the frame neatly carved, and the glaſs no leſs curiouſly painted with ſuch knots and devices as the *Jews* uſually make for ornament: In a word, it was a very noble room, ſuch as I admired to find in that Countrey. But what made it more delectable, was the Garden that well-nigh encompaſſed it, which was ſtored with as large, ſucculent and fragrant Pomgranates, Pomcitrons, Orenges, Lemons and like fruit as any I ever ſaw elſewhere; repleniſhed alſo with trees for ſhade: Amongſt which I obſerved the Cypreſs to be exceeding large; a tree the more valuable for that it is ever verdant, ſweet and laſting. Some think the Gopher-wood of which the *Ark* was built was of this timber. *Perpetua nunquam moritura Cupreſſus*, a Poet tells us. A word of *Lar*.

LARR is both a City and Province ſo called: within three days journey of ſome part of the *Perſian* Gulph, and part of that we ſtrictly call *Perſia:* It has *Kermoien* to the Eaſt, *Chuſiſtan* to the Weſt, *Ayrac* or *Pharſiſtan* to the North, and to the South the Gulph of *Perſia*. The diameter of this Province is about an hundred farſangs, or three hundred miles *Engliſh*; by old Authors reported to be full of Springs, Graſs and Fruit; but length of time has it ſeems much altered it: for in croſſing the Countrey we found the greateſt part barren, having only Date-trees or Palms, which grow where the earth is ſandy; but where Rivolets or Springs appear, there the People live, improve, and have Orenges, Lemons, Pomgranates, Figs and Fruits, as alſo Grains in variety. Yet though the ground be bad, nevertheleſs 'tis thought here are Mines of ſundry ſorts, and Sulphur, which makes ſome amends; but for want of Art remain hid and undiſcovered. *Larr.*

The City of *Lar* is in the center of the Province; elevates the Artick Pole 27 degrees 40 minutes, and has about 90 degrees longitude from the meridian of *Cape bona Speranza*,: A city that pleads antiquity, eſpecially if it be that which *Ptolomy* calls *Corrha*, as ſome think; albeit I am not of that opinion, ſeeing he places *Corrha* under 31 degrees. But *Laodicea* it was called by *Antiochus*, as *Pynetus* gueſſes; and 'tis no better than a gueſs, ſeeing that Towns of the ſame name are alſo built in *Phrygia* and *Cœloſyria*, as we find in *Ptolomy*. *Appian* calls it *Seleucia Elymaidis*, *Urbs Perſiæ*, *à Seleuco filio Antiochi condita*; *qui novem Civitates ſui nominis ſtruxit*. *Pliny* calls a Town in *Arabia* oppoſite to this by that name; but whether ſome tranſplanted thence, and in memory of their former habitation gave it that name, is but conjectural. *Heylin* calls it *Lara*, (which comes near the name it now bears) and ranks it with *Spahawn*, (which he makes the ſame with *Casbyn*) and others in *Perſis:* But how *Perſis* and *Perſia* are different,though he makes them ſo, I oppoſe not ſo learned a *Geographer*, though I meet not with his authority for that diſtinction; but ſure, to make *Hiſpian* (for ſo he calls *Spahawn*) the ſame with *Casbyn*, is a great miſtake, ſeeing they are two hundred miles aſunder; and no leſs erroneous in the poſition, ſeeing that *Larr* is in *Perſia*, *Spahawn* in *Parthia*, and *Casbyn* in *Media*: So that to reduce them to *Perſis* is incongruous. His placing *Sava* alſo in *Perſis* is likewiſe miſtaken; as is *Cteſiphon*, which he makes a City in *Parthia*, being in *Suſiana*. *Vicus max. prope Seleuciam*, ſay *Strabo*, *ubi Reges Parthorum hyemare ſolebant:* For I preſume he means *Saway*, which we travelled through, and found to be a great Town in *Media*. *Gaſpar Balbi* gives this its right name *Lar*; but his making it an Iſle is miſ-reported. *Paulus Venetus* calls it *Laar*, which may be granted; for I apprehend it was founded or increaſed by *Laar-gebeg* Son of *Phyroe*, and Grandſon to *Pylaes*, who was ſucceeded by *Gorgion Melec*, of whom their Hiſtories report wonders: After him followed eighteen Princes, *Ebrahim-kawn* being the laſt; who was ſubjected *Anno Heg.* 985. of ours 1605. by *Emangoly-kawn* Duke of *Shyraz*, to ſatiate the avarice and ambition of *Abbas* his great Maſter; and (which is rare, conſidering the penury of this Countrey) for the Kings part onely he loaded away with treaſure ſeven hundred Camels. The captived King *Ebrahim* had his life, and a penſion promiſed him; which he enjoyed but a while, an unexpected ſword of death betraying his hopes, without which the Diadem (as was pretended) could not ſit right upon the head of *Abbas* the *Perſian* King.

Nine

Nine days we ſtayed in *Larr*; ſhame it were, if in ſo long time we had gathered nothing. *Larr* is from *Gombroon* ſeven ſmall days riding, from *Shyraz* fourteen, from *Babylon* twenty: A Town which by being 100. miles from the Sea, (a good Neighbour)is but meanly watered by a few Springs,which nevertheleſs are of great uſe for the refreſhing their Gardens; and having but little ſhade from trees, ſave in thoſe Gardens, are in the hot ſeaſons exceedingly parched with the Sun; to remedy which they have devices like Turrets upon the tops of their Chimneys to ſuck in the air for refreſhment; this place was defaced by rage of War, and overturned by many dreadful Earthquakes. *Anno Domini* 1400 it ſhook terribly when five hundred houſes tumbled down. *Anno* 1593 of their account 973. ſhe boaſted of five thouſand houſes; but that very year the earth ſwelled with ſuch a tympany, that in venting it ſelf all *Larr* was forced to quake, and would not be ſuppreſſed but by the weight of three thouſand houſes turned topſie-turvy with the death of three thouſand of the Inhabitants: The old Caſtle on the Eaſt ſide of the Town(which owes its foundation to *Gorgean Melec*)though built upon the top of a ſolid rock, groaned in a like affrighting downfall. And to me it ſeemed ſtrange a City ſo ſtrongly, ſo ſurely founded ſhould be ſubject to ſuch commotions. Now whether it be (as *Democritus* dreamt) from the gaping Sun-torn Earth quaffing in too much water and (like a glutted drunkard) over-charging her caverns vomits it up in a forcible and diſcontented motion; or whether(as *Ariſtotle* teaches)it be from vapours engendred in the bowels of the Earth which(loth to be impriſoned in a wrong orb)rends its paſſage by a viperous motion; or whether from ſubterranean fire the air being inflamed upon ſulphur, or other like exuberances of Nature, I leave the ſcrutiny thereof to thoſe that ſtudy the Cauſes of *Meteors*: Howbeit, this being in *Aſia* puts me in mind, That no part of the World is ſo ſubject to earth-quakes as *Aſia* is; for in *Tiberius Cæſar*'s time twelve Cities in one night were over-turned by earth-quakes; and in *Trajan*'s time the like in and near *Antioch*: And indeed this Countrey hath had many ſad tryals of that kind, as in our travel we could both ſee and hear of.

Larr, the Metropolis of this Province, is now an unwalled Town, as moſt *Aſiatick* Towns be, Art being needleſs, ſeeing the lofty rocks which are to the Eaſt and North ſo naturally defend her: For a brave and ſtately Caſtle at the North quarter(mounted upon an over-looking hill)not only threatens an enemy,but aws theTown in a frowning poſture; the aſcent thereto is narrow and ſteep; the Caſtle it ſelf of good ſtone; the walls well furniſhed and beautified with battlements and plat-forms, whereon are mounted twelve braſs Cannon-pedroes and two Baſilisks (the ſpoils of *Ormus:*) Within the Fort are many ſmall houſes or huts which lodge the Souldiers, who have ſometimes there an Armory ſufficient to furniſh with Lance, Bow and Gun three thouſand Men. Howbeit, the walls are weak, not flanked, nor ſo regularly built but that the ſcituation and Art rather ſeems to make it defenſive though large in compaſs; uſually well victualled, armed and manned, as ſerves not only to command the City but Countrey alſo, and to ſecure them againſt forreign invaſion. The *Buzzar* is alſo a very elegant and noble fabrick; the material of good chalky ſtone: The building is long and beautiful; a quadrant 'tis like, though I cannot call it ſuch, the ſides are ſo unequal; 'tis covered at top, arched and coupled after the mode of thoſe oriental Countreys; and within (Burſe-like) is furniſhed with ſhops and trades of ſeveral ſorts: The Alley or Iſle which extends from North to South, is one hundred and ſeventy of my paces; from Eaſt to Weſt it is an hundred and ſixty; the circumference of the oval in center is about one hundred and ninety: A building in ſome hundreds of miles not to be parallel'd. Near this *Buzzar* the *Larrees* are coyned; a famous ſort of Money, being pure ſilver but ſhaped like a Date-ſtone, the King's name or ſome ſentence out of the *Alcoran* being ſtamp'd upon it; in our Money it values ten pence.

The *Moſques* here are not many; one more remarkable than the reſt it has, which is round,(either ſhadowing out Eternity or from that pattern of the *Alcaba* in *Mecca*, whoſe ſhape they ſay *Abraham* had from Heaven, imitated by the *Jews*:) In ſome part this is varniſhed with *Arabick* letters, and upon the parget painted knots, beautified in other places with counterfeit *Moſaick*; but low and without glaſs, wooden trellizes (artificially cut after their invention) ſupplying them. The entrance is through a brazen gate, near which is hung a Mirrour or ſteel-Glaſs; divers lamps it alſo has for uſe and ornament. Some of their Prophets reſt their bones there: *Emeer-Ally-zedday-ameer*, a long-nam'd, long-bon'd (if his grave be of right dimenſion) long-ſince-rotten Prophet is there enterred; the older Prophet the freſher profit; zeal and charity oft-times cheriſhing antiquity. But how can I credit what they report that he was a *Mahometan*? ſince they ſay that he died a thouſand five hundred years ago, which is ſix hundred years before

before *Mahomet*, and yet a *Muſſulman*. But leaving that tradition, more certain 'tis that this place affords variety of Fruits, as Dates (*Dactylos*, from the finger-like ſhape, the *Romans* called them;) a Tree diſtinguiſhed into Male and Female; ſo that unleſs the Female have yearly a flowred bough of the Male ingraffed or placed near, ſhe pines away, and becomes lean and fruitleſs. Here alſo were Oranges, Lemons, Melons, Pomgranates and Pomcitrons moſt excellent; and of Flowers, Jeſſamins, Roſes, Tulips, July-flowers, *&c.* Here alſo at eaſie rates we bought Goats, Hens, Rice, Barley, Rack and *Aqua-vitæ*. Howbeit the *Muskitto*'s or Gnats peſtered us extreamly: but of more vexation was the Water we drank and in theſe torrid places thirſt after, nay, were neceſſitated to dreſs our meat withal, and is the beſt the People have to drink out of the large Tancks they keep it in: they call it *Ob-baroon*, which in the language of *Perſia* ſignifies rain-water; but with far more reaſon I may call it *Aqua-mortis*, death ſeeming to bubble in it. A baſe qualified Water, whether in regard their Tancks here are ill made or naſtily kept, whereby the Water corrupts, or whether the rain of it ſelf is inſalubrious, or other hidden cauſe in nature there be, I cannot tell; but this I can, that it is unſavory, ſo ill to the guſt as worſe Water for taſte, and eſpecially for property can ſcarce be reliſhed. As little of it came in my belly as could be borrowed from extremity of thirſt: and with good reaſon; for as experience teaches, it cauſes catarrhs, breeds ſore-eyes, ulcerates the guts, and (which is more terrible than the reſt) engenders ſmall long worms in the legs; a ſort of naſty vermine not more loathſom to look upon than dangerous to the itching diſeaſe in them that breed them, by no potion, no unguent to be remedied: Nor is there any other way known to deſtroy them, ſave by rowling them about a pin, which if in ſcrewing the worm chance to break, it gives them very doleful muſick; for it makes the leg apt to gangren, and but by lancing hardly curable. The water doubtleſs being the natural cauſe of that malady, ſeems to me to bring its venome from the Region where it is generated; either for that the Springs are vitiate, or that the rain-water is corrupt: For albeit clouds are ſeldom ſeen there, yet ſometimes they are, but undigeſted and unagitated by the wind; nor do they at all times diſtill their rain moderately in drops as is uſual in colder climates, but in violent eruptions, dangerous both in the fall, and no leſs noxious in the drinking. Now the reaſon (as I apprehend) that they have but few clouds is becauſe the Countrey is deſert and ſandy, and wants Rivers and other moiſt places to occaſion exhalations, which beget rain. Howbeit, at our being here it rained a great ſhower, which made our Company the more acceptable. And we could obſerve that the ſoil (not only here, but in moſt of this Province as we travelled) is either ſtony or a ſleight ſort of mould, yielding little graſs or grain of any ſort, or fruit, ſave what was forced in gardens; unleſs it be Dates, which here are exceeding good and plentiful: But in Valleys and where Springs meliorate the earth, it produces Rice, Barley and like grain; as alſo fruits in great variety.

The Inhabitants are a mixture of *Jews* and *Mahometans*: Moſt of thoſe I ſaw were bleareyed, rotten-tooth'd, and mangie-legg'd; the violent heat and unwholſome waters doubtleſs cauſing it. The habit of the greater part of them is only a wreath of Callico tied about their heads, their mid parts circled with a Zone of vari-coloured plad, with ſandals upon their feet, elſewhere naked. Some nevertheleſs (though but few) have Shaſhes of ſilk and gold tulipanted about their heads, and robe themſelves in Cabbays of ſatten, their fingers being adorned with rings of ſilver ſet with Turqueiſes (that being the ſtone they moſt affect in *Perſia*) in which they have engraven their Name, or ſome ſelected Poſie out of the *Talmud* or *Alcoran*. The *Mahometans* delight much in *Archery*, and on their thumb commonly wear a ring of horn, which makes the Arrow go off both ſtrongly and eaſily: their ſwords afford them no ſmall delight, the blades being exceeding good, and the hilts no leſs valuable; for with the better ſort uſually they are of Gold. Here are ſome nevertheleſs that are proficients in *Philoſophy* and the *Mathematicks*, the principal delight they take being in *Aſtrology*; For 'tis granted that *Major eſt utilitas in Aſtronomia quàm in aliqua ſcientia. Nam, ſi contingat in ea error, eſt tolerabilior & minus nocet, quàm in cæteris ſcientiis:* Greater is the profit in *Aſtronomy* that in any other ſcience: For, if any error happen herein, it is moſt tolerable and leſs hurtful than in all the other ſciences: *Iſagoge Alcabitii.* But in the Mechanick and other curious Arts, it gives place to few in *Perſia*. In this City ſhould be a River, and that not a ſmall one if our Geographick Maps were true: But therein they err; for here could I ſee no River, nor any in near an hundred miles travel further Northward; for both by enquiring of ſome *Perſians* and our own further travel, I could neither hear nor ſee any nearer than *Tabb*, a River famous in ſeparating *Suſiana* from *Carmania*, and from *Larr* Weſtward about five ſmall dayes journey; or that other of *Chur*, over which we rode 'twixt *Shyraz* and *Perſepolis*:

ſome Brooks indeed we paſt over, ſo ſmall that they had no Name; but Rivers no Man calls them, ſince none of them in breadth or depth exceed three foot; Rivolets worth little more than the noting.

Weſt of *Larr* is a Town called *Jaarown* (*Gaarom* ſome write it) about twenty farſangs (which is ſixty *Engliſh* miles) from *Lar*. Moſt of the Inhabitans are *Jews*; by ſome reputed little leſs than a thouſand: much leſs than what *Ben Jonas* numbred in the Year 1100. for at his being in *Jaaria* (which is preſumed to be this place) it had then twenty five thouſand *Jews* inhabitants. Some make this their road from *Larr* to *Shyraz*; but the way we took was more to the Eaſt, and more frequented, being neither ſo hilly as the other, nor ſo ſtony. Concerning the Name whence it is derived, I ſuppoſe it is either for that theſe are the deſcendants of that *Kiriath-jearim* we find mentioned in the 1 *Chron.* 2. 50. or from that in *Judea* called *Kiriath-jaarim*, *i. e.* plenty of wood which grew there, as we find mentioned in 1 *Sam.* 7. 1. which probably the tranſplanted *Jews* might commemorate. And this conjecture is further ſtrengthened, by the analogy of the name *Gaaron* with the *Hebrew* words *Geron* and *Garim*, which ſignifies *Strangers*, or ſuch as are tranſplanted into a ſtrange Countrey: ſo as the Name fitly agrees with the condition of the Inhabitants. Alſo when out of theſe Captives *Cyrus* gave leave for the re-edifying the Temple, we find in *Ezr.* 2. 7. and *Nehem.* 7. 12. that from *Elam* and *Kiriath-jaarim* ſeveral of the *Jews* returned, where in the 24 verſe, the other *Elam* is recorded: or elſe from *Jare* or *Jaarah*, *Joktans* fourth ſon *Gen.* 10. 26. whoſe Brethren *Ophir* and *Havilah* travelling from *Babel* to plant about *Ganges*, 'tis likely left him by the way to increaſe their Couſin *Elams* plantation. But ſeeing theſe are the off-ſpring of thoſe the *Aſſyrian* Prince *Salmanaſſar* (called *Enemeſſar* in *Tobit* 1. 2.) forced out of *Samaria* as we find recorded in 2 *Kings* 17. 6. *A. M.* 3220. the Name from them has the more probability: for in Scripture we read that he placed them in *Halah* and *Ghabor*, (*Mons Chaboras inter Mediam & Aſſyriam*, *Ptol.* 6. *l.* 1.) *Median* Cities near unto the River *Gozan:* The finding of this River hath been not a little controverted, and the queſt continues yet obſcure: For ſome would have it to be a River in *Bactria* not far from *Oxus*, and to have the like vent into the *Caſpian*; which being ſo remote from *Media*, cannot be approved of. Others place it near *Araxis*, which has the greater ſemblance of truth, *Araxis* ſtreaming through that part of the *Medes* Countrey which about *Alexander*'s time was new-named *Atropatia*; other ſome 'twixt the Mountain *Chabor* and the *Caſpian* Sea, emptying it ſelf into the River *Cyrus*, which diſcharges it ſelf into the *Caſpian*. Notwithſtanding which *Ben Jonas* in his Itinerary finds *Gozan* hereabouts, and reports that it empties its freſh ſtreams into the *Perſian* Gulph. Yet to cloſe with the *Jew* in this his *Cabala* is not ſafe; ſeeing he finds not onely infinite numbers of *Jews* all along from hence to *Niſibor* (or rather *Niſipore*, i. e. *Bacchi Civitas*) in *Sogdiana*, (which *Ptolomy* places in *Aria* under 35 degrees 20 minutes) but ſeveral *Gozans* alſo; which brings it under ſuch confuſion as none indeed can well tell where to find it. And concerning that *Gozania*, I find it in *Ptolomy*'s Tables to be in 40 degrees 40 minutes, and by being in *Media* it hath affinity with the Name, but in the Map not being taken notice of, cannot tell where properly to place it. Moreover, albeit the way theſe baniſhed Tribes took from their own into the *Median* Territories was in probability the uſual or neareſt way, which was to paſs betwixt *Babylon* and *Nineveh*; yet their progreſs is ſo myſteriouſly deſcribed in the *Apocrypha* 1 *Eſdr.* 13. 40. that ſome think they went through *Palmerina* in *Syria* and the South part of *Armenia* the Great into the *Perſian* Dominions: For ſpeaking of the Tranſmigration of thoſe Tribes from *Iſrael*; *Theſe are the ten Tribes* (ſaith he) *which were carried captives by* Salmanaſſer *in the time of King* Hoſea *beyond the River* Euphrates; *who reſolving amongſt themſelves to leave the multitude of the Heathen and to ſequeſter themſelves into a Countrey where never mankind dwelt, they entred in at the narrow paſſages of* Arſareth, *the Springs being by miracle dryed up untill they had paſſed over, and after a year and a halfs journey from* Arſareth *they ſat down, where they inhabited untill the later times.* By which relation (notwithſtanding *Paulus Venetus* and others find this *Arſaret* in the moſt Eaſterly part of *Scythia extra Imaum*) albeit ſome think they paſſed through the *Arabian* deſerts to *Babylon*; others nevertheleſs ſuppoſe that their way was through that part of *Syria* called *Palmerina regio* into *Armenia*, 'twixt thoſe parts where *Euphrates* and *Tigris* have their Springs, and ſo through the *Iberian* ſtraits called *Portæ Caucaſiæ* ſtrook into *Mozendram*, and thence into *Bactria*. But that *Bactria* was the Countrey they reſted in cannot be imagined, ſeeing that was not remote enough for eighteen months travel from *Ararat*, if we ſhould grant that they were in motion, and *Ararat* ſtrictly to be in *Armenia*, being indeed not above 2 months journey thence; but more eſpecially ſeeing that *Bactria* was ſo far from being uninhabited as the place ſhould be they deſigned to with-

withdraw themselves unto, *Bactria* at that time flourishing so exceedingly that it had no less than a thousand Cities. So as it may be rationally concluded, albeit in that dejected and deplorable condition these exiled *Jews* were desirous to find out such a desert Countrey as *Esdras* speaks of, it was doubtless an enterprize very difficult, in case they had the liberty to be their own choosers, which too rarely happens unto captives. For in those days through *Noah*'s originary and after by *Sem*'s posterity successively the oriental Countreys were better planted than *Japhets* was, (for in *Alexander*'s time, after subverting the *Persian* Monarchy, invading *India* and part of *Scythia intra Imaum*, he reported that there he found more People and consequently more opposition, and greater and wealthier Cities than he had done in his conquest of all other that were under the stroke of the *Persian* Scepter, even from *Indus* beyond the *Hellespont*;) therefore into what part of the World these poor *Jews* were pent is not so easily to be discerned; though I imagine they were not permitted to cohabit together; for then their increasing generations would here as formerly in *Ægypt* have rendred them formidable; but rather were separated and made to plant in several Colonies, as were the other Tribes, in like manner transplanted. Howbeit, the cause of their Banishment appears in the Prophecy of *Jeremiah* chap. 24. v. 9. where 'tis recorded, that by reason of their propensity to Idolatry they should be removed into all the Kingdoms of the Earth, and become a reproach and a curse in all places whither the Lord would drive them: Which was fulfilled; for transplanted we see they were into the East; and seeing the Scripture declares not the place, 'tis of no avail more than to their separation afterwards to make a more curious enquiry concerning it. Albeit *Jovius Leunclavius* in his *Pandects* to *Genebrard*, and some others from the word *Tattar* in the *Hebrew* and *Syriack* importing a remnant, *Giog-chan*, *Gioc-Elp*, and other proper Names, there used, Circumcision long before the publishing of the *Alcoran* and other *Jewish* Rites there practised, fancy to themselves that into those then uninhabited parts the *Jews* withdrew: Which if so, was in all likelihood to the N.E. of the *Mare Caspium*, beyond *Oxus* and *Jaxartes* Rivers now called *Nycaphtac* and *Chesel*; albeit *Abulfeda* and *Rabbi Moses-bar-Nachma* in his Paraphrase upon the *Pentateuch* conjecture that *Gog* and *Magog* (*Meshecs* posterity) is not so much a general as a particular name of Princes and Persons of command in those *Scythick* Provinces; howbeit frequently mentioned in the Prophets and specially in *Ezek.* 38, *&c.* so as that supposition is but weakly founded, at least in my apprehension. For of equal force is that tradition the *Jews* here inhabiting as yet retain, That the Offspring of *Dan*, *Zebulon*, *Asher* and *Nephthali* being planted near *Damoan* under mount *Taurus*, but themselves the Issue of *Reuben*, *Gad*, and half *Manasses* by *Tiglath-pilazar* removed to this *Jaaroon*, and parts about *Larr*, the same time the Inhabitants of *Damascus* were by that Prince removed unto *Kyr* in *Media*, 2 *Reg.* 16. 9. But that they should sequester themselves from the rest of the World, was not without reason; for though the meaning thereof no doubt was to express their sorrow and desire to avoid the temptation of the *Heathen*; yet seeing in those times of all sorts of Men they were the least sociable as *Ovid* says, having as *Tacitus l.* 5. *Hostile odium contra omnes alios*, and in requital thereof stiled by the *Heathen Men-haters*, of all Nations the worst, and other like Epithetes; yet doubtless have inherited that voluntary execration they intailed unto their Posterity at the condemnation of our *Saviour*, living ever since to our sorrow we see in an obdurate and wretched condition all the World over, and is thought will so continue, untill by miracle they be converted, as the Almighty shall think fit; or at the personal return of *CHRIST* to judgment; or of *Elias*, which is thought will be a little before the World's consummation: albeit as that great Scholar Mr. *Fulk* observes from *Matth.* 11. 13. in *John the Baptist*, *Elias* is already come. The translation of the Septuagint which to *Eliah* adds the *Thisbite*, being what doubtless in that Text misled St. *Chrysostome*. Moreover these *Jews*, notwithstanding their itch after Idol-worship is over, and that in the Synagogues they have a formal way of singing Service expressing very little reverence, and differing from that which *Ezra* appointed; yet have they no sacrificing Priest, holding no place proper save *Jerusalem*, where the *Christians* would oppose it as well as *Turks*. The five Books of *Moses* they have agreable to ours: And although they have no *Tirshatha* or Civil Magistrate of their own, or dare not break the peace where they live under *Christian*, *Mahometan* or *Gentile* Government; yet are not without separation amongst themselves, the five great Points controverted (in *Augustus Cæsar*'s time) betwixt the two great Families of *Shammai* and *Hillel* still spreading like a gangrene so irreconcileably that till the *Tishbite* comes (as one says) none else will be able to agree them; not *Rabbi Elias* who from the first verse of the first chapter of *Genesis* where the letter *Aleph* is six times found, cabalistically concludes that the World

ſhall endure juſt ſix thouſand years, *Aleph* in computation ſtanding for a thouſand, albeit he ſhould enter the liſts to vanquiſh either party. But to return.

In or near this place is a precious liquor or Mummy growing, *Mumnaky-koobas* they call it, which none preſumes to take, it being carefully preſerved for the King's ſole uſe. In *June* onely it diſtils from the top of thoſe ſtupendious Mountains, every year about five ounces. A moiſt redolent gum it is, ſoveraign againſt poyſon; and (if we may believe them) a *Catholicon* for all ſorts of wounds whatſoever: So as when other Princes ſend *Shaw-Abbas* Gold, Pearl, or like coſtly preſents, he returns them a little of this *Balſame* as a ſuitable requital. After *Alexander* had prey'd and ſacrificed in *Suſa* (betrayed by *Abulites* a time-ſerving Satrapa) he led his wanton Army towards *Perſepolis*: his neareſt paſſage was over theſe Hills of *Jaarown* (in thoſe days by Authors called *Pilæ Perſidis* and *Suſaidæ*) where to his amazement he was ſo well beaten by *Ariobarzanes* a valiant *Perſian* and his little Army, that (contrary to the accuſtomed pace of the Worlds Monarch) he was conſtrained to retreat, and find another way to avoid the ſtorm of ſtones and arrows which that noble *Perſian* freely ſent him.

The eleventh of *February* we left *Larr*, *Codgea-Obdruzy* the Governour having furniſhed us with Mules, emblemes of ſobriety: Our Harbinger (or *Mammandore* as called in *Perſia*) was an old *Cozelbaſh* who would be ſure (hopeful of ſome reward) at every place where we made our *Manzeel* to provide us good quarters, and ſuch meat as the places could afford; by vertue nevertheleſs or force rather of his authority domineering over the wretched Ruſticks more than pleaſed us; for he would profer them a little money for what he liked, which if they refuſed, then *nolens volens* he would have it, and *Alla Soldado* paid them with big words and *baſtinadoes*: So as we ſaw that in miſerable ſlavery theſe Peaſants live, contented to ſubmit to the arbitrary will of the Souldier. The firſt night we pitched our Tents not far from *Larr*, but were ſtopped next day by an immoderate flood of rain; which though it was very welcome, yet made the earth ſo ſlippery as our Camels glib hoofs could not foot it. The rain falls ſeldom here; but when it comes, they both feel and hear it: Sometimes it raiſes ſuch a deluge as ſweeps Men and Houſes away; for (as we were told) ſix Years before (in this very place) a Caravan of two thouſand Camels in part periſhed by the fury of it. The fourteenth day we rode to *De-achow* (or *Techoo*) which ſignifies a Town under a Hill; where we ſaw many pretty Tombs, few without a Grave-ſtone and an *Arabick* memorial. The *Alcoran* commands that none be buried in Cities, for fear the Dead infect the Living. This *Jus ſepulchri* was according to the Ancients, *quo cavebatur, Ut nemo ſepulturam haberet in eodem loco quem alius ſepulchro prius occupaſſet, Sil. l.* 1. That no grave ſhould be made in the place where any other had formerly been buried. And by the Law of the twelve Tables Burials were prohibited and not permitted to be within any City; but rather in Cemeteries without the City, or nigh the publick high-ways; that by viewing the Sepulchres of the Dead (according to the cuſtom of the *Romans* and *Ægyptians* who had them in their Banquetting-Houſes) they might the better contemplate their mortality. A mile from this Town we viewed about threeſcore long Pavilions; which were black without, but within they had female Beauties: The *Perſians* call them *Uloches*; the *Arabs Kabilai*; the *Turq'ſtans* and *Armenians Taiphæ*; the *Tartars Hoords*; the Ancients *Nomades* from the *Numidians*; concerning whom the Poet ſays truly, That

Nulla domus, plauſtris habitant, migrare per Arva
Mos, atque errantes circumvectare Penates.

Their Carts their Houſes are, their ſole delight
To wander with their Houſe-Gods day and night.

Suffer me to wander a little with ſuch novel company. Seeing that Vertue the Trophy of a refined ambition is purchaſed by embracing the wholſom notions of an humble Soul, of a well-tempered Spirit, that heavenly radiance reſpects no other object with delight ſave vertue, from which pure ſtream flows Moderation, to whoſe excellency (next to Spiritual ſacrifice) we may ſafely devote our beſt endeavours. Howbeit, ſo apt to every immodeſt act is Man's corrupt diſpoſition, that to enjoy ſenſuality he conceits vertue (though never ſo gorgeouſly array'd) foul and deformed; till moderation force him to a ſtrict account, and diſcover how much he erred in preferring intemperance before the tranſcending qualities of a vertuous life: from whence, when we contemplate the contented life and poverty of theſe *Uloches*, needs muſt we condemn our ſelves of loathſom riot. For, how free from unſeaſonable care, pale Envy, affrighting Tumult, and naſty Surfeit do theſe enjoy themſelves? Happy Conquerors! how mutually do they accord, how joyfully ſatiate Nature in what is requirable? Hear *Lucan* in its commendation:

Baſe

Baſe Luxury! wherein ſo much is ſpent,
Learn with how little Nature is content.
In Gold and Myrrhe theſe drink not; but are beſt
In health, when Bread and Water is their feaſt.

——O prodiga rerum
Luxuries! nunquam parvo contenta paratu,
Diſcite quam parvo liceat producere vitam
Et quantum Natura petat?——
Non Auro Myrrháq; bibunt, ſed gurgite puro
Vita redit; ſatis eſt populis fluviúſq; Ceréſq;

To return. So ſoon as *Phœbus* had run thrice fifteen degrees in our *Hemiſphere*, we mounted our melancholy Mules, and made our next *Manzeel* at *Berry*: Nothing obſervable in the way, ſave a thick Wall of great length and heighth, cut by extraordinary toil out of the Rock as a boundary, and to ſafeguard the *Larrians* from the *Shyrazians*, the Kingdom of *Larr* in that place terminating.

Berry is a Village which promiſes much at a diſtance, but when there, deludes the expectation: Howbeit, not a little famous through the *Perſian* Territories; both from the immunities that an ancient learned *Syet* endued it with, confirmed by ſucceeding Princes; and from an *Arabick* School which is there kept and diſtinguiſhed into ſeveral Claſſes of the Civil Law, Aſtrology, Phyſick, and what leads to *Mecca*: commendable in their *Pythagorean* ſilence, practiſing to diſcourſe by winks, nods, and dumb ſigns; for babling and noiſe in all *Arabick* Schools is deteſted: They obſerve two Rules eſpecially, Obedience and Moving the Body to and fro whiles they be reading. Adjoyning this School is a *Jewma Machit* (or *Meſquit*) of great veneration by being the Dormitory of that great Doctor *Emawm-zeddey-a-meer-a-maddy-Ally*, who was a Prophet's ſon and allied to their great *Ally*, in this grave enjoying (ſay they) eight hundred years reſt: His Tomb raiſed four foot from the pavement is longer and larger than the included Carcaſs, for it is eight foot long and covered with a white fine linnen cloth; the Tombſtones are carved and painted with knots and poeſies of *Arabick*. Near him are fixed two Lances to memorize his *quondam* profeſſion, and ſome Enſigns not of ordinary invention: Upon his Coffin lie a ſet of Beads, which (if you will credit them) to this day retain their Maſters vertue in working miracles: Within the Coffin is his Body; a mummy that has continued long; the brains and entrails are taken out (for they corrupt the ſooneſt) and the Carcaſs (as they ſay) is embalmed in wax or ſuch gums as both ſmell delicately and are of longeſt continuance. At the top of the Chappel is a Steel-mirrour, wherein theſe Linx-eyed People view the deformity of their ſins. They alſo ſhewed us a ſquare ſtone which was pierced and hung near the wall; a rare ſtone, a relique moſt notorious! for the Prophet uſed to burthen the backs of impenitents ſinners with it, telling them their impiety made it ſeem heavy, a weight ſo ponderous as made them take the right path to be quit of it. A little pot they alſo ſhewed us, holding a ſovereign Unguent made eight hundred years ſince, oft uſed and (which is a miracle) never exhauſted; 'tis not onely good to help ſore eyes, but a *Panacea* (as they would have us believe) againſt all Diſeaſes. To crown all, a Book (no *Alfurcan* of Devotion) was laid upon his Coffin; any body may be ſuffered to ſee it a far off, (but to touch it was preſumption) in ſtorm and croſſes (they ſay) they find remedy with onely naming it: The Church was neatly matted; a Moſque of ſo great veneration that none enters with boots or ſhooes on. Such as want iſſues, (in legs I mean not) health, wealth, friends, or the like, according as their Offering is, have ſatisfaction. The *Oracle* (the *Prieſt*) they ſay never deceives them: *Sed non ego credulus illis*: and with that I bid farewel to *Berry*, which ſome make to be the firſt Town in that which ſtrictly may be called *Perſia*; howbeit, we uſually extend it South as far as the Gulph of *Perſia*; having *Media* to the North, Eaſt the two *Carmania's*, and Weſt *Suſiana*, according to the 5 Book of *Ptolomy*.

The next night we got to *Bannarow*. The laſt Town feaſted us with traditions, this with good chear, Muſick, Kettle-drums and ſix dum Muſquets. The ruins of an ancient Caſtle (demoliſhed by the *Perſian*) here ſhews its ribs, through which the cool air blows, ſeldom failing from the top of that Mountain: One ſide of the Caſtle wall is anatomized to the Town, the other to the ſtony Deſert. Next night we lay in *Goyoome*, bragging that it has a thouſand but ordinary Houſes. After we had repoſed an hour, a *Hocus-pocus* for the Ambaſſadors better repaſt performed rare tricks of Activity, ſome of them I remember: He trod upon two ſharp egg'd Semiters with his bare feet; then laid his naked back upon them, ſuffering a heavy Anvil to be ſet on his belly and 2 Men to hammer out four Horſe-ſhooes upon it as forcibly as they could beat; that trick ended, he thruſt his arms and thighs thorow with many Arrows and Lances, then by meer ſtrength of his head and agility of Body lift up (no leſs than a yard from the ground) a great ſtone weighing ſix hundred pound; and then (as if he had done nothing) knit his

his hair to an old Goats-head, and with a ſcornful pull tore it aſunder, crying out *Allough whoddaw*, i.e. *God be thanked*, the ſtanders by with a loud yell applauding him: This was notable. But what was he to ſpeak of *Marius* (one of the thirty Tyrants) who with one of his fingers could overthrow a loaded Wain? Or of *Polydamas*, who with one hand would hold a wild Bull by his hinder leg, as *Cœl. Rhod.* and *Treb. Pollio* report. But in remembring theſe I had almoſt forgot how that in *Goyoom* is intombed *Melec Mahomet*, one who in theſe parts is not a little famous for fomenting the authority of his Maſter *Mahomet*, when the *Saracens* (not liking the innovation) firſt began to canvaſs it.

Next night we loſt one another by a careleſs aſſociating, whereby we procured to our ſelves a miſerable lodging in that ſolitary wilderneſs, having neither graſs, nor trees, nor water; but ſtones (which gave no refreſhment) and ſand in abundance: nor beheld we other than Oſtriches, Storks and Pelicans for companions. The Earth has heretofore worn *Flora*'s Livery; but, by the rage of War and continued ardor of the Sun, becomes miſerably deſert; or rather from the wrath of Almighty God *Who* (as the Kingly Prophet ſings) *makes a fruitful Land barren for the ungodlineſs of them that dwell therein.* Next day we queſted in ſearch of our Carravan, and after ſome pains recovered it. That night we again pitched in the Deſert, and were entertained by ſuch a ſudden ſtorm of rain, thunder and lightning, as made our chear very wretched, impriſoning us alſo in our Tents. Next day we had the weather more comfortable, the ſight of a few Date and Maſtick-trees exceedingly refreſhing us. *Coriat*'s report, that Maſtick is found no where but in *Syo*, was here confuted. By the way we took notice of an old-conceited Tomb which inhumed a harmleſs Shepherd: Hung it was to and fro with threads tripartite (peradventure ſhadowing out a Trinity) each thread being trimmed with parti-coloured wool; at each end of which was placed a puppet to protect it, and ſome Cypreſs-branches ſtuck about, to revive (as I then apprehended) an antiquated Ceremony mentioned in *Virg. lib.* 3. which then was to erect

——Stant manibus Aræ
Cæruleis mœſtæ vittis, atráque Cupreſſo.

——*Altars, their Ghoſts to pleaſe,*
Trimm'd with blew fillets, and black Cypreſſes.

And in the 6 *Æneid.*

About the ſides they mournful Cypreſs place.

And that it was an ancient cuſtom to adorn the Sepulchres of the Dead with fillets, *Papin. lib.* 4. *Silvarum* ſaith;

Pande fores Superum Vittatáq; Templa Sabæi,
Nubibus & pecudum fibris ſpirantibus imple.

——Et ab arbore caſta
Nectent purpureas niveo diſcrimine Vittas,

ſaith another Poet. And *Valer. Flaccus lib.* 8. to the ſame purpoſe,

Ultima Virgineis tum flens dedit oſcula Vittis,

The next (being the two and twentieth of *February*) by the way we had ſome ſport in diſlodging a wild Bore whom we purſued, but neither ſhot nor dogs could reach him. That night we made *Cut-bobbo* our Manzeel: *Mohack* our next; in which are buried *Mahomet*, *Hodgee*, *Izmael* and *Ally*, four Muſſulmanniſh Doctors, intombed here four hundred years ago, and reſorted to with no ſmall reverence. Next day to *Coughton*, where the People in few years before ſuffered in an high meaſure by Locuſts, which theſe parts are ſometimes infeſted with: Yet not ſo much as the more South and Eaſterly parts of the World; where as God's revengeful Armies they are obſerved to fly in numbers infinite and in order admirable, devouring the fruits of the Earth ſo exceedingly, that famine commonly enſueth. Howbeit, in ſome places the Inhabitants in requital devour them again, eſteeming them both ſavoury meat, and eaſie of digeſtion. The next day we got to *Unghea*; the day following to *Moyechaw*; the next to *Pully-pot-ſhaw* (leaving *Bobbaw-hodgee* on our left hand) and next night pitched a farſangh ſhort of *Shyraz*. According to cuſtom we expected a ceremonious entrance: But ſeeing none came out to that purpoſe, our Ambaſſador (who was ever ſenſible of his Maſter's Honour) ſent his *Mammandar* to the Governour to demand freſh Horſes and fitting accommodation. The *Daraguad* in perſon came to diſſemble his neglect; firſt excuſing the Duke's abſence

abſence whoſe diſpleaſure he feared for not acquainting him with this excellent advantage to manifeſt his love unto our Nation, in compariſon of whom, all other in that part of the World were contemptible. In a word, (perceiving our haſte) he prayed his Lordſhip to exerciſe but three days patience till the Great Duke came purpoſely to honour his Entrance; a favour of a double reflex, in that it would infinitely content the Governour and Citizens, and accumulate an incomparable ſplendor to his Entrance; cloſing his Complement with an If not, he was then ready to uſher his Lordſhip to his Lodging. The Ambaſſador though he well enough deſcried his petty courtſhip, yet thought it beſt to diſſemble his diſcontent, perceiving no remedy. We jogg'd leaſurely on upon our Mules and Aſſinegoes, who (ſo ſoon as they winded the air of this great City) ſpared the *Perſians* the labour of Kettle-drums, Timbrels, Hoboy, and ſuch Phygic muſick; ſometimes braying out, at other times ecchoing to one another in their Mymallonian Cornets as if ſome Orgye to *Liber Pater* had been ſolemnizing: in ſo much as many ran out of doors, others fired their Flambeauxes to know the cauſe and glut their wonder. After long circling we alighted at the houſe of *Shock-Ally-Beg* (the Dukes Deputy) where our Ambaſſadour after a prolix Apology from the Governour was entertained with a ſhort Banquet, and then convoyed to *Ally-chan* a Houſe at the Eaſt end of the City belonging to the King, encompaſſed with as curious Gardens and as ſpacious as moſt in *Perſia*. And now we have overcome the trouble of our paſſage into the City, albeit we entred not in the day time to ſee and to be ſeen, do not think it novelty or that it was without reputation, or as if nocturnal Entries had not equal luſtre with the day; ſeeing that *Holofernes* choſe the Night to make his triumphant Entrance into *Damaſcus*: *Antiochus* alſo took the ſame time to enter *Hieruſalem*, *Auguſtulus Rome*, and haughty *Sapores* into this City.

SHERAZ (for ſo they pronounce it) the pleaſanteſt of *Aſiatick* Cities, is removed from the *Æquator* 29 degrees, 20 minutes North, its longitude is 88 degrees; by *Phil. Ferrarius* and ſome others ſuppoſed to be the reliques of *Perſepolis*: which I no ways allow of, not only from the difference of ſcituation and diſtance of place from *Chilmanor*, being no leſs than thirty *Engliſh* miles thence, but principally in regard many riſing and rough grounds and ſome conſiderable hills are interpoſed. However, it is of great antiquity in the Name it bears: For *Ben-Jonas* a *Jew*, travelling theſe parts about 500 years ago, found *Syaphaz* hereabout, which doubtleſs was this City. By *Cornelius de Judæis* 'tis named *Sytas*, a miſtake probably in the Tranſcript, ſeeing that *Sivas* another Author likewiſe miſ-calls it. *Don Garzias* calls it *Xirias*; *Paulus Venetus Zyraz*; Sir *Walter Raleigh Siras*; *Oſorius Xiras*; *Stephanus Cirecatha* and *Cirec-batha*, borrowed as I ſuppoſe from *Cœlius* who does the like from *Muſlaedini-Saddi* the Philoſopher and Traveller, whoſe native place this, was and is by him called *Cyropolis*, alluding rather to its ancient *Greek* name than to the name it then bore, ſeing Authors more ancient than himſelf call it by the name of *Syras*, as the *Jew* I lately mentioned and others: This *Saddy* lived *An. Dom.* 1200. *Heg.* 600. at which time ruled there *Muſaffer Eddin Abubecr*, Son to *Saddy* Son of *Sengus*; as appears by that learned Treatiſe of *Saddy* called *Roſarium Politicum* in our time tranſlated by *Gentius*. The name *Cyropolis* (as the word imports) was we may ſuppoſe aſſumed from *Cyrus* that noble River, which alſo gave Name to that magnificent Prince *Cyrus* formerly called *Agradatus*; albeit we have a more clear authority for it, ſeeing God by the Prophet *Eſay* chap. 44 & 45. calls him by that Name, above an hundred years before his birth, anointed and deſigned to be the Deliverer of his People from the *Babylonian* bondage. The River, whether it be that which ſpringing from the *Coraxian* Hills in thirty eight degrees empties it ſelf into the *Mare Caſpium*, and has neighbouring it the two other Rivers *Cambyſes* and *Araxis*, (for that in *Sogdiana* near *Jaxartes* mentioned by *Quintus Curtius* and that other in *India* ſpoken of by *Ælianus* are not it, is evident;) or that it be this, which ſtreams in the mid-way 'twixt *Sheraz* and *Chilmanor*, being unſatisfied my ſelf I leave it unto others better to conſider of; and ſhall only give my further apprehenſion concerning the Etymology.

Sheraz then probably derives it ſelf either from *Sherab* which in the *Perſian* Tongue ſignifies a Grape, here abounding; and than which no part of the Eaſt has more generous, nor any Climate more benevolent; or elſe from *Sheer* which in the *Perſian* ſignifies Milk: And the rather ſeeing ſeveral other Towns have their denominations accordingly; namely, *Aleppo* from *Halip*, i. e. Milk, albeit ſome would have it from *Alepius Julian*'s Lieutenant; and ſeveral *Perſian* Towns have the like; as *Whormoot*, i. e. a Town of Dates; *De-achow*, a Town upon a Hill; *De-gardow*, a Walnut-Town; *Bazebachow*, *Periſcow*, *Cut-bobbaw*, and others: Or otherwiſe, paſſing by the *Greek ſynonymas*, Σειρὰ *Catena*, or ἀπὸ τῆ σειρὸς *propter æſtum*; and that of *Strabo l. à Minerva, quæ dicta erat Sheraz*;

raz; I may with equal authority aſſume the derivation from *Shuraz* which ſignifies a Lion; or from the *Syraſes*, as the *aborigines* or *incolæ* of old hereabouts were termed and appears by *Polyænus l.* 8. *de Semiramide*; or elſe *à Schyris Arabiæ populis* (who to give *Pliny*'s expreſſion *lib.* 6. *cap.* 13.) *Indorum vel potius Perſarum lingua loquentes, ibi ſunt remeantes, &c.* Nor was this City leſs ancient than great, if the report be true which the Inhabitants make, that *Jamſheat* the fifth King of *Perſia* and predeceſſor to *Kedor-Laomer* laid its firſt foundation: For *Boterus* affirms for truth, That *Quando Syras erat Syras (i. e. Civitas) tunc Cairus erat ejus pagus*; which proverb notwithſtanding he borrows from *Muſladini Saddi*, who hath this hyperbolizing queſtion, *Quid eſt Cairum? quid Damaſcus? quid terra? quid ipſum mare? Omnes enim Urbes pagi ſunt, & ſola Schyras Urbs eſt:* rendring thereby *Shyraz* onely worthy to be named a City; in compariſon of which *Cairo*, *Damaſcus* and all others extant upon the Continent or Iſles were but Villages: *Saddi* alſo in this taking his pattern as I ſuppoſe from *Rome*, *Quæ ſola per excellentiam Urbs vocabatur.* But that it was a very great City long ago is indubitable; and for proof I give you theſe few inſtances. *Ulughbeg* (a learned Geographer and Nephew to *Tamberlang*) in his time finds her to have fifteen miles compaſs: *Contarinus* after him the like, and eighty thouſand houſes. *Barbarus* eightſcore years ago reports her to be twenty; *Cluverius* the like: *Teiſhera* after him to have ſix and thirty miles circuit; *Skikard* upon *Tarich* the like circumference; a circuit very large, but occaſioned by the many and ſpacious Gardens this as moſt other *Aſian* Cities have, rather than from the numerous Buildings. *John* of *Perſia* in his time numbred her Inhabitants eighty thouſand; *Ben-Ally* three hundred thouſand: I dare not gain ſay their reports, becauſe no preſent enquiry can well diſprove them; let us therefore reſt contented in her Deſcription as I could obſerve her to be at preſent.

Shyraz is diſtant from *Ormus* one hundred and eight farſangs, or three hundred and four and twenty miles; from *Larr* one hundred eighty ſix; from *Babylon* three hundred; from *Spahawn* two hundred and two and twenty; from the *Caſpian* Sea ſix hundred; from *Cazbyn* four hundred and eighty ſix; from *Periſcow* four hundred and forty; from *Candahor* three hundred and ſixty; from *Yezd* two hundred and nineteen; from *Faza* ſixty miles Engliſh, or thereabouts. The ancient Inhabitants were the *Artiatæ*, *Tapiri*, *Cartii* and *Orebatii*; now converted into *Parc*, *Furc*, *Fares* and *Farſiſtan*.

Shyraz at this day is the ſecond City for magnificence in the Monarchy of *Perſia*; watered by *Bindamyr*, (as *Phil. Ferrarius* in his *Epit. Gentium* calls it, though indeed it is the Bridge, the water being called *Kur*) formerly either *Orontis* as in *Ptol. l.* 6. *c.* 3. and *l.* 6. *c.* 23. another of the like name being in *Cœloſyria*, or elſe that *Rhogomana* in *Ptolomy*, a River that draws her deſcent from the *Tapirian*, as ſome ſay from the *Parchoatrian* Mountains, and after above two hundred miles circling in meanders commixing with *Choaſpes* (now *Tabb*) and *Ulay*, not far from *Valdac* (old *Shuſhan* is now ſo called) loſe themſelves in the Gulph, and promiſcuouſly thence diſgorge themſelves into the *Indian* Ocean.

Some walls it ſhews which were raiſed by *Uſun Caſſan* the famous *Armenian* Prince, who lived *An.* 1470. but ſeem to ſcorn a limited bondage; for now it ſtretches from the South-eaſt to the North-weſt well near three miles, and is not much leſs the other way; the compaſs being ſeven miles or thereabouts. It is very pleaſantly ſeated at the North-weſt end of a ſpacious Plain, twenty miles long and ſix broad; circumvolved with lofty Hills, under one of which this Town is ſeated; defended by Nature, enriched by Trade, and by Art made lovely; the Vine-yards, Gardens, Cypreſſes, Sudatories and Temples raviſhing the eye and ſmell, ſo as in every part ſhe appears delightful and beautiful.

Here Art-magick was firſt hatched: Here *Nimrod* for ſome time lived: Here *Cyrus* (the moſt excellent of Heathen Princes) was born; and here (all but his head, which was ſent to *Piſigard*) intombed. Here the great *Macedonian* glutted his Avarice and Bacchiſm. Here the firſt *Sibylla* ſung our *Saviour*'s Incarnation. Hence the *Magi* are thought to have ſet forth towards *Bethlehem*; and here a *ſeries* of two hundred Kings have ſwayed their Scepters.

The Houſes are of Sun-burnt bricks, hard and durable; the Buildings not very lofty, (ſeldom exceeding two ſtories) flat and tarraſſed above, having Balconies and Windows curiouſly trellized: within they are ſpread with Carpets; little other furniture otherwhere is noted. Sultan *Shock-Allybeg*'s Houſe (where the firſt night we were banquetted) is inferiour to few; for his Dinning-room was high and round and ſpacious: The roof was arched, the walls imboſſed with gold and wrought into Imagery, ſo ſhadowed that it was hard to judge whether imboſſed, inſculpt or painted: The windows were

of

of painted glaſs, the floor ſpread with curious Carpets. Few or none here are without their Gardens (Foreſts rather) of high Chenaers, (reſembling our Elm) and Cypreſſes: So as indeed a more delightful object can hardly be, than what this City yields the eye from the neighbouring mountain. The Palaces riſe ſo amiably, and the Moſques and Hummums with their cerulean tyles and gilded Vanes, amongſt the Cypreſſes ſo glitter by reflecting the Sun-beams in a curious ſplendor.

Fifteen Moſques expreſs their bravery here, which in ſhape are round (after the *Alkaha* in *Mecca)* tiled with a plaiſter made of lime-ſtone burnt, which ſo ſoon as it is dry becomes ſo exceeding hard that it rather reſembles true ſtone than mortar; with which they do not onely parget the outſide of their Houſes and trim it with paint after the Moriſco manner, but alſo ſpread the floors and arches of their Rooms: But on the top and outſide theſe are pargetted with Azure ſtone reſembling Turquoiſes, lined moſt part within with black well-poliſhed Marble; and the tops are beautified by many double gilded creſcents or ſpires which reverberate the Sun's yellow flames moſt delightfully. Two are eſpecially note-worthy in their ſteeples, (ſo ſome call them) being ſmall but exceeding high Towers: The one is ſquare above fifty foot high in the body, leaded in ſome part, in other part diſcoloured with gold and blue; the out ſide varniſhed and wrought with knots and poeſies, vaſt and unfurniſhed (or rather unfiniſhed) within; and above, ſpiring in two ſlender but aſpiring *Alcoranes* of wood, being round and coupled at the top, garniſhed with great art and coſt, very near as high as *Pauls* in *London*; from whoſe tops the clear-voic'd Boys ſing thrice every twenty four hours *Eulogies* to their Prophets *Ally* and *Mahomet*; for, Bells are no where tolerated in *Mahometans* Temples: The other (rather reſembling a royal Carravans-raw) is quadrangular; the ſuperficies of it *Arabick* invention, imboſſed with gold, painted with azure, flagg'd with Porphyre, garniſhed in ſeveral forms or mazes, and made reſplendent at ſome ſolemnities by many Lamps and Torches.

Other Moſques within this City are not ſo remarkable, yet not ſo mean as not to invite the obſervation; for what they want in Architecture they ſupply in Reliques venerably accounted of for entombing the Carcaſſes of ſome *Alchoraniſh* Doctors; whoſe ſeeming ſanctity hath got ſuch repute amongſt thoſe ſuperſtitious People, their Tomb being inricht by the ſuperfluity of zeal, as no coſt nor pains is thought too much to evidence the reality of their devotion. Some Sepulchres there are of well-poliſhed Marble; others of Wood cut into an antick kind of carving; others expreſs the Painters Art, and other ſome the Sculptors skill in Braſs and other metal; ſo that where Art is defective, Nature out of the treaſures of darkneſs has ſupplied them. In one place *Shawmeer-Ally-Hamzy* a prophetick *Mahometan* reſts his bones, ſeven hundred years ſince (ſome merrily ſay) ferried by *Charon* into *Acheron* for doting upon his *Alcoran:* The Moſque is ſquare; for threeſcore paces long I found the ſtructure he is buried in to be, and in breadth juſt ſo many. In another ſleeps *Sandant-Emyramahow*, contemporary (as tradition gives) with *Mahomet*; and many more, whoſe duſt reſts till the Trumpet diſpoſe them to a reſurrection. A little out of the Town is interred that learned Poet and Philoſopher *Muſladini Saddi*, who wrote the *Roſarium* which is lately turned into *Latin* by *Gentius:* And near him his Brother Poet *Hodgee Haier*, whoſe Poems are of great eſteem in *Perſia.* And indeed *Shyraz* has a Colledge wherein is read Philoſophy, Aſtrology, Phyſick, Chymiſtry and the Mathematicks; ſo as 'tis the more famouſed through *Perſia.* Upon many of theſe Moſques the travelling Storks have piled their neſts, a bird (as of the *Ægyptians*, ſo) of theſe People divinely eſtimated, termed *Pietatis cultrix* by *Petronius.*

The famous Stork which buildeth in the Air,
Foſters her naked young with tender care.
And by that love their duty doth engage
When need requires to help her feeble age:
Nor fail her hopes; for when ſhe cannot ſtir,
The pious Brood both feed and carry her.

Aerio inſignis pietate Ciconia nido
Inveſtes pullos pignora grata fovet.
Taliaq; expectat ſibi mutua munera reddi
Auxilio hoc quoties mater egebat anus.
Nec pia ſpem ſoboles fallit; nam feſſa parentum
Corpora fert humeris, præſtat & ore cibos.

The Gardens are many, and both large and beautiful; ſo as I may ſay of this what the *Syrians* attribute to thoſe of *Damaſcus, Operatiſſimi ſunt in hortis:* Several of them (as I paced) are eight hundred paces long and four hundred broad. But *Hony-ſhaw* (which is the King's) challenges ſuperiority over all the reſt, being ſquare every way 2000. paces. Moſt of them ſafeguarded with walls fourteen foot high and four foot thick; and which from their ſpaciouſneſs and plenty of Trees reſemble groves or wilderneſſes,

but by thatname (the *Perſian* word is *Bawt*)are called; they abound in lofty pyramidical Cypreſſes, broad ſpreading Chenawrs, tough Elm, ſtraight Aſh, knotty Pines, fragrant Maſticks, kingly Oaks, ſweet Myrtles, uſeful Maples; and of fruit-trees are Grapes (whoſe wood though little worth (ſome ſay) never rots,) Pomgranads, Pomcitrons, Oranges, Lemmons, Piſtachoes, Apples, Pears, Peaches, Cheſnuts, Cherries, Quinces, Walnuts, Apricocks, Plums, Almonds, Figs, Dates, and Melons of both ſorts exceeding fair and of incomparable ſweetneſs; alſo Flowers rare to the eye, ſweet to the ſmell, and uſeful in Phyſick. The earth dry, but green; the air ſalubrious, though ſharp a little while; yea, ſuch as may make good *Tibullus* his fancies of *Elyſium*: For,

Hic choreæ cantúſq; vigent paſsímq; vagantes
Dulce ſonant tenui gutture carmen aves.
Fert caſiam non culta ſeges, totóſq; per agros
Floret odoratis terra benigna roſis.

Here ſongs and dances have eſteem, and ſmall
Sweet-chirping birds with muſick comfort all.
Th' uncultur'd ground ſweet ſhrubs doth freely bring,
Senſe-ſweetning roſes without Art do ſpring.

So as I muſt acknowledge it a truth, that as the Eaſt is more warm, ſo more refreſhing and pleaſant than the Weſt, and through the gentle influence of the Sun and Wind makes both Flowers and Fruits much more delicious, ſucculent and fair than we find in the Occidental Regions. *In Oriente* (ſaith *Vicomercatus lib. 2. in Ariſt. Meteor.*) *omnia ſuaviora quam in Occidente gignantur; Solis videlicet intenſiore calore illic dominante: atque etiam terris ex halitibus Oceani, cujus aquæ pingues ſunt, pinguefactis, &c.* Again, *Orientales partes ſunt calidiores, quia dextra pars ſint Cœli & univerſi, &c.* And *Albertus* gives this reaſon for it: *Sol triplicem vim Orientalibus infundit, ſimplicem Occidentalibus: in Oriente enim radios qui caloris initium ſunt primum mittit; deinde paulatim ad eum Occidentis calorem auget.* And in another place: *Orientales illas partes negari non poteſt, calidiores eſſe Occidentalibus, cum Aromata omnis generis & odores & delicias veluti omnes in illis naſci videamus, quod ſine calore validiori fieri non poteſt, ſiquidem in Occidente, qui eſt frigidior, minime naſcuntur.* And *Olympiodorus* gives us this reaſon: *Sol enim ab Oceano ad orientales Terras tendit, itaque omnes eas ſtatim illuminat, & calore ſuo fovet.* So as it may be granted that the Eaſt has preeminence over the Weſt for fruits, plants, grain, ſpices, drugs, herbs, Gems, Minerals, and other things. This onely contradicts that, *Qui Oriens nobis eſt, aliis eſt Occidens; & è contrario, qui Occidens Oriens, totque Orientes & Occidentes habeantur, quot in longitudinem ſunt habitationes, &c.* Farther it is agreed (ſaith *Bodin*) by joint conſent of the *Hebrews*, *Greeks* and *Latines*, that the Eaſt is better tempered than the Weſt; and that by the Prophets in Holy Writ the Eaſt ſeems to challenge a dignity and ſuperiority above the Weſt: to which truth ſeveral Philoſophers and Hiſtorians ſubſcribe, as *Ammianus*, *Strabo*, *Pliny* and others, backt with the judgement of *Hippocrates*, *Galen*, and other grave Writers, who all averr that in *Aſia* all or moſt things are much fairer and better than in *Europe*; and that the Orient produces flowers, fruits, ſpices and other commodities, as alſo greater plenty of gold, ſilver, pearls and precious ſtones, than the Occident. Which may fully evince an oppoſite judgment; eſpecially ſeeing Almighty God in the firſt Creation of the World was pleaſed to endow the Eaſtern parts of the Earth with the beſt temper; And from whence (ſaith *Carpenter*) all other parts derive their original.

Amongſt other paſtimes there uſed, I remember I ſaw ropes or cords ſtretched from tree to tree in ſeveral gardens, Boys and Girls and ſometime thoſe of riper years ſwinging upon them; the *Turks* eſpecially during the *Byram* time uſing that recreation: a paſtime firſt practiſed by the *Athenians*. I may confine my commendations to a ſmall compaſs, places more remote being at this day ſteril, mountainous and unable (if then as now) to make *Alexander* an *Epicure*, the Wine excepted, which is indeed the moſt generous grape of *Perſia*, and famouſed all over the Orient. Nothing more complained of by the Inhabitants than want of water; yet a pretty ſhallow Rivolet it has, and might have more were the Citizens more induſtrious; a gallant River (*Cyrus* of old) ſtreaming not fifteen miles thence in the way to old *Perſepolis*, which by pipes like other Aquaducts might be drawn thither.

The *Cyrenians* and *Epicureans* place their *ſummum bonum* or chief felicity in pleaſure, and make vertue to be the Hand-maid; without which Felicity cannot be well attended. *Diogenes Laertius* tells us, That *Felicity* is onely a ſerenity and tranquillity of the Mind free to delight, and void of all ſadneſs or perturbation: whence I may conclude theſe *Shyrazians* of that Sect. For at the *Nowrouz* or Spring, they not onely ſend Veſts, but other Preſents to one another; a ceremony no leſs ancient than *Cyrus*, as *Xenophon* has it. Alſo *Plutarch in vita Alexandri* notes, That *Artaxerxes* the Great gave *Mithridates* (that

(that unhappy Captain who suffered a miserable death by the cruelty of *Parisatis* the Queen-mother for vain-boasting that he slew *Cyrus* her Son when in rebellion) a Gown or Vest of gold which he wore during a Royal banquet: Practised also by *Alexander*, who having put upon his head the royal Diadem of *Persia*, vested divers of the *Macedonian* Officers with Robes of Gold; *Longas vestes auratas sumere jubet*, saith *Just. l.* 12. in use also amongst the *Romans* of old. *Augustus inter varia munuscula togas insuper & pallia distribuit, lege proposita, ut Romani Græco, Græci Romano habitu uterentur, Rosin. lib.* 5. *Antiq. Rom.* Then also the Gardens are opened for all to walk in. The Women likewise for fourteen days have liberty to appear in publick; and when loose (like birds enfranchised) lose themselves in a labyrinth of wanton sports. The Men also, some riding, some sitting, some walking, are all in one tune, drinking, singing, playing till the Bottles prove empty, songs be spent, or that *Morpheus* lay his *Caduceus* over them. In all my life I never saw People more jocund and less quarrelsom.

They revel all the night, and drink the round,
Till Wine and sleep their giddy brains confound.

Hic noctem ludo ducunt, & pocula læti
Confundunt cerebris, somno vinóq; sepultis.

And 'tis to be feared Chastity is no vertue here; an unseen martyrdom: For heat makes lust so outragious that they make little defence against it, thinking pleasure to be a delightful Conquerour. Now, how far such liberty coheres with that tenet of the *Epicures* mentioned by *Cedrinus*, *Voluptatem esse finem sapientium & bonorum*, I determine not; seeing that *Epicurus* his *Summum bonum constabat voluptate, non corporis sed animi.* However, 'tis a certain Rule, That *Ut Venus enervat vires, sic copia Bacchi Tentabit gressus, debilitátque pedes.* To return. This Feast of the *Nowrouz* was begun by King *Shalelladyn* Son of *Ulp-Arslan*, and is commonly celebrated when the Sun enters into *Aries*; for than this they celebrate no Feast more solemnly. Somewhat of *Emangoly-cawn* the great Duke and his Banquet.

This Man is a *Georgian* by descent, a *Mussulman* by profession, and one of those *Tetrarchs* that under *Abbas* rule the Empire. His Territories reach every way well-nigh four hundred miles; and afford him the Titles of *Arch-Duke of Shyraz*, *Sultan of Larr* and *Jaarown*, *Lord of Ormus*, *Maqueroon*, *Kermoen*, *Chusistan*, *Sigestan*, and *Farsistan*, Prince of the Gulph of *Persia* and Isles there, the *Great Beglerbeg*, Commander of twelve *Sultans*, fifty thousand Horse, slave to *Shaw-Abbas*, Protector of *Mussulmen*, Nutmeg of comfort, and Rose of delight.

He is of an extraordinary descent for Nobility (as Honour goes in these parts) his Father and Grand-father having been Dukes afore him; but (which is no less strange) priviledged from degradation by *Abbas* his Oath upon a good occasion: *Aliculican* his Father having been victorious in some engagements against both *Turk* and *Tartar* it added no small lustre to *Mahomet Codobandaes* Diadem: most memorably when (by command of *Amurath*) the sawcy *Basha* of *Rhyvan* with fifteen hundred Musquets breathed defiance against *Morad* the *Chielfal* Governour for presuming to take part with *Ismael* in that famous overthrow they gave the *Turks* on the *Calderan* Plain in the year 1514. as they arrogate to themselves; albeit the *Turks* acknowledg it not. *Morad* being thus unexpectedly assaulted, sends a timerous excuse; which rather enraged the *Basha*, who was not to be pacified till *Morad* had glutted his appetite with a Present of two thousand pound in gold, commanding him thence to *Nassivan* (old *Artaxata*) and by that time hungry again. *Alicolichan* (*Shaw-Mahomet*'s Lieutenant in *Georgia*) expressing his displeasure against *Morad* undertakes to make the *Turk* eat cold Iron, meat the *Basha* cared not for, but by *Ally-culican*'s fierce charge with six thousand Horse made him return his bribe back; so as after a small dispute the *Turk* was forced to a speedy retreat over *Anti-Taurus* (now *Mezis-Taur*) and gave the valiant *Georgian* the liberty to extract a treble Contribution from *Morad* for his compliance with the *Turk*: and then returning victor to the Court, *Abbas* knowing that reward is as powerful a support of State as punishment, for that good service recompenced him with the *Shyraz* Dukedom, and his Son after him no less fortunate in *Sha-Abbas* his field-service, having quieted *Georgia*, subdued *Larr* and *Ormus*, and made tributary part of *Arabia* and *Diarbec*.

Some days after our being here the Great Duke absented himself meerly to please his humour; for albeit Sir *Robert Sherley* took the pains to ride unto him, and to tell how acceptable his being in Town would be at the Ambassadour's Entrance, he answer'd; It was no dishonour for any Man (his Master excepted) to stay his leisure: Not knowing or not considering That the Persons of Ambassadours are sacred, and challenge high respect in all places, according to the custom and consent of all Nations, both from

the repreſentation they make and the nature of their Imployment: So that this would not have been endured had our Ambaſſadour been provided with a Convoy and neceſſary accommodations for travel; which wanting, conſtrained him to practiſe patience. After ſix days attendance, his Eminency made his Entrance into *Sheraz* attended with 2000 Horſe, where he took his eaſe two days without the leaſt notice of our Ambaſſadour. At length, finding that our Ambaſſadour would not make application to him, he ſent a Gentleman to invite him to his Palace; who returned with this anſwer; That he was weary, having come a great journey, and that his journey was to ſee his Maſter. The Duke not pleaſed with that meſſage thought it beſt nevertheleſs to diſſemble it, (knowing the King had given expreſs command that in his paſſage he ſhould every where receive honour and hearty welcome;) ſo after ſome pauſe, the Duke ſent word he purpoſed next day to viſit him: yet failed in his promiſe; but his Son the *Beglerbeg* (eighteen years old) came in perſon to excuſe him. Next day our Ambaſſadour ſent word by *Shoc-Ally-beg* to the Duke's Son, That his Viſit ſhould be retaliated: *Emangoly-cawn* the Father ſeems to be diſpleaſed that he had not the honour of the firſt Viſit, and marvelled what kind of People we were, ſince his own little leſs than adored him; nevertheleſs made uſe of it to his own ſatisfaction; for he was no ſooner alighted near the Duke's Palace, when by *Shoc-Ally-beg* he was uſhered into a long gallery, rich in commun beauties, Plate, Carpets, and other furniture; where (contrary to expectation) the Duke himſelf (like a *ſtatua*) at the end of the room ſat croſs-legg'd, not moving one jot till the Ambaſſadour was almoſt at him; and then (as one affrighted) skipt up, imbraced and bad him welcome; vouchſafing alſo (upon knowledg that his attendants were Gentlemen) to give us the *Hoſhomody ſoffowardy*, and to entertain us with a Banquet. So after two hours merriment we departed, invited to return next day to a more ſolemn welcome. The entertainment our Ambaſſadour had was Wine and Sweet-meats, which were of variety; and then *inter pocula* but according to the common mode of theſe Eaſtern parts the dancing Wenches went to work, agreeable to what *Plutarch Symp.* 1. relates in his time, *Perſæ non cum Uxoribus, ſed pellicibus ſaltant, & inebriantur:* for firſt throwing off their looſe garments or Veſts, the other was cloſe to their body reſembling troozes, but of ſeveral pieces of Satten of ſundry colours (as there much uſed;) their hair was long and dangling in curls; about their faces were hung ropes of Pearl, Carquenets ſet with ſtones about their necks, and about their wriſts and legs were wreathed golden Bracelets with bells, which with the Cymbals and Timbrels in their hands made the beſt conſort: Their dancing was not after the uſual manner; for each of them kept within a ſmall circle and made as it were every limb dance in order after each other, even to admiration. Theſe are they whom I may ſay *Convivia læta frequentant. Tibia demulcent ſonitus & fiſtula, ubique Cantus & ſaltus & grata licentia vulgi, Quales eſſe ſolent epulis vinóq; madentes.*

Next day being come, we were conducted by a *Sultan* thorow two fair Courts, whence on foot we were uſhered into a ſtately Banqueting-houſe, which was a large room open at the ſides, ſupported with twenty gilded pillars, the roof imboſſed with gold, and ſo exquiſitely painted as if *Erſenge* the *Apelles* of *Perſia* had pencill'd it: the ground was ſpread with extraordinary rich Carpets of ſilk and gold; a State at one end of crimſon Satten was erected embroidered with Pearl and Gold, under which the Duke was to inthrone himſelf. Upon one ſide thereof was painted his *Ormus* Trophies; no coſt, no Art being left out to do it to advantage. For it expreſſed their encamping upon the ſhore, their aſſaults, ſtorms, batteries, entrance; plunder of the City, maſſacre of the *Ormuſians*; ſome beheaded, ſome chain'd, ſome their heads ſerving for girdles: as alſo the *Engliſh* ſea-fights and the like; But ſo to life

——Velut ſi
Revera pugnent, feriant viténtq; moventes
Arma viri.

——*As ſeem'd indeed,*
Men arm'd to fight, ward, ſtrike, till each Man bleed.

And when the green and crimſon curtains or *ſcenes* of ſilk were drawn, there was a lively proſpect into a great ſquare Court, which upon this occaſion to aggrandize the invitation was round ſet with the prime Men of the City; as alſo into another adjacent Court, where I think I told near five hundred Plebeians, who (*Moſco* like) were invited to illuſtrate the Duke's magnificence.

Before this great Duke meant to diſplay his radiance (for as yet he was not entred) Sir *Dodmore Cotton* was ſeated on the left hand of the State; (where note, that all *Aſia* over the left being the ſword hand is moſt honourable;) upon the other ſide ſat the diſcontented Prince of *Tartary*: At the Ambaſſadours left hand was ſeated the *Beglerbeg* (the Duke's

Duke's eldeſt Son, and next to him the captive King of *Ormus*. Next to the *Tartar* Prince ſat *Threbis-cawn* a diſconſolate Prince of *Georgia*, a gallant Perſon, expert in Arms, and a conſtant Chriſtian. Oppoſite to the State Sir *Robert Sherley* ſeated himſelf: and in the ſame room with ſuch Gentlemen as attended the Ambaſſadour were placed the two Princes of *Ormus*, ſome *Sultans* and other great Officers. The reſt of the Banqueting-room was filled with Perſons of note, as *Sultans*, *Merchants* and *Cooſelbaſhaes*. During which entertainment young *Ganymedes* array'd in cloth of gold with long criſped locks of hairs, (reſembling thoſe *Pueri calamiſtrati pulchre induſiati* mentioned in *Apuleius* his Banquet)went up and down bearing flagons of gold filled with choice Wine which they proffered to all the Company one by one ſo long as the Feaſt endured. Upon the Carpets were ſpread fine coloured pintado Table-cloths forty ells long at leaſt; broad thin pan-cakes ſix one upon another ſerved for trenchers, near which were ſcattered wooden ſpoons whoſe handles were almoſt a yard long, and the ſpoons ſo thick and wide as required right ſpacious mouths to render them ſerviceable. The Feaſt was compounded of ſeveral ſorts of *pelo* of various colours, and ſtore of candied dried fruits and meats; variety alſo of Dates, Pears, and Peaches curiouſly conſerved; ſuch I took notice of (I mean as pleaſed me beſt) were Jaacks, Myrobalans, Duroyens, Piſtachoes, Almonds, Apricocks, Quinces, Cherries, and the like. The Duke is not yet taken notice of; the truth is, his Eminency was not yet entred: Nor were we ſorry that when our bellies were full our eyes might have the better leiſure to ſurvey his greatneſs. Howbeit, the Feaſt was no ſooner ended but the vulgar multitude ſtrove to rend the sky with *Yough Ally-Whoddaw-Baſhat*, i. e. *Ally* and *God* be thanked, expreſſing by voice and muſick their joy, and then like that in *Ovid*,

Phœbus adeſt, ſonuere Lyræ, ſonuere Pharetræ;
Signa Ducum noſco per ſua, Phœbus adeſt.

the Eccho being as the ſignal for that great Duke to enter. His Entrance was uſhered by thirty comely Youths who were veſted in crimſon Satten Coats, their Tulipants were ſilk and ſilver wreathed about with ſmall links of gold; ſome had alſo Pearl, Rubies, Turquoiſes, and Emeralds, (for I do not remember that I ſaw one Diamond;) they were guirded with rich hilted Swords in embroidered Scabbards; they had Hawks upon their fiſts, each hood ſet with ſtones of value. After them the Duke followed; his Coat was of blew Satten very richly embroidered with ſilver; upon which, he wore a Robe of extraordinary length, glorious to the eye; for it was ſo thick powdered with Oriental Pearl and glittering Gems, as made the ground of it inperſpicable; not leſs rich (I thought) than the Empreſs *Agrippina*, when cloathed in a Robe of woven burniſhed gold: His Turbant or Mandil was of fineſt white ſilk interwoven with gold, beſtudded with Pearl and Carbuncles; his Scabbard was ſet all over with Rubies, Pearls and Emeralds, ſuch as that which *Pompey* found worn by *Mithridates*, valued at four hundred Talents, *Plut. Vita Pomp.* mentions: His Sandals had the like embroidery; ſo as he ſeemed that day to reſemble *Artaxerxes*, whoſe Apparel was commonly valued at ten thouſand Talents, as *Plutarch* relateth. To this glorious Idol the People offered their devotion in many Teſſalams, bowing and knocking their foreheads *à la mode* againſt the ground: Sir *Robert Sherley* conſtantly wearing the *Perſian* habit, alſo *ſizædaed* very formally; and after that in a Cup of pure gold drank his Eminences health, and then (knowing it would pleaſe the Duke) put it in his pocket, with this merry complement, That after ſo unworthy a Perſon as himſelf had breathed in it, it was ſome indignity to return it; which the Duke amiably accepts as good ſatisfaction: but perceiving our Ambaſſadour not very merry, darted him a ſmile, then drank the King his Maſter's health, and exceeding civilly bad him and his Company heartily welcome, and ſo withdrew. The truth is, our Ambaſſadour was ſcarce well pleaſed at the Duke's long abſence and proud carriage, yet prudently diſſembled it: ſo after reciprocal Sallams, ſome *Cooſelbaſhaws* attended him to his Horſe, and ſo returned to his Lodging.

Capable is this Arch-Duke to purchaſe his renown at thoſe high rates, his yearly Revenue being bruited exceſſive great: For (ſay Merchants) he has towards four hundred thouſand *Tomains per annum*, (a *Tomain* is five Marks Sterling;) out of which he pays fifty thouſand Horſe upon muſter: His Plate and Jewels are commonly eſtimated (how certainly I cannot tell) at three hundred thouſand *Mammodees*, a *Mammodee* is our Shilling. A ſcantling of his great wealth may be taken by that memorable Preſent or New-Years-Gift he ſent the King (upon *Meloembeg* the Fiſcals ſecret advice) three Years ſince, *viz.* Fifty flagons of gold, ſeventy two of ſilver, and in *Larees* the value of four hundred

and

and sixty five thousand *Florins*; the whole being three hundred and fifty cozelbash Camels load: A royal Present, besides Wines; and for which the King (as a symbole of his acceptance) remunerates the Duke with fifty *Arabian* Coursers, six change of rich Garments, a sword he wore himself, and his word that he should continue in that Command, which to the Duke was most significant.

This Duke here and in other *Seraglio*'s (*Harams* the *Persians* call them) has above three hundred Concubines: No surer way in these *Pagan* Countreys to distinguish one Mans greatness from another than by exceeding in that sort of voluptuousness: albeit he hunts elsewhere, other sports serving but as a provocation. Nor do they refrain more manly exercises; as chasing the Lion, hunting the Tygre, dislodging the Bore, unkennelling the Jackall and the like: At which sports he first raises whole Countreys, not less than twenty thousand Men serving to rouze that kind of savage game; for when the whole herd are imbattelled upon some mountain they impale it with a huge toyl of wyre and cords supported with stakes (six hundred Camels load) and so either dart them from without the rail or venture in, and by (by drawing a cross line) single what beast they please to combat with Sword and Lance; nor want they Hounds train'd for that generous sport: and having kill'd some, suffer the rest to escape for further pastime. *Philotas* in all *Alexander*'s marches had ever ready 13000 fadom of net and toil to impale mountains the better to hunt wild Beasts, *&c.* as *Trogus Pomp.* recordeth. So as it seems in that Countrey this is no new invention.

Two days after this Feast, the Duke with a Train or Cavalcade of thirty *Sultans* and *Coozelbashaws* came galloping to *Ally-cawn*, (so the House was called we lodged at;) and albeit he endeavoured to surprize Sir *Dodmore Cotton* with a sudden Visit, yet such was the seasonable intelligence he then had, that at his alighting he found a choice shade as the first part of his entertainment, and then Chambers neatly furnished, from the Balcony looking into a pleasant Garden where large Cypresses and other Trees appeared in their best apparel for his better welcome. Here the facetious Duke encamped with all his Company, resolv'd to encounter the fury of his own wine and our *English* Chymick-waters; for 'tis their belief, That

——Corpora magna Virorum
Dulcia Vina levant, animísq; & viribus augent.

And give me leave to repeat, no part of the World has of Wine better than *Sheraz:* So that for three hours the skirmish continued, charging one another with equal resolution. Many bottles and flagons were emptied, but by stratagem from the Duke's quarters revived afresh; thundring such an alarm in the Duke's brains, that at his mounting his Horse he fell back; and had not our Ambassadour (who as he was very abstemious so was he most civil) by chance upheld him, he had been dismounted. Mr. *Stodart* of *Caernarvan* and Mr. *Emery* (two Gentlemen attending the Ambassadour in his Chamber) helped them homewards. Next day the Duke sensible of his civil Treatment returned his thanks in a Present of twelve good Horses, with bridles and rich saddles suiting them; by which it appeared that all were pleased, and the Ambassadour (who without such an entertainment had never satisfied them) acquired the Epithete of a generous and well-bred Person. After other Ceremonies of welcome (in which piscashes and gifts were not left out) we had leave to prosecute our travel towards the Court: I call it leave, the Duke now seemed so unwilling to part with us: The Ambassadours Attendants also (pursuant to the Duke's directions) were very well mounted and furnished with fresh Camels and Asinegoes for our Sumpters; able Beasts, capable to endure the brunt of travel. Great is the difference betwixt the *Turks* and *Persians*: For the *Turks* being by Law prohibited, abstain from Wine, yet drink it covertly; but the *Persian* now (as of old) drink with freedom openly and with excess. It was so of old; for *Plutarch* in the Life of *Artaxerxes* reports the *Persians* were liberal Wine-bibbers and lovers of *Magick*. *Cyrus* craftily endeavouring to supplant his Brother *Artaxerxes* in the Crown before the Battel of *Coonexa* being his Lieutenant in the lesser *Asia*, the better to ingratiate himself with the *Lacedemonians* writ unto them, and among other vertues boasted that he was fitter to rule than *Artaxerxes:* And the reason he gave was this, He could drink more Wine and better understood *Natural Magick* than his Brother did. Peradventure the same *genius* was in this great Duke we are now speaking of. To proceed.

Six and twenty days we consumed in *Sheraz*, forced to so long commorance by the merry Duke; so as on *Lady-day* in Lent we departed thence towards *Spahawn* the *Persian*

sian Metropolis. But I cannot willingly part without first celebrating our *Vale dictum* in this Charistery.

Why should our Wits dispute where Eden *stood?*
If in the Earth or Air, or if the Flood
Did spoil the surface: thus we fell from thence!
And too much knowledg lost the residence.
Yet if that Place remain, for us to gues
By outward attributes of Happines,
Why should thy Plain, Shyraz, *give place to those*
Where fruitful Nile *and* Ganges *over-flows?*
Thy curious prospect, lodges, soil, the rich
Variety of pleasure that bewitch
Each gazing eye, would make the looker on
Think Paradise *had no destruction,*
Or else re-planted there: For there the Grape
In dangling clusters tempts another rape
To taste the relish, as the Apple did:
And some would touch thy fruit although forbid.
Thy Towers, Baths, Gardens, Temples make thee seem
Like Memphis, Troy, Thebes, *or* Jerusalem!
Thy Natives (Natures Models) to compose
Inferiour Beauty by the looks of those.
Farewell sweet Place; for as from thee I went,
My thoughts did run on Adam's *Banishment.*

Yet e're we go further, let me give you a brief Account of such Potentates (to let pass *Solomon* whom they derive themselves from) as had their Seat-royal in *Sheraz*, begun seven hundred Years ago, and but lately ended. The first of which was *Abuzvez Deilamshaw*, by some said to descend lineally from *Adsher* the last King of *Persia*, and the hundredth in descent from *Adam* as they pedegorize; and from his Name and the delight he took in Fishing and Navigation is injuriously termed a Fisher-man; no otherwise than *Tamerlane* was a Shepherd, from the manner of living most usual amongst Hoords or Septs in *Tartary*. *Deilamshaw* sirnamed *Boia* (or *Moheia* rather, which signifies a Fish) had three Sons; *Ally*, *Hushan*, and *Achmet*. *Ally* sirnamed *Aben-hassen* had no Issue: his Father and he were both buried in *Sheraz An. Dom.* 940. *Heg.* 320. *Hussan* by the death of his elder Brother became Lord of *Parc*, *Hery*, *Hierac* and *Corazan*; and *Achmet* had assigned *Kerman* and *Macron*. To *Hussan* succeeded a stranger *Zedda-Mohee* by Name brought in by *Mustapha* the *Babylonian Caliph*; to whom succeeded *Eyna-duddaul* who had no Issue. *Rocnadaul* (*Hussan*'s Son) being possessed of his Father's Seigniories died peaceably *Anno Dom.* 980. *Heg.* 360. dividing first his Territories amongst his three Sons, *Sherfa-daule*, *Shamsdaules* and *Bahao-daules:* The eldest had *Shyraztan*, *Larestan* and *Kerman*; the second, *Hierac* and *Diarbec*; the youngest had *Gerioom* and *Tabristan*. *Sherfadaule* died Issueless *An. Dom.* 990. *Heg.* 370. so as the second Brother inherited; who soon after his Coronation was dispatched by treason, so that the Seigniory descended upon *Bahao-daules* youngest Son of King *Rocnadaule*. *Bahao-daule* ruled 12 years, at his death commanding that his eldest Son *Sultandaule* should succeed him. This Prince being trained up in field exercises from his cradle albeit by his valour he enlarged his Empire, yet could not defend himself from *Hocem Masharafdaule* his restless Brother, till by agreement the Kingdom was divided between them: to *Sultandaule* was allotted *Farsistan* and *Aywaz*; to *Hocen*, *Hierakeyn*. At that time *Gelaladaul* their Brother was invested with the Caliph-ship of *Bagdat An. Dom.* 1021. *Heg.* 401. and *Sultandaul* dying was *An. Dom.* 1025. buried in *Shyraz* with great solemnity. *Abdul-cawn* his Son ruled after him: but perceiving the Crown to totter by the unnatural practices of *Syarfuddaul* (called also *Abul-favar*) his trayterous Uncle, he was forced to fly to *Gelaladaul* his other Uncle the late made *Kaliph*; who was glad of this occasion, having long looked with a squint-eye of ambition upon his Nephew's Diadem: But dissembling it, with a great Army he descends from *Bagdat*, with ease expels *Abul-favar*, and then mounts himself into the Throne, to *Abdul-cawn*'s amazement; who to save his life flyes into *Arabia*: Whiles *Mahomet Gazneby* from *Hindostant* enters forceably into *Hyrac* and *Shervan*, but was quickly forced to retreat into *Sablestan*, *Parc* at that instant being miserably plundered by Turquemen and Deliamans. *Abul-favar* by that time got so highly into the *Caliph*'s favour, that

that he was reſtored to the Crown; but death cut off his hopes, leaving *Abdul-cawn* the baniſhed Prince his right, who upon this advantage returns and is by his Subjects joyfully welcomed: But he alſo ſurfeiting of too much joy lived not long after it; for ſeeing no way but one, he commends his Body to the Earth and bequeathed the Royalty to *Aben-melec-Rahim* (or the Merciful) who dyed *An. Dom.* 1054. *Heg.* 434. without Iſſue; in whom (after a ſeries of fifteen King) took end the *Moheyan* Race or Family.

To *Melec-Rahim* ſucceeded *Abumanſor* who pretended himſelf to be the legitimate Son of *Gelaladaul* the above-mentioned *Caliph*. *Abumanſor* took to Wife *Dauta* Daughter of *Toſhalbeg* and after five years reign dyed in *Kermoen*, and lies buried at *Hurkawn* not far from *Jaſquis*. He had five Sons by that Lady; *viz. Abumanſor-phulad-ſotun*, *Chozroe-pheruz*, *Abu-becr*, *Abuzeddai*, and *Aboally-kay-kozrao*. *Abumanſor* enlarged *Shyraz* and ſpared for no coſt to make it beautiful: but while he buſied his fancy at home, his ambitious Brother *Coſroe-pheruz* unexpectedly took poſſeſſion of his Territories. Revenge purſues: for travelling to *Bagdat* to ſee his ſick Grand-ſire *Toſhalbeg*, his cruelty to his Brother being there called in queſtion and proved, he was forthwith committed to a loathſom priſon where famine and ſtench quickly made an end of him. This ſharp diſcipline could not terrifie *Abuzedday* the fourth Brother from intruding into *Abumanſor*'s right: albeit his injured Brother having eſcaped had gathered an Army, who ſo ſtood to him that *Zedday* in the Conflict was ſlain with moſt of his Aſſociates. *Abumanſor* one would think was born to an Iron deſtiny being unable at his ſecond return to ſafeguard himſelf from *Fazele* his Lieutenant who unawares ſeized upon him, and ſecured him in a noiſom priſon, adorning his baſe brows with his Maſter's Princely Diadem. Which treachery *Aboally* the youngeſt Brother could not reſent; for he taking a happy advantage pulls it from *Fazele* and crowns him with one (better becoming Traytors) of flaming Iron. *Aboally* after he had ſovereigniz'd ſeven years was arreſted by death *An. Dom.* 1100. *Heg.* 480. and for want of Iſſue the Scepter falls to *Mahumed Abutalip Togrulbeg*, Son of *Michael*, Son of *Salgucius*, Son of *Didacus* a *Turqueman*.

In the *Salgucian* Family it continued till *Mahumed Abul-caſan* died *An. Dom.* 1220. *Heg.* 600. without Iſſue. For then a Race of *Tartars* followed, ſucceſsfully conducted by *Cingis-cawn* Lord of *Ketoa-kotan*, *Maurenahar* and *Gaznehen*. *Almoſtanſor-bila-Manſor* then ſitting *Caliph* of *Meccha* and *Bagdat*. To *Cingis-cawn* who dyed *An. Dom.* 1228. follow'd *Tuki-cawn* and *Chagatay-cawn*. From *Chagatay* deſcended *Tamerlane* whoſe Iſſue now rule *India intra Gangem*. After the *Tartar* the *Turks* afreſh planted here, led by *Chara Mahumed An. Dom.* 1415. *Heg.* 795. original of the *Karakula guſpan* or black Sheep as they ſtile themſelves, baniſhed *An. Dom.* 1470. *Heg.* 850. by *Acen-beg* (otherwiſe called *Uſan-Caſſan*) an *Armenian*, whoſe Grand-ſon *Alvan* was the laſt of the white Sheep or *Acorlu-guſpan*, ſhorn to the very bone by *Izmael-Sophy* his ambitious Kinſman *Anno Dom.* 1504. *Heg.* 884. *Izmael* was Great-Grandfather to *Abbas* the *Perſian* King who now reigns, and is of the *Ben-Allyan* or *Sophyan* ſtem or pedigree.

From *Shyraz* we travelled to *Perſepolis* which is thirty *Engliſh* miles to the North-eaſt of *Shyraz*. Firſt we paſſed that noted Aquaduct reſembling that at *Tanghe-dolon*, the pipes by ſupporters reaching from Mountain to Mountain; ſo as by the *Indians* 'tis called *Ecbar Tanghy*, by the *Perſians Tanghe-buzzurk*, ſignifying the ſame thing, that is *The great Strait*; from whence the water is conveyed into moſt pleaſant Gardens full of Flowers and Fruit, on each ſide viſible: It alſo ſerves the Duke's great Pond ſtored with Fiſh and Fowl, ſo as it affords him great delight, and no leſs pleaſure unto weary Travellers. The reſt of the way was ſomewhat ſandy, and about the mid-way hilly; from whence to *Chilmanor* are about ten miles, in which mid-way runs the River *Cyr* or *Cyrus*, over which is a well-built Bridge of ſtone called *Bynd-Emyr*; i. e. the Prince's Bridge. And being come to *Perſepolis*, firſt ſuffer me to preſent you in little with the revival of the Palace as it ſtood in perfection.

PERSEPOLIS was the Metropolis of the World ſuch time as the Monarchick Scepter was ſwayed by *Cyrus* and the ſucceeding Kings, untill the ſubverſion of that Empire by great *Alexander*. By that name it is uſually called in all *Greek* and *Latine* Authors; for ſo we find in 2 *Macchab.* 9. 2. which St. *Hierome* reports was writ in *Greek*, where 'tis called *Perſepolis*; but by the *Perſians* and other Oriental Nations was Named *Elamis*, as in the 1 *Macchab.* 6. which Book was writ in *Hebrew*; thoſe various Originals occaſioning that difference of Names; but by comparing thoſe two, the ſtory or matter of fact appears to be the ſame; ſo as it is evident that *Elamis* and *Perſepolis* were one ſame City. Which being ſo, that ſuppoſition which *Poſtellus* and others have that *Shuſhan* and *Elamis* was one, is of no more weight in my apprehenſion than that of *Ferrarius* who in his *Epitome Urbium* erroneouſly makes *Shyraz* to be ſcituated in that place.

More-

Moreover, as the Name *Perſepolis* is a derivative from *Perſia*, ſo was *Elamis* from *Elam*, by which laſt that Countrey was denominate untill *Daniel*'s time; albeit in *Acts* 2. v. 9. we find the *Perſians* called *Elamites* by the *Jews* who then ſpake the *Syrian* Tongue.

Now albeit the firſt Founder of this City is thought to be *Soſarmus* third in ſucceſſion from *Arbaces*, who conſpiring with *Belochus* the *Babylonian* Governour againſt *Sardanapalus An. Mundi* 3150. put a period to the *Aſſyrian* Empire after it had continued under eight and thirty great Kings: Nevertheleſs the City was enlarged and beautified by *Cyrus* and *Cambyſes* his Son, and made the Royal Seat upwards of two hundred years, during the reign of thirteen Kings, the laſt of whom was *Darius Ultimus*, who unwillingly gave place unto the *Greeks*. In its flouriſhing condition it was (ſaith *Q. Curtius* and *D. Siculus*) the richeſt, the nobleſt, and the lovelieſt City under the Sun: So rich, as invited *Antiochus Epiphanes* (for his frantick humour nick-named *Epimanes*) to march thither with a conſiderable Army in hope of maſtering the greateſt Exchequer in the World with like ſucceſs he had at *Jeruſalem*, whence he had but a little before ſacrilegiouſly raviſhed ten Tun of gold; but hence by the Citizens and *Diana*'s Prieſts that avaricious *Syrian* was repulſed with ſhame. *Juſtine lib.* 11. calls it *Caput Regni, Urbemq; illuſtrem multis annis, refertamq; orbis Terrarum ſpoliis*; The capital Kingdom, ſtuffed with no leſs than the ſpoils of the Univerſe. So that Sir *Walter Raleigh* well obſerves, There was no place in the whole World which being laid in the ballance with *Perſepolis* would have outweighed it. For although *Babylon* and *Shuſhan* were very rich, the one furniſhing the *Macedonian* Victor with fifty thouſand Talents, the other with nine millions of gold and fifty thouſand Talents in bullion; in *Perſepolis* the main bulk of *Darius* his vaſt Treaſure lay as in a hoord, there being found upwards of a hundred and twenty thouſand Talents; or according to *Strabo*, two and thirty millions ſeven hundred and fifty thouſand pounds, all which came to *Alexander*'s own ſhare after that he had allowed the Souldiers three dayes free plunder of the Town. So beautiful alſo and ſo ſtately in its ſtructure, the timber being moſt of Cedar and Cypreſs wood, and the elegancy of building ſo curious and regular, as in that Age it was accounted and ſtiled the Glory of the World, and may therefore juſtly challenge this Inſcription,

Perſepolis,
Totius Orbis ſplendor fuit.

Now, albeit the City was ſuch, yet it cannot be deny'd but that her greateſt luſtre was borrowed from the lofty Palace of the *Perſian* Emperours, which both for ſcituation, proſpect, richneſs in material, and curioſity of Art, rendred it incomparable. *Plutarch in vita Alexandri* calls it The proud and ſtately Palace of the great King. Of that majeſty as put the *Macedonian* Victor into amazement at his entrance thereinto: For, in the preſence was a State of pure gold thick powdered with ſparkling ſtones, in which *Alexander* was inthroned; in the Bed-chamber (amongſt other curioſities) an artificial Vine (preſented by *Pytheus*) the ſtalk of which was burniſhed gold, the cluſters Orient Pearl mixt with Rubies of great price; and no leſs rich the Bed: the bedſtead alſo was gold, and thick ſet with gems; the Bolſter was eſtimated worth five thouſand Talents, and the Foot-ſtool at three thouſand Talents of gold, (the *Hebrew* Talent is four thouſand five hundred pounds;) ſo that you may well wonder at the ſum.

Give me leave now to deſcribe a part of this ſtructure, by which the whole may be imagined. It was built at the Eaſt-end of a ſpacious Vale, upon a Rock or riſing ground four hundred paces from the City, the plat containing fifty acres of ground or thereabouts. The Walls on either ſide were elaborately carved with figures of Men and Beaſts. The ſecond ſtory was of Porphyre mixed with Marble of other ſeveral colours, imbelliſhed with coſtly ſtones in Moſaick ſort; but the architrave, Freez, and moſt part of the Arches were ſtudded with gold, being flat and tarraſſed at the top. Towards the Eaſt it had a high and ſtately Tower or Keep, circled with a triple wall each higher than other, and at ſuch a diſtance as gave pleaſant walks between: The firſt was 16 cubits high; the ſecond was double as much; the laſt threeſcore: all three of Marble well poliſhed; battlemented above and below to be entred by ſeven gates of burniſhed braſs. From the ſummit of that Tower the Kings had not onely a delightful proſpect over all the City that ſpread it ſelf below, but (notwithſtanding the Hills that ſurround the Plain) as it were an unlimited Horizon uncircumſcribed ſave by Heaven it ſelf. Adjoyning this was a Mount which contained about four acres of ground, and built after the nobleſt manner. It was the *Mauſoleum*, in which and in the contiguous Hills were

intombed ſeveral of the *Perſian* Kings. The roof and caſements (ſayes an old Author) were of Gold, Silver, Amber, and Ivory; and the walls were poliſhed Marbles of ſeveral colours. Adjoyning that was the Temple dedicated to *Anaia*, (ſo *Diana* is there called *Anaia* in *Diod. Siculus*, *Nanea* in the 2 *Macchab.* 1. 13.) equal to that at *Ecbatan* which in thoſe times (as *Joſephus* and others write) was ſo exquiſitely built and with ſuch extraordinary coſt, that it excelled any other then extant in the World. For the materials were of the beſt ſort of Marble of ſeveral colours intermixt with precious ſtones: and no leſs admirable was the Art, of that kind the *Arabs* called *Marhutery*, but the *Jews Moſaick*; a compoſition of many ſmall pieces of Marble variouſly coloured or otherwiſe gilt and diſpoſed agreeable to the figure or place they aſſume in the pavement or other part of the ſtructure; which ſet together look as if they were imboſſed and repreſent Men, Beaſts, Flowers or other fancies, exhibiting an unexpreſſible pleaſure and ſtatelineſs to the eye. A ſort of work thoſe of old much gloried in. For the Temple at *Delphos*, *Artemiſia*'s Tomb, and that erected by *Alexander* for his dear *Epheſtion* were ſuch; yea many reliques and broken pieces of ſuch we find as yet remaining in old Monuments through ſeveral parts of *Aſia*, and in *Europe* alſo; as at *Conſtantinople* the roof of *Sancta Sophia*; at *Rome* the Temple of *Bacchus* now dedicated to St. *Agnes*; in *Siena* the *Domo* or Cathedral hath in the pavement large and very rare figures of this work; in *Venice* that to St. *Mark*; in *Florence* that to *Coſmo* the firſt of the *Medices*; and towards the Eaſt end of the Abbey in *Weſtminſter* the imitation of Moſaick may be obſerved in the pavement, and in *Edward* the Confeſſor's Tomb. But if *Moſaick* be in wood 'tis called *Terſia*: the ſeveral pieces of which are boil'd and dyed into what colour the Workman fancies, and being inlayd repreſents to the life what figure they pleaſe. Of this work much is ſeen in the Quire of St. *Dominick* Church in *Bologne* in *Italy*, where the ſtalls are all of this kind, expreſſing the ſtory of ſome part of the Old and New Teſtaments. An Art much admired by Travellers.

But alas! this rich and lovely City, yea the Palace it ſelf, albeit they forced admiration and deſerved commendation from the *Greeks*, nevertheleſs at a drunken feaſt, in a debauched humour by the inſtigation of *Thais* an infamous ſtrumpet then following the Camp, to retaliate what *Xerxes* had in a hoſtile way perpetrated whiles he was at *Athens* her native place, *Alexander* commanded nay helped to ſet all on fire; an act ſo unbecoming that great Prince as when he more conſiderately viewed the flame made him repent; yea ſo repent, that if poſſible he would have quenched it with his tears: For as Sir *Walter Raleigh* notes, Wine often ingenders fury, and fury matter for repentance: But preceeding miſchiefs are not amended by ſucceeding ſhame or lamentations. Nevertheleſs, this ſad execution rendred that famous City πόλις ἄπολις, as one ſays of another place; ſo that nothing now remains ſave what the mercileſs Fire could not devour, I mean the Walls and Pavements; which being of Marble and by expert Maſons hewn out of the main Rock, and by rare Artificers carved into ſtory and groteſco work, have hitherto reſiſted air and weather; ſo as if not defaced by babarous hammers and hands, it probably will remain a monument to expreſs the old *Perſian* magnificence unto all ſucceeding Generations; for without an hyperbole, *Mole ſua ſtuporem incutit ſpectantibus.*

At this day 'tis called *Chilmanor*, or *Chehel-minar* as the *Perſians* pronounce, which in their Tongue ſignifies Forty Towers. The Palace (whoſe ruines I ſhall now deſcribe) was (as I lately mentioned) built upon part of a Mountain of dark coloured Marble, which the great Achitect of Nature has placed at the North-eaſt end of that large Plain where the City of *Perſepolis* once ſtood; the middle of which was watered by the River *Araxis* (or rather *Cho-Araxis*) which *Q. Curtius lib.* 5. and *Strabo lib.* 15. ſay, ſtreamed about twenty furlongs from *Perſepolis*; although others of equal authority name it *Cyrus*, which I rather approve, ſeeing the modern name it bears is *Kur* and *Al-Chyr*, as ſome *Perſians* call it, albeit others call it *Poully Gourck*, or *Kurk* as ſome pronounce, a derivative from *Kur* or *Cyr*, *i. e. Cyrus*; over which is that notable ſtone-Bridge built above two hundred years ago by *Emyr-Hamze-Delamita* a *Perſian* Prince of the *Salgucian* Race, in whoſe memory 'tis called *Bind-Emyr*, *i. e.* the Princes Bridge. The circumference of the Plain (ſurrounded with riſing Hills) is near forty Engliſh miles. About threeſcore acres of this Mount which *Diodorus Siculus l.* 17. calls the Royal Hill, (but by the modern *Perſians*, *Shawachoo* and *Choo-Rahmet*, *i. e.* the Mountain of Mercy) by extraordinary toil and Art was diſſected and deſigned for the foundation and other accommodations of this marvellous ſtructure, which both for perpetuity and elegancy in ſculpture was in ſeveral places ſunk and poliſhed for laſting Walls and Pavements. The aſcent into this Palace is at the Weſt ſide of the Hill by ninety five ſteps, every ſtep being twenty inches broad and three inches high one above another; the Stair-caſe (that is to ſay from one ſide of the

Stair

Stair unto the other) is in breadth ſix and thirty foot: but ſo contrived that it gives a double paſſage leading two ſeveral ways, one towards the North, the other South; each ſtair alſo in the half way having a pauſe or half-pace which is very large and ſquare, flagg'd with Porphyre and lined at the ſides with a brighter coloured Marble than the Rock which divides the double ſtair, and above the half-pace winds the contrary way to what it is below; both being ſo eaſie that I very well remember we ſaw a dozen *Perſians* ride up a breaſt without crowding. The other Part of the Hill adjoyning this ſtair is precipitious, in height being two and twenty foot as I gueſſed (for I had no certain meaſure,) ſeeming of old to have been ſleightly damasked or wrought into croteſque; and runs due North and South above five hundred paces, as did the Palace; which thereby gave it ſelf a full proſpect to the City below, not unlike the view we have of *Windſor* Caſtle from *Eaton*.

At the ſtair-head there is ſome remain of the Gate or place of entrance into the Court, being about twenty foot wide, ſo well as my uncertain way of meaſuring by paces would aſcertain: but the height of the Gate and what ſuperſtructure it had is not now demonſtrable. The proſpect we have from thence towards the left hand is a large empty piece of ground, by gentle Hills bounded both to North and Eaſt, ſeeming to have been ſome Garden-plat or like place of recreation. But Eaſtwards more near the ſtair are the figures of four ſtrange Beaſts carved in ſtone; not ſuch Beaſts as are in Nature, but rather as iſſue from the *Poets* or *Fictors* brains: At firſt view I thought they had ſome reſemblance with thoſe four monſters the Prophet *Daniel* in his nocturnal Viſion ſaw riſing out of the Sea, alluding to the four ſupreme Monarchies; but by compariſon found my ſelf miſtaken. Theſe *quadrupedes* ſtand two and two; the firſt two being about 20 foot from each other look towards the ſtair; the other two have the ſame diſtance from one another in breadth, but are thrice that ſpace in length from the two former, and have their faces turned towards the Hill, which is the contrary way: So as it is probable, theſe four beaſts together with the four interpoſing pillars, of which two are fallen and two remain, ſerved (as one may imagine) to ſupport ſome Gallery or Tarraſs that had its proſpect North towards the Garden, under which a *piazza* was where attendants might walk, and South towards the Palace. The main ſtructure ranges all along towards the South from the top of the ſtair, the proſpect being moſt part to the Weſt, the Hill towards the Eaſt interpoſing. One of the four beaſts (to give it the neareſt reſemblance I can) is like an Elephant; and the ſecond (being neareſt to it) is ſomewhat like his oppoſite, a Rhinoceros; the third is like unto a Pegaſus, or rather that volant Gryffin *Arioſto* deſcribes in his *Orlando furioſo*; but the fourth is ſo disfigured that it cannot be deſcribed: Howbeit, herein theſe beaſts differ, for two of them have viſages with beards and long hair like Men, agreeable to that fourth beaſt which *Daniel* chap. 7. verſ. 7. looked upon as the moſt dreadful, prefiguring the *Roman* Empire; their heads are armed with helmets or caps of defence, upon the necks of which are great round globes of like material: And the Pegaſus is trapped with warlike mail, ſo ſtudded that it ſeems a ſort of *Moſaick* work; and in ſuch lively and permanent colours as if it had been imboſſed or wrought but very lately.

A few paces thence is a large ſquare ſtone Ciſtern or Laver, twelve foot in diameter and twelve inches thick, ſupported by ſtones of a large ſize: Near which (ſtill towards the South) are the fractures of ſome pillars; but of what uſe, ſeeing they are demoliſhed, cannot well be aſcertained. Flanking this is a Wall that runs from Eaſt to Weſt, which I ſuppoſe is part of the Mountain, and terminates that room to the Southward; it is Marble, about nine foot thick and thirty foot high. Near the middle there is another double ſtair of thirty or forty ſteps; as alſo a half-pace in the half way, flagg'd with large ſquare Marbles and faced at the ſides with figures imbelliſhed and carved by no rude hand. This brought us to a large ſquare room which I ſhall anon ſpeak of. In the firſt place therefore I return to the foot of this ſtair, to take a view of the Wall or Frontiſpiece; which on either ſide the ſtair has engraven *in relievo* ſeveral figures and in ſeveral rows over each other, reſembling ſome memorable proceſſion: The Images on either ſide have their faces towards the ſtair, as if they were to march that way. Thoſe that be figured in the loweſt rank, by their habit and poſture ſeem to be of inferiour quality; for the *Aljoba* or garment moſt of them wear reaches ſcarce to the knee, and is ſomewhat ſtrait near the waſte where 'tis girt about, but towards the skirt more large and circular, according to that form we ſee the *Moors* wear at this day in *Induſtan*: Some are naked downward, others have Calzoons reaching to the calf of the legs; ſome be bare-foot, and others wear Sandals. Howbeit, theſe ſeem to be of the Military profeſſion; for in one hand they hold a Spear upright in the ſame poſture a pike is ordered,

but in the other hand there is variety; for one carries somewhat that is of a circular form, others baskets with fruit, others some chests with boxes not unlike the *Sandoughs* now used in *Persia* wherein they carry Preserves and Dates, pots for perfume, and the like: Some also lead a Horse, others an Elephant, and some a Camel; other some a Mule, and some lead Oxen and Sheep with long ears, high noses and horns very odly distorted. This solemnity induces some to think it is the representation of some remarkable Sacrifice; and the rather, for that not far from thence and in like sculpture several figures of their Priests or *Magi* are carved, amongst which is an Arch-flamen. Now whereas there is a Horse led with the rest, and peradventure for Sacrifice, *Diod. Siculus*, *Xenophon* in the Life of *Cyrus*, *Herodotus lib.* 7. and other Historians acquaint us, that in old time it was commonly practised by the *Persians*. And concerning the dedicating a Horse to the Son their Deity represented by the *Mythra*, reflecting upon the Sun's swift motion, as *Pierius* observes in his *Hieroglyphicks*; we have something typified in that famous election of *Darius Hystaspis*; as also in that memorable march of the last *Darius* against *Alexander* before their engagement at *Issus*, where *Quintus Curtius* relates, how that the Horse dedicated to the Sun followed the white Chariot of *Jupiter*, after which went the Arch-flamen that carried the holy Fire as the *Persians* esteem'd it. The *Romans* after like manner in *Pompa Circensis* led Horses in honour of the Sun, a custome derived from the *Persians*, whose King in his greatest magnificence caused his best Horse richly trapt to be led in state, and the Chariot also dedicated to the Sun, *Cœl. Rhod. Antiq. l.* 8. *chap.* 2. Horses usually of the *Nysean* breed, saith *Philostratus l.* 14. *c.* 17. This grois Idolatry spred it self also amongst the Kings of *Judah*, who in 2 *Reg.* 23. 11. are reproved, in that after the manner of the Gentiles they likewise had devoted Horses to the Sun. Sundry other figures are engraven here in garb little differing from the former, but in their weapons they do; for some are armed with Lance and Shield, and some have short clubs with thick round bunches at the end like that I have seen used by the savage *Floridans* in war; others have them headed with spikes, such as I cannot represent by comparison; and other some carry *Borrico's*. Amongst the rest there is a Chariot which has two wheels, drawn by a single Horse, the Charioter going by it; which sort of Chariot is not unlike that the *Roman Dictators* and other Generals sat in in triumph, as represented by *Laurus*; so that this without doubt was either appropriate to the Kings own use, according to the relation *Xenophon* and others give concerning *Darius* his March; or (which is more probable) was sacred to the Sun.

In the upper rank, the Images are more large and majestical, by their habit and manner of Session seeming to represent some sovereign Princes, as may be presumed by the *Tiaræ* or high sharp-pointed Caps that are upon their heads, which none in those days durst cover with but Princes of the Blood, and they onely by permission: They have also chains of gold about their necks, as some prime *Satrapæ* had the priviledg to wear. Those of the upper rank wear long Robes or Garments, the *Persians* thereby appearing to be *Gens togata* before the *Romans*: And indeed we may observe that from *Poland* that garb continues in use amongst all the Oriental Nations. But the greatest variety is in the attire or dress of their heads: for besides the *Tiara* which was worn by *Sereniſſimo's*, the *Cidaris* was worn by several sort, as King, Priest and People. Now as I find occasion, give me leave to make a few cursory observations.

And first concerning long hair. Albeit in these modern times I find it is the common mode of the Eastern People to shave the head all save a long lock which superstitiously they leave at the very top, such especially as wear Turbans, Mandils, Dustars, and Puggarees: In ancient times nevertheless it is apparent (witness these Images) That the nobler sort of Men wore their hair very long. *Herodotus lib.* 6. and *Athenæus lib.* 4. afford us some examples. *Persæ à prolixa & speciosa coma qua capillati sunt, Comatos dicuntur*, (whence also part of *Gaule* had its denomination,) short hair in those days being accounted a mark of servitude. Likewise in that sharp and memorable contest betwixt the two Brothers *Cyrus* and *Artaxerxes* for the Crown, *Cyrus* being slain and stripped amongst many other dead corps, could not (save by his long hair) be discovered. And as to Chains of gold, they were accustomed to be worn by Favourites and Persons in principal trust amongst those Nations, as recorded in sacred Writ concerning *Joseph*, *Gen.* 41. 42. *Dan.* 5. 29. And in prophane Stories many examples; as of *Astyages* the *Median* King (contemporary with *Nabuchadnezzar*) whose exteriour Vest or Garment was long and richly embroidered, his hair also was of great length and crisped, his face was also sanguined with Vermilion; under his eyes was drawn a small stroke like that the Women now use to paint with in *Turky*, and about his neck a rope or carcanet of great Oriental Pearl, as *Xenophhon* describes him. Over their heads an Officer holds a

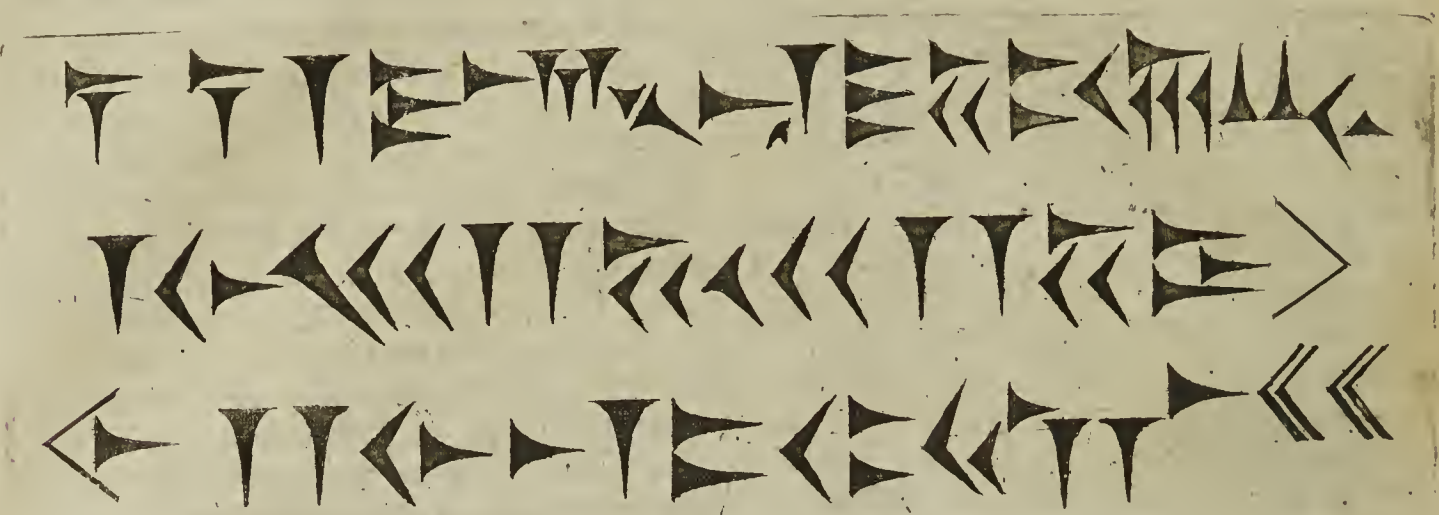
Mace

Mace or other like Enſign of Majeſty; another an Umbrella. In the one hand the King holds a ſhort ſpear, *Haſta ſumma armorum eſt & imperii*, ſaith *Roſinus lib.* 5. which as I apprehended was the Scepter of old, and by the *Perſians* had in veneration. *Venerantur Sceptrum*; (ſaith *Juſt. lib.* 43.) *Etenim ab origine Reges Haſtas pro Diademate habebant.* And ſaith *Spondanus*, *Haſta nihil aliud eſt quàm Sceptrum*; *ut Achilles Haſtam tenens juravit per Sceptrum*, The Spear was no other than a Scepter; as for example, *Achilles* holding a Spear in his hand ſwore by that Scepter. Which nevertheleſs was ſoon after converted into gold; as we have authority in *lib. Heſt.* 5.2. where *Ahaſuerus* the *Perſian* King held out the golden Scepter in his hand for the Queen to touch in ſign of favour; and probably it was inriched with precious ſtones, with which this great Prince was ſo delighted that the Jewels he uſually wore were eſtimated at 10000 Talents. In the other he holds a Mound or round Ball ſignifying Sovereignty. Some others ſeem to be of principal note; for they have round folded Caps a ſpan long and flat at the top, not unlike to Caps of State or Maintenance: with long Veſts in large plats and folds, and ample ſleeves like unto the ancient Maunch or Surplice, and armed with ſhort crooked Scemiters ſtuck thwart their breaſt into a girdle: And other ſome (according to the mode now uſed there) wear high peaked Caps, ſuch as I found worn in *Mozendram*; and in the right hand they hold a ſhort Staff or Batoon ſuch as in pictures are given Generals or thoſe that have eminent Command in Armies. Others reſemble Souldiers, and are armed with Sword and Dagger, Half-pike and Bow with very large Arrows; but their quivers are of an antick ſhape different from thoſe which are at this day uſed. There are alſo the figures of Lions contending for prey, Tygres, Goats and other Beaſts. And in vacant places betwixt the Images the Wall is damasked *à la groteſco* or adorned with Trees and Landskips; which though not drawn by *Lyſippus*, nevertheleſs for the great Antiquity they bear may worthily receive acceptation from any Traveller.

Adjoyning theſe towards the Weſt is a Jaſper or Marble Table about twenty foot from the pavement, wherein are inſcribed about twenty lines of Characters, every line being a yard and half broad or thereabouts; all of them very perfect to the eye, and the ſtone ſo well poliſhed that it reſerves its luſtre. The Characters are of a ſtrange and unuſual ſhape; neither like Letters nor Hieroglyphicks; yea, ſo far from our deciphering that we could not ſo much as make any poſitive judgement whether they were words or Characters; albeit I rather incline to the firſt, and that they comprehended words or ſyllables, as in *Brachyography* or Short-writing we familiarly practiſe: Nor indeed could we judge whether the Writing were from the right hand to the left, according to the *Chaldee* and uſual manner of theſe Oriental Countreys; or from the left hand to the right, as the *Greeks*, *Romans* and other Nations imitating their Alphabets have accuſtomed: Nevertheleſs, by the poſture and tendency of ſome of the Characters (which conſiſt of ſeveral magnitudes) it may be ſuppoſed that this writing was rather from the left hand to the right, as the *Armenian* and *Indian* do at this day. And concerning the Characters, albeit I have ſince compared them with the twelve ſeveral Alphabets in *Poſtellus*, and after that with thoſe eight and fifty different Alphabets I find in *Purchas*, moſt of which are borrowed from that learned Scholar *Gromay* which indeed comprehend all or moſt of the various forms of Letters that either now are or at any time have been in uſe through the greateſt part of the Univerſe, I could not perceive that theſe had the leaſt reſemblance or coherence with any of them: which is very ſtrange, and certainly renders it the greater curioſity; and therefore well worthy the ſcrutiny of ſome ingenious Perſons that delight themſelves in this dark and difficult Art or Exerciſe of deciphering. For, how obſcure ſoever theſe ſeemed to us, without doubt they were at ſome time underſtood, and peradventure by *Daniel*, who probably might be the ſurveyour and inſtruct the Architector of this Palace, as he was of thoſe memorable Buildings at *Shuſhan* and *Ecbatan*; for it is very likely that this ſtructure was raiſed by *Aſtyages* or his Grandſon *Cyrus*; and is acknowledged that this great Prophet (who likewiſe was a Civil Officer in higheſt truſt and repute during thoſe great revolutions of State under the mighty Monarchs *Nebuchodonoſor*, *Belſhazzar*, *Aſtyages*, *Darius* and *Cyrus*) had his myſterious Characters: So as how incommunicable ſoever theſe Characters be to us, (for they bear the reſemblance of pyramids inverted or with baſes upwards, Triangles or Delta's, or (if I may ſo compare them) with the Lamed in the *Samaritan* Alphabet, which is writ the contrary way to the ſame Letter in the *Chaldee* and *Hebrew:*) yet doubtleſs in the Age theſe were engraven they were both legible and intelligible; and not to be imagined that they were there placed either to amuſe or to delude the ſpectators: for it cannot be denied but that the *Perſians* in thoſe primitive times had Letters peculiar to themſelves, which differed from all thoſe of other Nations, according

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to the the teſtimony of a learned Author, *Perſæ proprios habebant Characteres, qui hodie in veſtigiis antiquorum Monumentorum vix inveniuntur.* However, I have thought fit to inſert a few of theſe for better demonſtration.



Which nevertheleſs whiles they cannot be read, will in all probability like the *Mene Tekel* without the help of a *Daniel* hardly be interpreted.

Adjoyning theſe is a ſpacious room, beſt reſembling a Hall; albeit ſome think it was a *Jewma Mechit* or Temple: the dimenſion by the ruinous walls that compaſs it may very well be diſcerned. In it there are nineteen columns or Pillars, moſt of which are perfect, albeit ſome have their Capitals either broken or defaced; and upon thoſe the Storks build their neſts, whom Winter weather offends more than do the People who have them in little leſs than veneration. Thoſe that remain entire are (contrary to uſual form) ſharp towards the ſummit or top: ſo that it is not eaſie to gueſs what manner of arch or ſuperſtructure it ſupported ſave what I have deſcribed concerning *Perſepolis*; or of what kind of ſtructure the whole was, whether agreeing with the *Ionic*, *Doric* or *Corinthiac*. In height theſe Pillars are about twenty cubits, which at the leaſt make 30 foot; and in compaſs near three yards and a half, allowing for the intervals betwixt every flute; for they are all round and fluted, every Pillar having forty flutes, and every flute three full inches as I meaſured; and diſtant from each other about nine yards. The capitals have their mouldings enriched; the pedeſtals alſo wrought into Groteſque with figures, and both Pillars, Capitals and Pedeſtals all of the beſt ſort of white Marble; and ranked in perfect order or rows, ſuch as we ſee in Cathedrals, or in the Halls of Illuſtrious Princes. Now albeit there be but nineteen Pillars at this day extant, yet the fractures and baſes of other one and twenty more are perſpicable: from whence and from the reſemblance they bear with the *Alcoranes*, *i. e.* high ſlender Turrets which the *Mahometans* uſually erect for uſe and ornament near their *Meſquits*, they term theſe *Minars*, *i. e. Towers:* So as 'tis probable, that forty of theſe Pillars were ſtanding ſuch time as the *Perſians* gave this place that new denomination; but how long it has been impoſed, thoſe I asked the queſtion of could not ſatisfie, the precedent Name being utterly forgotten. Notwithſtanding this limitation, it is evident there were in all an hundred Pillars when the place was in perfection; as appears by the vacant ſpaces and alſo by the baſes or foundations of ſeveral rows of Columns which are yet viſible; in the whole amounting to that number.

Hence aſcending a few Marble ſteps we entred into another large ſquare Chamber, which might be a room of Preſence: I paced every ſide (an uncertain but the beſt way of meaſuring I could then make,) and found them fourſcore and ten paces; the 4 ſides making three hundred and threeſcore paces. Into this large room are eight ſeveral doors, but unequal places of entrance: For, I found four of them have ſix, the other two four paces. Each door ſtead is compoſed of ſeven well-poliſhed black Marble ſtones cloſe laid one upon another; every ſtone about twelve foot in length, and four foot in height; which, as alſo the walls and broken arches were wrought or pourtray'd with figures reſembling ſome great Perſons on horſeback, after whom proceed ſeveral others in ſacerdotal habits bearing branches in their hands, follow'd by ſundry others that lead along with them Beaſts of ſeveral ſpecies; but whether by way of Triumph or for Sacrifice, I know not.

Out of this we paſſed into another room contiguous to the former; which ſome *Perſians* in company perſwaded us had been a Nurſery; other ſome that it was part of a *Seraglio*. The room is large though unequal in the ſides; for I found two were threeſcore, and the other two threeſcore and ten of my largeſt paces: It had ſeven doors for entrance;

trance; probably typifying their *Mythra* or the Sun with ſeven gates which the *Perſians* had in divine adoration, myſteriouſly repreſenting the ſeven Planets. Adjoyning this was another which in pacing I found how two ſides thereof were twenty, the other two thirty of my largeſt paces: The walls here (as of the reſt) were of black Marble; but ſo incomparably poliſhed and glazed, that we beheld it with admiration: For ſeveral parts of it were as bright and ſplendent as Tuch or Steel-mirrour; ſo as we could very perfectly ſee the reflex of our faces and bodies when we ſtood before it. In other ſome places the gold alſo that was laid upon the Freez and Corniſh, as alſo upon the trim of Veſts, was alſo in as perfect luſtre as if it had been but newly done; which is to be wondred at, the violence of weather to which 'tis expoſed and length of time (being upwards of two thouſand years) duly conſidered: An Art of great value with the Ancients and longeſt preſerved amongſt the Monaſticks as we find upon figures and capital Letters in old Vellam Manuſcripts and Bibles; but ſince, well-nigh loſt, or by our Painters now a days but meanly imitated. The ſculpture on both ſides the wall has for ornament variety of figures ſomewhat larger than the life, (unleſs that Men in thoſe times were greater than now they are;) ſome of which Images repreſent Sovereign Princes, as by their ſitting, habit and ornaments may be imagined; for they are ſeated in antique Chairs of State, the hair upon their heads being very long and criſp, and about it ſome wear high-peaked Tiara's, which the *Venetian* Ducal Cap moſt reſembles; and in little, the Tag or ſharp point the *Mozendram Coola's* have that are lined with curious wool; or that you ſee worn by the old Inhabitants of *Perſia* in my following Deſcription of *Spahawn*. Others have Caps that be flat and round, and other ſome more high and folding like Caps of State, which together with the long Robes or upper Veſts they wear is reſembled by thoſe our Knights of the *Garter* uſe at St. *George*'s Feaſt, or Inſtallation of the Knights of that moſt honourable Order; differing onely in the ſleeve which is more large and purfling,like thoſe we ſee worn by Biſhops, ſave that theſe be wider and looſer at the hand. In their hand one holds a half-pike, another a Paſtoral ſtaff, others ſhort thick Truncheons or Staffs of Command; a General's weapon is his Truncheon, a Souldiers his Sword; the one ſerving for Command, the other for Execution; and in the other hand they hold round Balls or Mounds, ſignifying (as I ſuppoſe) Sovereign Dominion. Amongſt other attendants, two Officers of State are remarkable: for one of them holds a Sumbriero over his head, which probably was not ſo much for ſhade as State, and gave riſe to the Royal Canopies which in thoſe primitive times and after were uſed: the other erects a Mace or like Enſign of Honour crooking towards the end, in thoſe days doubtleſs reckoned amongſt the *Regalia*.

Upon the Freez and Architrave over the heads of the Images are ſome Characters inſcribed which differ from thoſe I lately mentioned,bearing(ſo well as the diſtance would ſuffer me to judge) a little reſemblance with the Letters anciently of uſe amongſt the *Georgians* which were corrupted from the *Greek:* And if ſo, it cannot be withſtood, That as to moſt Nations the *Syrians* have given Language, ſo unto the *Greeks* Arts and Sciences of moſt ſorts owe their original; and concerning whom in Travel (to ſpeak the truth) we meet with more memorials of Antiquity than we find extant of ſucceeding *Romans*, or indeed of any other Nation. In leſſer figures are repreſented the *Satrapæ* or *Perſian* Nobility; who with their Arms ſtand on the one ſide of thoſe Majeſtick figures, and on the other the Magi or Arch-flamens, ſome of which hold Lamps, others Cenſers or perfuming-pots in their hands. I queſtioned ſome of the beſt ſort of *Perſians* then in company, whom they thought thoſe Princes did repreſent? One ſaid, He ſuppoſed *Kcyomarras*; another *Jamſheat* or *Shem-ſheat Noeſhano*, *i.e. Shem filius Noe, quartus Rex Perſarum*; as *Saddi* in his *Roſarium* wittily fancies: a third *Aaron* or *Sampſon*; a fourth *Aſt-char*, i. e. *Ard-ſhir* the laſt of the *Perſian* Kings in the hundredth deſcent from *Adam*; though I think it means *Ahaſhuerus* (whom ſome make the founder of this Palace; which I cannot think was a Temple, both from the variety of Rooms and aſcents, as alſo from the nature of the Story pourtray'd in ſculpture;) and another *Zulziman* as they call *Solomon:* whereas I expected that in theſe various conjectures *Ruſtan* their famous Champion would have had mention, concerning whom I have formerly given my apprehenſion.

Now for as much as the remaining figures or Images are many and different, yea ſo many, as in the two days ſtay I was there it was impoſſible I could take the full of what I am aſſured an expert Limner may very well ſpend twice two months in e're he can make a perfect draught; for to ſay truth, this is a work much fitter for the Pencil than the Pen: the rather, for that I obſerve, how that Travellers taking a view of ſome rare piece together, from the variety of their fancy they uſually differ in their obſervations;

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ſo that when they think their notes are exact, they ſhall pretermit ſomething that a third will light upon; a defect the Painter can beſt ſupply. And ſeeing I did not take them in order as I went from place to place, I ſhall nevertheleſs from the *Idea* and mixt notes I then took, enumerate the particulars; ſo as upon the whole I ſhall leave little unſpoken that is remarkable.

Theſe walls in their perfection doubtleſs expreſſed an unſpeakable majeſty: Howbeit, through length of time and barbarouſneſs of People they are in ſome parts broken and demoliſhed, although the arches and ſquare fragments yet remain; ſo as the Story that is engraven upon the Marble (which is high and thick) continues to this day in many places unblemiſhed.

Upon the wall in ſculpture is figured a Perſon of quality (as his habit declares) contending with a Lion, whom with his right hand he graſps by the leg to prevent his outrage and thereby ſeems to have the victory, (the conteſt with Lions being no unuſual practice with the *Perſians.)* Near them are two inferiour or ſervile Perſons; one of which holds as it were a flaming torch in his hand (than which Lions fear nothing more) the other a basket full of proviſion; but the basket for ſhape differs from any I have ſeen in other Stories.

Near this is a ſquare of five broken pieces reſembling arches and windows, 'twixt which upon both ſides are the figures of ſome great Princes, moſt of which as to their habits are little differing from thoſe I lately deſcribed, albeit their poſtures vary; for ſome of them are wraſtling with Lions. Betwixt the arches are flat pieces of walls lower than the arches, imbroidered with ſeveral ſorts of antick work with figures intermixt, and Characters writ upon the top difficult to our underſtanding. Adjoyning that is the figure of a Monarch, whoſe right hand graſps a Scepter of unuſual length, for part of it ſeems to be under ground: and behind him (but in leſs proportion) attend divers of his ſervants: one of which advances ſomething towards his head, which I took for ſome kind of Mace, though much differing from thoſe great Maces we uſe in *England*; others bear lighted torches or flambeauxes, for they are large. Nigh whom is an Image of monſtrous ſhape; for albeit the body be like a Man, he has Dragon's claws inſtead of hands, and in other parts is deformed; ſo that doubtleſs it was an Idol and not unlike ſome *Pagotha's* I have ſeen amongſt the *Brachmans* in the *Mogul's* Countrey, all which are of as ugly a ſhape as can be imagined: There are alſo ſeveral armed Men which hold Pikes in their hands, erected.

Thence aſcending four eaſie ſteps upon the walls, we ſee cut the effigies of ſeveral Perſons in Pontifical habits, moſt of them following as in a file each other: In their hands they carry ſeveral things, ſome of which reſemble Diſhes and Cenſers. Near forty paces thence in another large ſquare room is the pourtrait of ſome great Perſon; for he has the Regal Robe upon his ſhoulders and the *Tiara* upon his head, and is followed by ſundry Petitioners but in ſeveral habits, as Men of ſeveral Nations; and may be preſumed ſuch both by their different habits and for that they have ſcripts in their hands which they ſeem to preſent the King, in the nature of ſuppliants. In the rear march the Guard, ſome armed with Spears and Swords and ſome with Bows, who alſo by the long criſped hair they wear ſeem to be of more than ordinary quality; for even in thoſe times that gave ſome diſtinction. Upon another part of the wall is the like figure of another great Man over whoſe head one Officer holds a Paraſol, another a Lamp: Near whom ſtands a Flamen (as by the veſture may be conjectured;) and his ſleeve is either careleſly or modiſhly thrown over his arm: After whom follows a Marſhal; for in one hand he holds fetters and with the other leads a Priſoner, as by the poſture of his body may be preſumed, who as in an afflicted ſtate ſeems to ſupplicate. After him proceed ſeveral others, all in order; one of which leads a Ram, and ſundry Flamens follow with Cenſers in their hands, as in thoſe times was accuſtomed in preparatory Sacrifices.

Near this towards the center of a large ſquare room there is a hole which gives way into a Vault through an entry that is about ſeven foot high and five foot broad, firſt leading towards the North, and after bending towards the Eaſt. 'Tis flagg'd at the bottom with ſquare Marble ſtones of extraordinary ſize, arched above, and broad enough for three a breaſt; leading into a fair Room or Chappel which is alſo arched and ſupported with four pillars four yards about, eight in height, and four yards in diſtance from each other; and through which is a paſſage by another entry towards the Mount, upon the wall whereof is engraven their grand *Pagod.* The ſides of theſe two entries in like ſculpture and matter cut, have been carved with figures of ſeveral Men, by their habit ſeeming to be Prieſts, orderly following one another with their hands held up and joyned together, as in thoſe Oriental parts was uſually acted when they would expreſs

triumphs

triumphs or other cauſes of rejoycing. The front is artificially engraven into the ſimilitude of Men and Beaſts in various poſtures; as Men combating with Lions and other wild Beaſts of ſundry ſhapes, and Beaſts one againſt another. Among the reſt is the figure of a Horſe preparing to defend himſelf againſt a Lion; but ſo rarely fancied as gains the Sculptor praiſe ſufficient, the poſture is ſo natural; ſuch as when that Art was more in perfection, would hardly have been bettered. Over and on each ſide the door through which we entred, are carved in the Marble ſome Men armed with Sword and Pike and ſome with Targets; over whoſe heads upon the Architrave are Characters engraven which like the reſt prov'd adverſe to our intellect.

Near that is a ſecond ſubterranean paſſage into another ſquare Chappel, ſtrongly arched and ſupported with four white well-wrought Marble pillars,each about ſeven yards high; (for 'tis preſum'd that the greateſt part of this pile was vaulted under ground.) Near which is a fair Arch of like ſtone, whereupon is engraven a Man of an extraordinary ſize wearing his hair extraordinary long and curl'd both upon head and beard; the laſt of which is cut ſquare after the mode of the aged devout *Arabians:* his head is covered with a flat round Cap, and at his feet (in ſign of Eminency or Conqueſt) a Lion couchant is placed. Another Man a few ſteps thence holds a Crooking ſtaff, Mace or other enſign of Magiſtracy in one hand, and a Lamp in the other. Several Pike-men alſo ſeem to guard the place, who appear onely from the waſte upwards. Nigh theſe is another Sovereign Prince (in theſe particulars I repeat not, ſeeing they are ſeveral figures) royally ſeated in a Chair of State. In his right hand he holds a long Scepter ſuch as I have formerly mentioned. On the one ſide an Officer of State advances his Mace or ſuch like Enſign towards the Prince's head. A little higher a Man is placed upon one knee, and by his bowing poſture (albeit his face be turned towards the North-weſt) ſeems to ſupplicate ſome Deity. On either ſide the Prince in two ſeveral ranks ſtand many Flamens whoſe heads are filletted (for 'tis that gave them their Names) and in their ſacerdotal garments holding up their hands and joyning them together, dancing and rejoycing as in old times was uſed in *Pæans* to the Sun, their *Apollo*. Not far thence is the like Story; in this onely differing, here the Priſoner being upon his feet makes his proſpect towards the Eaſt, with his finger either ſaluting the riſing Sun, or ſeeming to contemplate Heaven.

A few paces thence are figured two Giants who by pure force ſubject two Lions whom they hold down by their hands faſtned within their hair. Nigh them are placed another Guard of Foot armed with Spear and Sword, as it were ſafeguarding ſome notable Priſoner. Adjoyning that is the image of another Sovereign Prince, in habit and poſture little differing from the former; only the Scepter here rather reſembles a Biſhops or Paſtoral-ſtaff, which he holds erect in his right hand. At firſt view I imagined it was the Image of an Arch-flamen; but more deliberately, That it rather repreſents ſome Sovereign Prince. Now, albeit of late times Kings amongſt the Infidels in ſome parts imitate our *Europæan* Monarchs, not onely in ſtate but alſo in their Regal Ornaments of Crown and Scepter; nevertheleſs of old the variety was far more in thoſe diſtinctions. For (that I may not exceed my bounds) in *Perſia*, the Diadem, the *Mythra*, the *Tiara* and the *Cydaris*, with the Wreath or Chaplet were the *Regalia* of old, as now the *Mandil* is with which the *Shaugh*, and with the *Puggaree* the *Mogul*'s head is adorned. Amongſt theſe the *Mythra*, (which ſome make one with the *Cydaris*, as in *Zech.* 3. 5. where after the vulgar *Latine*, *Cydaris* is tranſlated *Myter*) was not leaſt in eſteem with Kings, ſeeing it gave the *agnomen* to the *Perſian* King *Chedor-Laomer*; albeit the Prieſts of *Jupiter* and the Sun were in ſolemnities and noted Sacrifices alſo permitted to wear it. The Diadem was a Royal Band, ſaith *Plut. Vita Demetrii*; and properly ſignifies a Roll or wreathed Head-band: or a ſilk Ribbond wreathed about the forehead, ſaith *Druſius*; which were firſt attributed to the *Heathen* gods, as were Crowns of gold. But in after Ages Diadems were worn by Kings and Sovereign Princes, who inſtead of Crowns had Maces, which were in no leſs veneration, Maces by ſome being worſhipped as gods; whence it is that the Images of the *Heathen Deities* uſually had Scepters or Maces in their hand, *Juſtin l.* 5. A Wreath of blew and white ſilk imbroidered with precious ſtones, which the *Suræna* crown'd *Cyrus* with, and then invented. *Diadema erat purpureum, Quint. Curt. lib.* 6. *Regis cognati Diademata geſtabant, Xenoph. lib.* 3. The *Mythra* in like ſort was an ornament for the head: made of pure fine linnen, as we find recorded *Exod.* 28. 39. and of like uſe as furr'd-Caps be with Kings and Princes, when they wear their Crowns. The *Myter* being put upon *Aaron*'s head, the holy Crown was put upon the *Myter Exod.* 29. 6. and being an ornament for the head, was with little variation worn by Women as well as Men: *Mythræ erant capitis ornamenta, mulieribus*

propria, ſaith *Servius* in his Comment upon the 9. *lib. Virgil. Inter muliebria ſunt Mythræ, quæ magis capitis tegendi quàm ornandi cauſa, comperta eſt, qualis Vir ſine vituperatione uti facilè non poteſt, Roſinus lib.* 5. *Antiq. Roman.* The *Tiara* was little different, being a round Wreath of linnen wrapt about the head, worn by Noble Women as well as Men: By Prieſts alſo in *Perſia*; by the High-Prieſts among the *Jews*, and by the *Caliphs* of *Ægypt* and *Babylon*. *O Nobilem, magis quàm fœlicem Pannum*, ſaid King *Antigonus*, intimating the cares folded within the Royal *Tiara* or Diadem. *Tiara erat lana capiti circumplicata*, ſaith *Plutarch*. The *Cydaris* (as I lately mentioned) was worn by the *Perſian* Kings alſo, and by Princes in that Monarchy; and was the ſame with the *Tiara*. The Kings reſembled a Cap of ſeveral pieces of ſilk of various colours ſow'd together, riſing ſtraight up with a ſharp top, not bending, as thoſe which were worn by inferior Princes in token of ſubjection. *Cydaris erat faſcia cærulea albo diſtincta, Qu. Curt. lib.* 3. *Cydarim Rex & Regina ſolummodò geſtabant, Xenoph. lib.* 8. So as we ſee Authors vary in the deſcription and uſe thereof; and differing from the Diadem, *Id erat Tiara & Cydaris ipſius Regium diadema, Hieron. Epiſtola ad Fabiolam*, and was uſually ſet upon the King's head by the *Surena* or principal *Magus* at the Coronation: Which how to underſtand is ſubmitted to enquiry; and ſhall conclude with that Enſign of Royalty the King of *Cuſco* in *America* wore upon his head at the Entertainment made *Pizarro* the *Spaniard*: It was a red Roll or Wreath of wool finer than ſilk, which hung upon his forehead as his Diadem, was preferred before gold or precious gems with which thoſe parts did ſuperabound, and which no Subject was permitted to wear, as *Acoſta* relates in his *Indian* Hiſtory. So that as that attire became diſtinguiſhable, in like ſort was the Paſtoral-ſtaff, which albeit properly attributed to the Flamen or principal *Magus*, Kings nevertheleſs ſometimes uſed to hold. Now, albeit they never were convertible terms, the *Pontifex* uſually deriving his Civil power from the Regal; yet in regard Kings (whoſe charge it is both in Spirituals and Temporals to take care of the People) even amongſt the *Gentiles* have oft-times exerciſed the Sacerdotal function (which amongſt the *Jews* after the Law was in ſome caſes ſharply reproved; as 1 *Sam.* 13. 13. *&* 2 *Chron.* 26. 19.) Give me leave therefore to quote *Virgil. lib.* 3. *Æneid.* concerning *Æneas* who ſacrificed a white Bull unto *Jupiter*; upon which the Commentator obſerves, *Tunc erat hic mos ut Reges eſſent Sacerdotes vel Pontifices*: And *La Cerda* likewiſe, That Princes in old times have ſundry times executed the Prieſtly Office: and concerning which I might inſtance ſeveral examples beſides that in ſacred Writ of *Melchiſedeck* who was both King and Prieſt. But in prophane take that of *Annius*, who (*Virgil. lib.* 3.) was *Rex idem Hominum Phœbiq; Sacerdos*. Whence probably it is that out of *Cicero* and others, our *Rider* in his *Dictionary* notes that *Epiſcopi aliquando Monarchæ appellantur*; which the *Babylonian Caliph* and *Roman Pontifices* by reaſon of their mixt power and uſurpation over the juſt rights of Sovereign Kings and other Potentates according to my apprehenſion moſt reſemble. *Calipha eſt Vicarius, qui & divinis & humanis præeſſet, Scalig. lib.* 3. *Iſag.* The *Caliphs* of *Ægypt* and *Babylon* were Sovereigns and Regal in their Civil adminiſtrations, and withal exerciſed the Spiritual preeminence and dignity in Rites and Ceremonies, as the *Rex Sacrorum* amongſt the *Romans* uſed. *Feneſtel. de Sacerdot. Rom. Summus Pontifex Jud. triplici Corona ornabatur, Joſephus lib.* 3. *c.* 11. which the *Pope* imitates. *Lacedæmoniis idem Sacerdos erat & Rex, Xen. lib. de Repub. Imperatores etiam Summum Pontificatum ad ſe tranſtulerunt:* And the Emperor of *Muſcovy* is attired both in a Regal and Pontifical Habit or Veſtment, a Miter being upon his Head and a Croſier in his hand. For (ſaith Mr. *Fuller*) Kings are lookt upon as mixt Perſons, wherein Church and State are blended together; the function of Royalty and Prieſthood united, having continued in ſome Countreys for many Generations. *Homer* ſtiles *Agamemnon* the Shepherd of his People. *Julius Cæſar* affected the High-Prieſthood, in regard *Iulus* the Son of *Aſcanius* exerciſed the Sacerdotal Office. *Reges tam apud Græcos quam Romanos Sacerdotes fuiſſe manifeſtiſſimum eſt, Roſin. lib.* 3. *Ant. Rom. Livy lib.* 1. Such is *Preſter-John* the *Æthiopian*, *Rex & Sacerdos, Acoſta*. To conclude this, the *Jews* Common-wealth was called *Regnum Sacerdotale*. And albeit the Paſtoral-ſtaff in this figure (as I fancy) is *Virga Regalis, Authoritatem habens imperantis*; and as *Martial* adds *Qua ut Paſtor baculo, Oves regit*. But enough upon this criticiſm. The Robe this great Prince wears is long and majeſtical: towards the skirt are folds as is uſually ſeen in large looſe garments; but towards the ſhoulder ſomewhat ſtrait like the rich Copes uſed in Cathedrals, or thoſe worn at the Reception of Ambaſſadours by the *Magnifico's* in *Venice*. Towards his head a Mace is raiſed, which was an inſeparable adjunct it ſeems when Princes ſat in State; and on either ſide the King attend ſeveral great Perſons: on one ſide the Nobles or *Perſian Satrapæ*, otherwiſe *Homotimi*, as *Xenophon* ſtiles them; and on the other the *Magi* or Prieſts. Two Men alſo

wait

wait behind with great Lamps, and ſome with Rolls of parchments: oppoſite to them is a Priſoner in chains brought as it were to Tryal by the Marſhal, who formally leads the Captive by one hand; the Priſoner by the ſubmiſs bending of his body ſeeming to invite the Court to mercy. Under theſe is placed a Guard of ſix ranks of pikes, both Men and Arms in full proportion. Upon the left ſide of the Throne ſtand ſeveral other Flamens who hold Rolls of parchment in their hands; and upon the right, the Nobles; who wear long hair, have antick garments upon their heads, Bows in their hands, quivers full of long arrows fixt to their right ſides, and ſwords with plain guards unto their left. A ſelect number of Prieſts and Nobles ſeem to withdraw apart, and to expoſtulate or argue ſomewhat concerning the Priſoner; who by this noble appearance and manner of proceeding may be conceived to be ſome Perſon of Eminency: but who he was, the myſterious Characters there engraven can beſt diſcover. And yet ſeeing ſome imagine this ſtructure was raiſed by the direction of *Cyrus* the Magnificent, (who ruled *circa A. M.* 3400. and whoſe ſupreme Officer the Prophet *Daniel* for ſome time was) it may without offence be preſumed *Daniel*; who when he was the Preſident or Chief of the hundred and twenty Princes mentioned in *Dan.* 6. 2. by the envy or rather conſpiracy of thoſe *Ethnique* Princes or Governours he was accuſed for worſhipping God, contrary to that impious Decree of *Darius*; for which he was arraigned, condemned and caſt into the Den of Lions. Otherwiſe it may repreſent *Crœſus* that unfortunate *Lydian* King; who being deluded by the *Oracles-amphibology* engaging againſt the *Perſian*, became *Cyrus* his priſoner; and had ſuffered, but by calling upon *Solon* in that his lamentable condition: For ſeeing *Belſhazzar* the laſt *Aſſyrian* Mornarch (to whoſe ſubverſion *Cyrus* principally contributed) was ſlain, it cannot properly repreſent that great Conqueſt and Revolution.

About a large ſtones caſt thence over continued heaps of rubbiſh, wherein doubtleſs are buried many rare pieces of Art, is a void ſpace, in which as my thoughts prompted that famous Temple ſtood which was dedicated to *Diana* there called *Anaya*; in its time reputed next to that at *Epheſus* the moſt curious piece throughout the World. At the Eaſt-end there riſes a Hill or Rock; upon part of which, about fifty foot from the ground in like Sculpture is the figure of a King, who with erected hands ſeems to adore the riſing Sun. Near which, ſo well as my ſight would ſerve at ſuch a diſtance, I fancied that I ſaw the Fire and a Serpent engraven: which being moſt obvious to wind and weather, is moſt worn and leaſt perſpicable. The lifting up of the hands in worſhip has of long time been a poſture alſo amongſt *Heathens*, *Omnes homines preces facturi manus ad Cœlum tollant*, ſaith *Ariſtotle libro de Mundo*: *Duplices ad ſydera palmas*, *Ovidius*: And *Supinas ad Cœlum cum voce manus*, *Virgil.* Moreover, that the *Perſians* of old were *Polytheiſts* may be proved by theſe three Idols. For albeit the grand *Pagotha* by being the tutelary *Numen* of the place was in moſt repute; the Fire nevertheleſs was their principal Deity, for with them it repreſented Omnipotency; as the Sun the Hieroglyphick of Eternity; and the Serpent, Time's revolution and ſagacity: Which laſt was worſhipped by the *Ophitæ*; and both that and Trees were had in Divine eſtimation by the *Indians* in honour of *Liber Pater* and *Æſculapius*, as we are informed by *Alex. ab Alexandria.* The Serpent and Fire in like ſort were adored by the *Lithuanians* of old, and Trees alſo: *Lithuani ab origine colebant Numina*, *Ignem*, *Sylvas*, *& Serpentes*, *quos venerabantur*, *Munſter* 4. *lib. Coſmogr.* Beſides theſe, they had ſeveral Elementary gods; for as *Herodotus* in his firſt Book relates, *Soli*, *Lunæ*, *Igni*, *Telluri*, *Aquæ*, *& Ventis*, *Perſæ ſacrificant*, *&c.* They worſhipped the Sun, Moon, Fire, Earth, Water and Winds; yet had neither Temples, Images nor Altars, ſo writes *Herodotus* in his firſt Book; albeit *Strabo* and others ſay the contrary; and by their Reliques it appears they had; yea, *Plutarch Vita Artax.* mentioned their invocating *Juno*, *Pluto* and other *Grecian* Deities for the health of his wife *Atoſſa*, *i. Eſther.*

Scarce ten yards diſtant from theſe, but upon the ſame declivity or front of the Mountain, in like ſculpture is figured the Image of their grand *Pagotha*; a *Dæmon* of as uncouth and ugly a ſhape as well could be imagined; and if reverenced by thoſe wretches, ſure it was not in love, but rather with a *Ne noceat*, baſe fear too often drawing daſtardly ſpirits into vile ſubjection. It is of a gigantick ſize or magnitude, ſtanding as upright as his deformed poſture will permit, diſcovering a moſt dreadful viſage 'twixt Man and Beaſt: Under his chin is a large maw or other thing like unto a ſatchel; but for what uſe, 'tis a queſtion whether the Sculptor underſtood it. This monſter has ſeven ſeveral arms on either ſide (as if deſcended from *Briareus*,) and inſtead of hands he ſtretches forth his vultures claws, his body being ſomewhat diſtorted. What the meaning of theſe ſeven arms ſhould be, is hard to gueſs: But according to my fancy, they

may ſignifie on the one ſide the terrene power and dominion thoſe Kings had over ſo many Kingdoms or Provinces; and the other, a myſterious type of the ſeven great Planets which the *Perſians* had in adoration, *Deos enim illos eſſe ſeptem Planetas quos Animatos credidit Antiquitas*, ſaith *Poſtellus*. And albeit this *Pagod* as to form be moſt terrible to behold, yet in old times it ſeems they gave it reverence; and to qualifie the dreadfulneſs of the figure, thoſe more recent tell us that it repreſents the greateſt Prince *Perſia* ever had, both in reference to extent of Empire and to the power he had over Infernal Spirits whom by magick ſpells he uſed to bind and looſe as he liſted; ſo great a *Necromancer* do they feign *Jamſheat* to have been. According to the courſe of their Stories he lived about an hundred years after *Keyomarraz* whom ſome imagine to be that *Kidor-Laomer*(*Kitter* in the *Hebrew*, ſo called from the *Kidaris* or Royal Cap he wore) vanquiſhed by the Patriarch *Abraham*. But having occaſion in ſeveral places to remember this *Jamſheat*, here I ſhall ſay no more.

Upon the King's left ſide are placed a ſtand of pikes: oppoſite to which in a little lower ſtation is placed a Man who by his poſture and garb appears to be in a diſtreſſed condition; for albeit he be in the preſence of the King, he ſeems nevertheleſs to expoſtulate with ſome principal Officers; and either from guilt or elſe upon view of that deformed monſter to be in ſome kind of aſtoniſhment ſo well as the Sculptor's *genius* and hand could humour it. Below the guard are twenty Flamens placed; ſome of which with their hands point upwards towards the King, others towards the Sun, and the reſt downwards towards the Temple of *Anaya*. Two ranks of other Flamens, fifteen in each rank are placed on each ſide the Altar; who by their mimmick geſtures and elevation and conjunction of hands expreſs their *Epinicia* by this mode and manner of rejoycing; unleſs it were an antique form of worſhip which probably they then uſed unto their *Pagods*. Some of theſe have their faces towards the King, who alſo had his ſhare of adoration; but others turn their backs glancing ſide-ways upon the *Pagod*, whom in this dance they half environ. Lower are figured eighteen or twenty Lions in a row, every couple looking towards one another. In the lowermoſt place oppoſite under the Altar is a door, or rather mouth of a Cave, which gives entrance into the Chappel that is ſupported by pillars. Mr. *Skinner* (who travelled thoſe parts more lately) aſſures me it is yet open and remaining in the ſame condition I have deſcribed.

Near theſe are the remains of a large Sepulchre or Coffin of ſtone, preſumed to be the dormitory of ſome remarkable though unknown Perſon: for both the Villagers thereabouts are ſilent in it; and 'tis the leſs inquirable, ſeeing that it was the cuſtom of the Monarchs of *Perſia* to have their Corps let down into deep holes or pits purpoſely bored within the ſides of Mountains; as this day appear abundantly by the ſignals upon the Hills about *Perſepolis*, where the Bodies of the greateſt number of thoſe that preceded *Alexander* the Great were interred, as I ſhall hereafter note. About a bow-ſhoot hence to the Southward upon the Plain or lower ground is a high Column in perfection; but of what uſe at ſuch a diſtance I apprehend not.

To conclude; for *In magnis voluiſſe ſat eſt*, This is the ſum of what I have to ſay relating to this unparallel'd Antiquity and (when in perfection) incomparable Structure, which has ſo far the precedency, that *Don Garcias de Sylva Figuroa* (Ambaſſador *A. D.* 1619. to *Shaw Abbas* from *Philip* the Third of *Spain*) upon his view, not onely prefers it before all he ſaw at *Rome*, but concludes That it is undoubtedly the only Monument in the World at this day extant without impoſture; yea, far exceeding (ſaith he) all other Miracles of the Earth we can either ſee or hear of at this day. Give me leave therefore to add, That here (where I may ſay *Materiam ſuperabat Opus*, the Materials are rich but much more eſtimable the Workmanſhip) Nature and Art ſeem to conſpire towards the creating amazement and pleaſure both in Senſe and Intellect; the preſent ruines retaining ſuch a majeſty as not only expreſs the Founder's magnificence, but in the beholding ſtrike a ſenſible impreſſion (if not of veneration yet) of admiration; in ſuch eſpecially as have a due eſteem of Silver-hair'd Antiquity. Is it not therefore great pity that ſome Illuſtrious Prince or other Noble Perſon valuing rarities, has not e're this ſent ſome Painter or other like Artiſt to take a full and perfect draught of this ſo ancient Monument? the rather, ſeeing that the Inhabitants of *Shyraz*, but principally the Villagers at *Mardaſh* and other People thereabouts put no value upon it; but contrarily (finding that albeit ſometimes they gain, yet moſt times they loſe by free-quarter of *Soldats* and others who out of meer curioſity repair thither,) in barbarous manner ſpare not to deface and tear aſunder what they can in ſpight, and under pretence of ſerving their common occaſions; albeit by the Dukes of *Shyraz* they have at ſundry times been puniſhed for it; in ſo much as theſe rude Ruſticks have barbarian-like done it more

more ſpight, than either length of time, injury of weather or hoſtile rage ever could effect. *Non tempus edax rerum, non terræ-motus, nec hoſtiles injuriæ tot ſæculorum ſpacio, ſoliditatem ejus ædificii convellere potuerant. Nam ex rupe ſolida vel ex quadratis marmorum ſaxis ita compactum eſt, ut ex uno lapide videatur, & vix junctûras oſtendit*, ſaith an Obſerver. Nevertheleſs, I may here with thankfulneſs acknowledge, how that upon my propoſing it ſome years ſince unto that great *Mecænas* of antiquity the late noble Lord *Thomas* Earl of *Arundel*; He was ſo ſenſible thereof, as to that end he diſpached a Youth thither whom Mr. *Norgate* recommended to his Lordſhip for one he knew could both deſign and copy well: But I hear he died by the way at or near *Surat*, before he could reach *Perſia*; ſo as that worthy endeavour became fruſtrate. To proceed.

Little more than a mile hence is *Mardaſh*, which in a *Spaniſh* reporter I find writ *Margatean*, and in an *Italian Mehrchoaſcon*, very much differing from the right pronunciation. 'Tis a Village conſiſting of near two hundred Houſes, ſuch as they be; the People of which place were ſo tranſcendently ſuperſtitious, that (upon notice we were *Chriſtians* and not *Muſſulmen* according to their *Alcoran*) what ground we trod or what places we entred, at our departure they ſifted aſhes and duſt, apprehending we had polluted the earth by reaſon of our profeſſion; which being done in our ſight made us ſome paſtime. This and the Neighbouring Villages for that they are watered by Aquaducts forced from the River *Kur* or *El-Chyr* (over which upon the *Bindemyr*, a Bridge ſo called, we rode in the way from *Shyraz* to *Perſepolis*) ſeem very delightful places; the Gardens and Fields by that refreſhment appearing at moſt ſeaſons extraordinary pleaſant and fruitful in variety of Flowers and Fruits and Corn. Nevertheleſs by thoſe ſluces (the mode of thoſe parts) the main Channel is ſo ſtraitned, that in ſeveral places 'tis very hardly diſcernable.

Northwards about three *Engliſh* miles from *Chyl-manor* at the foot of that Mountain which verges towards *Perſepolis*, in like ſculpture is carved the figure of a Giant which the *Perſians* ſay is the repreſentation of *Ruſtan*: which may the better be credited ſeeing that in his memory the place is called *Nogdi*, or as ſome pronounce *Naſci-Ruſtan*, i. e. *Ruſtans Monument*. This *Ruſtan* was a Heroe celebrated in the old Annals of *Perſia* which theſe modern times preſerve but by tradition: ſo that uncertain it is what age he lived in; but as I gathered afterwards at *Spahawn* when I went to ſee his Tomb, was in or about the reign of that great *Artaxerxes* or *Ahaſhuerus* who took to Wife *Heſter* the *Jew*, in whoſe Wars 'tis likely he was ſome Eminent Commander; concerning whoſe ſtrength and acts, Romance-like they report wonders. Nigh this upon the ſame Hill the Images of ſeveral Women and Maidens are carved; one of which they ſay is the figure of *Ruſtan*'s Earthly goddeſs; of whoſe Amours and adventures which like a Knight Errant he performed for her ſake, the *Perſians* tell many pleaſant ſtories: As alſo, how by the corrivalſhip of *Sha-gad* his falſe friend, *Ruſtan* was deſtroy'd by falling into a pit covered with boughs and Earth; whence nevertheleſs with a dart he ſlew his adverſary, ſuch time as he look'd down into the pit to inſult over *Ruſtan* by way of triumph.

Nor far thence (where the Mountain in like manner is made ſmooth and even) are two other large figures of Giants on horſeback. The one has the Royal *Tiara* upon his head with long criſped hair dangling under it; and upon his ſhoulders that royal Veſt which the Sovereign Princes wear, as elſewhere deſcribed: In his left hand is a Club with Iron ſpikes at the end, non unlike that which Painters uſually give to *Hercules*. Oppoſite to this is the other Chevalier, who wears a like Veſt upon his Body, with hair upon his head of equal length, but bare-headed. The horſes in their poſtures face each other, as do the Riders; who with their right hands ſtretched on high lay hold upon a round ring, ſeeming to contend about it; and either to force it from each other, or break it aſunder. This probably is a ſymbol or embleme of that great Empire; and repreſents to all Generations that great conteſt for the Monarchy of the World, which happened betwixt *Darius* and *Alexander*; or otherwiſe that 'twixt *Cyrus* and *Artaxerxes*.

In another place upon the precipice of the Hill is the effigies of another Gigantine perſon, little different in habit; and mounted upon a like *Bucephalus*. Within his right hand he holds a Sword not ſo hooked as the *Damaſco*, nor ſo cloſe-guarded as ours: and with his left out-ſtretched he graſps a Foot-man that ſeems to oppoſe him; backt by another Camerade bare-headed, who by this conqueſt over his Fellow, in ſubmiſs manner by the bowing of his body ſeems to beg the Horſe-man's mercy. There are ſeveral other Images carved in that Mountain, which are laſting Monuments, and very well worth a Travellers notice: but theſe I lately named are the principal. Now whether theſe ſtupendious Monuments may have been made by the direction of ſome *Perſian* Potentate, or of *Alexander* the Great who had moſt pleaſure in that kind of oſtentation,

tation, and *Lyſippus* the moſt expert Statuary in the World at that time marching with his Army? Or whether they were formerly cut by the directions of that mighty Monarch *Nabuchodonoſor* the *Hercules* of the Eaſt; or precedent to him by the appointment of *Semiramis*, which laſt (as *Diod. Siculus l.* 2. *Joſephus ex Beroſo contra Appion*, and other Hiſtoriographers relate) in *Chaldea*, *Media* and *Perſia* to expreſs her greatneſs, but eſpecially to eternize her fame, planted Gardens, diſſected Mountains, raiſed Bridges, and upon high Places cauſed her own *Effigies* and her Husband's to be engraven; *Baſtigan Mons eſt Mediæ apud quem Semiramis in petra ſeptendecem ſtadiorum, ſuam effigiem inſculpſit, Cœl. Rhod. l.* 29. *c.* 24. There ſhe made a Garden 12 furlongs in compaſs, and upon a Mountain 17 furlongs high cauſed her figure to be cut, with 100 others preſenting her with gifts; and upon a Marble Rock cauſed it to be writ in *Syriack* letters to this effect, *A Semiramide ſubditorum opere, iſtud ſaxum exciſum eſt, Munſter lib.* 5. *Coſmogr.* At *Chaona* or *Coom* in *Media* upon a like high Mountain that raiſed it ſelf in the midſt of a large Champagne ground, ſhe cauſed other very ſtately Gardens and Houſes of delight to be erected; and to the intent ſhe might from thence have a perfect view of that great Army of Horſe and Foot which ſhe had raiſed and was marching with into *India*, being (as *Suidas* reports) three millions of Foot, one million of Horſe, one hundred thouſand Chariots and the like number of Camels for fight, and 200000 more Camels that had the baggage of the Army, and carried 300000 raw hides for wafting her Army over the River *Indus*, reſolving (but in vain) to make *Staurobates* the *Indian* King a Vaſſal of her *Babylonian* Empire. Upon the *Jarceian* Mountains near *Ecbatane* ſhe left another Monument of her power, by cutting a paſſage through it for the Army, *Diod. Siculus lib.* 5. *cap.* 5. not only to the wonder of thoſe times, but admiration of ſucceeding Ages: which partly out of baſe flattery, but principally out of fear the People firſt reputed Idols, and then worſhipped, but whether I am not able to determine; and therefore leave it to the further ſcrutiny of ſome future Traveller, who in theſe things may have a better *Genius*, contenting my ſelf onely with the proſpect and relation. At *Caramoon-Shahoon* a mountain near unto *Pully-ſha*, in the way 'twixt *Spahawn* and *Bagdat*, the like curioſities are cut, and in all probability during the time theſe were effected. At *Hamadan* alſo the like; and in ſome other parts of *Perſia*; which being engraven upon the ſolid ſtone, at ſo great height, and not upon the declivity, but hollow'd within the precipice of thoſe Mountains, endures the violence of wind and weather, and 'tis likely to continue as it is, while the Rock it ſelf laſteth. But to return.

Upon either ſide of this Mountain near *Chilmanor*, eſpecially that which reſpects the South, the Rock is cut ſmooth; and upwards above a hundred foot high in it are cut or pierced ſeveral holes, ſome being of larger ſize than other: the leaſt is three foot ſquare: Alſo in the ſide of the Hill ſome perſpectives are engraven, or at leaſt deſigned. Now ſeeing that *Diod. Siculus* and other Writers of thoſe times acquaint us, That when the *Perſian* Kings had the Sovereign command of the World, their Sepulchers or Burial-places were not in Cemeteries where Graves were uſually made; but in deep holes purpoſely digged within the Rock or Marble Mountains about *Perſepolis*; whereinto the Corps (after they were embalmed) were let down by long cords or other engines fitted for that purpoſe: So as for the performing that laſt office, there was no aſcending without a ladder, which was onely reared upon ſuch ſolemn occaſions. For proof whereof, that Story of *Darius Hyſtaſpis* mentioned by *Cteſias* in his Hiſtory of *Perſia* is pertinent and remarkable; which King having in his life time prepared in the Hill joyning *Perſepolis* his own Sepulchre, was very deſirous to be let down to ſee the place where his Body ſhould be laid; but the *Magi* diſſwaded him, as being ominous: nevertheleſs the King's Parents (no leſs curious of the ſight) were by the Prieſts let down with ropes, but in the deſcent ſo terrified with hideous apparitions, that letting go their hold they were killed by the fall, for which diſaſter 40 of the Prieſts by the King's ſevere decree were put to death. The *Ægyptians* of old had the like Sepulchres in deep Caves or Vaults thirty foot under ground, curiouſly cut into the ſolid Rock, and at the bottom parted into ſeveral Chambers, where the embalmed Corps were laid; as by the Mummies frequently found there is apparent. In *Thebes* alſo (which *Strabo* calls *Dioſpolis*) *i. e. Jovis civitas* (not that near *Joppæ*) are like Graves, wherein are interred above 40 of the *Ægyptian Dynaſts* and Kings, which there have their Sepulchres; for to bury the Dead was accounted impious, but being imbalmed they laid them in ſome private room within their houſe, ſaith *Pomponius*. Albeit it is not to be doubted how that this cuſtom continued not many Ages, nor was practiſed amongſt all ſorts of People; but during the time thoſe Princes graſped the Scepter of the Univerſe, and with thoſe onely that were of higheſt Quality: For, when the *Greeks* ſubverted this Monarchy, this mode was left,

and

and that People conformed to the *Greeks* cuſtoms; as appears by that ſtately Funeral *Epheſtion* had, and alſo that other of *Alexander* himſelf; where the Corps were neither interred in theſe deep holes, nor burnt with fire; but embalmed, coffined, and kept after the manner of the *Ægyptians*. Nor doth it appear what manner of Funeral *Statira* the Wife of *Alexander* and Daughter of the laſt *Darius* had; whether according to the manner of the *Macedonians* or *Perſians*: For albeit *Juſtin*, *Diodorus Siculus*, *Quintus Curtius*, and *Ælian* make mention of her Burial, and of the Burial of *Darius*; yet in what manner, or in what place they were interred, (albeit neither pomp nor coſt was ſpared, nor the preſence of the Conquerour himſelf wanting for the greater honour of the Obſequy) thoſe Hiſtorians are altogether ſilent.

Beſides theſe upon the ſame Mountains ſome pieces of Perſpective are elaborately and regularly cut, reſembling the nobleſt ſort of ancient ſtructure. The loweſt door or place of entrance is open, and as if it were to be aſcended by ſteps: on either ſide the door are placed flat pilaſters which ſuſtain the Architrave and other ſuperſtructure. Towards the ſummit are other doors ſhut; and the whole imbelliſhed with a few pourtraits of Men, which ſerve for ornament, ſomething conform to that *Templum Solis* which long after by *Aurelian* the Emperour was erected upon Mount *Quirinal* in *Rome*, as expreſſed by *Laurus*. Upon the culmen has been a *Pagod*, which the Inhabitans thereabouts ſay was *Jamſheat* or *Shem-phid* he that ſucceeded *Ouchang*, and he *Syamec* the Son of *Keyomarraz* who ruled *Perſia circa A. M.* 2000. and was contemporaneous with the Patriarch *Jacob*, ſix hundred years before the deſtruction of *Troy*, than which (ſome preſume to aver) no Monument in the World precedes in time; *Nullum ante Trojana tempora Monumentum apud ullos literis mandatum vel ſculptum fuerat:* In which we ought not to be poſitive.

About three hundred paces Southward from *Chilmanor* there is a ſingle Column, entire from baſe to capital; but being ſo low and without company, it is not eaſie to conjecture of what uſe it was. The pedeſtals of two other Columns ſquare in form are ſeen at no great diſtance thence; but uncertain what ſort of Column they bore, ſeeing there is an empty hole in one of them, which ſome think ſerved as an Urn to keep the aſhes of ſome dead Bodies that were burned.

Some ſpace from the Mountain towards the Valley, are ſeveral Coffins or troughs of ſtone; ſome whole, but moſt broken: in which one may preſume dead Corpſes have been laid. There are moreover the reliques of ſome Tanks or Conſervatories of water, towards which one may diſcern the Aqueduct or water-paſſage was cut through from the top of the Mountain: ſo as by a pipe what rain-water fell at any time from the clouds was convey'd down into the Ciſterns. And with good reaſon; for albeit the City *Perſepolis* had the benefit of the River lately mentioned, yet the Building expatiated moſt towards the North-eaſt, which was towards the Palace. Certain it is, ſo great a diſtance needed theſe helps (wanting Springs) the better to feed their places of pleaſure, as Orchards, Gardens, Grots, *&c.* which the City had plenty of, and thoſe very large ones. The onely ruin that remains of building in that part the City ſtood, is a ſpacious ſquare, which had but one door for entrance. The walls are high and laſting; for they are of extraordinary large pieces of Marble. And albeit the cement of theſe that joyns the ſtones is viſible; yet of what ſubſtance the ſingle column is, I lately mentioned, I ſomewhat doubt, ſeeing 'tis ſo high and differing from the colour of that quarry, and by the curioſity of the cement ſeeming as if it were one piece of ſtone: ſo that the little time I ſtaid there would not ſuffer me to ſatisfie my ſelf whether it was natural or artificial. Howbeit ſince upon ſecond thoughts I ſuppoſe it may be ſuch plaiſter as in old time was made of flower with whites of eggs and the beſt ſort of ſtone beaten into powder, with which the outſides of ſome ſofter materials was uſually finiſhed or pargetted: And of ſuch a compoſition was that *Piſcina mirabilis* near *Cuma*, which for colour and durableneſs even in thoſe times gained admiration. To proceed now in our Travel.

The eight and twentieth day of *March* we put foot in ſtirrop, and that night rode four and twenty miles to a Town called *Moy-own*. In the mid-way 'twixt thoſe 2 Towns I obſerved a Hill, upon whoſe top (as the ruins ſhewed) hath ſtood a Caſtle ſo advantagiouſly ſcituated by Nature, as we judged was impregnable. A late rebellious *Sultan* manned it againſt *Abbas* his Sovereign, who (to terrifie others) came in perſon to reduce it. But ſuch was the *Sultan*'s reſolution, ſuch the height where the Caſtle ſtood, ſo narrow the entrance, and ſo deſperately defended, that in ſix months ſiege he had but little hopes of taking it. Loth he was to draw off; and what ſtratagem to uſe could not ſuddenly deviſe: At length he goes this way to work; a reward was promiſed to any would effect it. What force could not do, Magick (at leaſt of Gold) perpetrates: For an old

old Wizard (covetous of gain) promiſes his beſt; and accordingly by ſpells ſo perplexed the deluded *Sultan*, that upon the Witches aſſurance of fair quarter he deſcends; but the Block rewarded him. *Abbas* acknowledges the Enchanter merited his price: But while the Wizard dotes upon his gold, he ſees not that danger was at hand; for the King grudging the loſs, and knowing no better way to recover it but for being a Witch, ſends him to *Satan* without his head; making that the occaſion of his juſtice, which but a little before he held uſeful, though then diſliked it. To return.

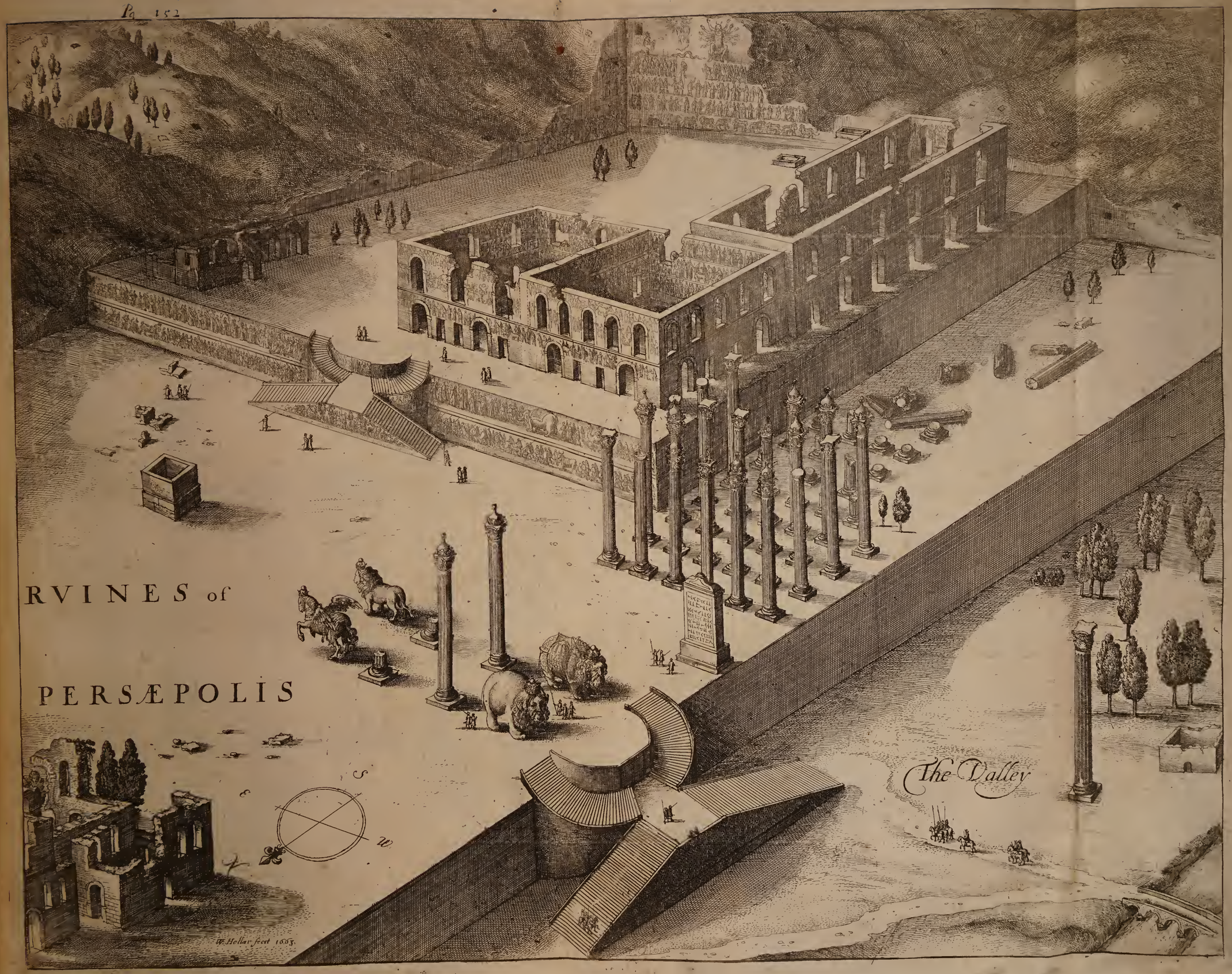
Moyown (a Town of note upon the road betwixt *Shyraz* and *Spahawn*) is very delightfully ſeated; enriched alſo with ſweet Water, excellent Wine, plenty of Wood, ſtore of Graſs, and diaper'd with Nature's Carpets. It belongs to their highly honoured Prophet *Izmael*, whoſe Tomb in a well-built *Machit* called *Emoom Izmael* is here ſeen; conſiderably endow'd through the liberality of many Princes and Great Men: For towards its maintenance yearly twelve thouſand *mawnd-ſhaw* of Rice, and four thouſand of Barley is allow'd. Next night we lodged (ſlept I cannot ſay, we were ſo vexed with *Meſquito's*) in *O-jone*, a Village conſiſting of thirty Families; moſt of them Prophets or Prophets Children. We ſtill found leaſt profit, where ſuch Prophets dwelt, ſeeing they drunk no Wine, nor were Grapes allow'd to grow amongſt them: Not that Wine there is held bad, but from ſome Tradition, and probably that it is the Blood of thoſe Giants who warred againſt the *Heathen* Deities. Nor was the Water in their Tancks ſo wholeſom as might merit commendation; albeit the Conſervatory was as good as any we ſaw till then; being large, and plaiſtered with a compoſition of lime and ſand with ſome glutinous matter (as I apprehended) which made it both large and ſmooth; ſo that it ſeemed to be no other than natural ſtone, and better than what we call *Plaiſter of Paris*. Such were the Ciſterns or Tancks in old *Rome* as *Pliny* tells us: and of like Art were thoſe ſlender Marble Columns our fore-fathers have ſeen caſt or made for Cathedrals ſtructures; reckon'd *inter res perditas* by *Pancirollus*.

Next day we rode over ſome craggy and ſteep Hills, and at night made *Tartang* our *Manzeel*: A ſmall Town moſt remarkable in a *Meſchit*, wherein we beheld a Monument or Tomb which was raiſed a pretty height from the ground, and cover'd with violet coloured Velvet; under which lies buried a Great-Uncle of the Kings. Next night we came to *Aſſepoſe*; a place obſervable onely in an old Caſtle, which was ſometimes a Garriſon: in and about which inhabit (as we were told) no fewer than forty thouſand *Georgians* and *Sarcaſſhes*, who by profeſſion are *Chriſtians*; albeit little better than captives, being forcibly tranſplanted hither. They are a People have Saint *George* the *Cappadocian* Biſhop in veneration, being their Patron. From *Mahometans* they differ (not in habit nor mode, but) in their gray eyes, a great argument of heat, ſayes *Ariſtotle*, as black is of the contrary, the colour of moſt *Perſians*, and have long white hair which after the mode of thoſe antick Gallants recorded by *Pliny* and *Lucian* they wear tiſſued with fillets of ſilk and gold or ſilver. If any of theſe (which is too too often) turn *Mahometan*, they are *ipſo facto* preferred beyond vulgar merit. Poor Souls! hearing that we were *Chriſtians*, they not onely flocked about us, but wept to ſee us: Nor wanted we bowels of compaſſion to behold *Chriſtian* in ſuch a miſerable thraldom and condition, and under ſuch temptations. Nor far diſtant hence is *Thymar*; memorable (if *Byzar* err not) in an ancient monument, by ſome *Hebrew* Characters ſuppoſed to be the Burial-place of *Bathſheba* the Mother of King *Solomon*: which probably may be miſtaken for *Bethſhemeſh*, which ſignifies a Houſe dedicated to the Sun: Howbeit 'tis called *Mechit-Zulzimen*, *i. e. Solomon's* Chappel, a place (if truly ſo) well worthy ſeeing.

Next night we lay in *Whomgeſh*; next in *Cuzcuzar*; next we came to *Bazeba-chow*, and next to *Degardow*: Eight leagues from which place (and near *Yezdycaus*) we rode over a mountain of black Marble, (where doubtleſs are quarries of *Serpentine* and *Porphyre*, if the earth were examined:) the deſcent was precipitious; ſo that ſave by ragged ſteps, and thoſe not a little dangerous, was no riding down. Out of this part of the *Perchoatrian* mountains the River *Rhogomana* ſprings; which having watered *Shyraz*, runs into the *Perſian* Gulph. Howbeit, down we got, and that night rode to *Gumbazellello*; a Village famous for a *Carravans-raw*, and for the beſt Wheat-bread in *Perſia*. Next night we came to *Yezdecawz*, a Town which ſtands pleaſantly in a narrow Vally, the ground on each ſide declining gently, ſo as no Hill appears near it, the countrey round about for ſome miles being even and Champain: It is hardly to be ſeen or found till very near the place, did not a Caſtle point it out which was built by *Yezdgyrd* a *Perſian* King above the Town long ſince, as this Name partly intimates. Here is a very ſtately *Carravans-raw*, the beſt from thence to *Bander* on the Gulph of *Perſia*.

Next

RVINES of PERSÆPOLIS



I

Next day (paſſing through *De-Moxalbeg)* we got to *Amno-baut*, by ſome called *Boyall*; a Village of thirty Families, moſt being Apoſtate *Georgians*; incloſed (to exclude their ſhame) by a high, ſtrong and round wall with Battlements, which makes it to reſemble a Caſtle, albeit a Village. It is commanded by *Daut* as they call *David-Chawn* Brother to the Duke of *Sheraz*; who for his Apoſtaſie was made an *Eparch*, and honoured with three temporal Titles, but purchaſed it may be with loſs of an eternal Happineſs. Here is a neat Carravans-raw and Banquetting-Houſes for his own delight: that I went into had five rooms upon a floor, which were well painted with Imagery, and emboſſed with gold. The Gardens were formed into good order; and being the Spring which as *Virg.* 2. *lib. Georg.* ſaith, makes all things fair; amongſt other flowers were Tulips and Roſes of ſeveral colours: So as of Houſe and Gardens I may ſay,

With various forms and curious figures, there
The Houſe and Gardens of Daut-Chawn *appear.*

——— Varias ibi picta per artes
Gaudet humus, ſuperántq; novis Daut-Chowna figuris.



From *Amno-baut* we rode next day to *Commeſhaw*, a Town boaſting in a thouſand Houſes, and eſpecially in its great Antiquity. The name it now bears varies not much from *Couneſhaw* (or *Caunaxa*, which ſome make to be but three thouſand and ſixty furlongs

furlongs from *Babylon)* where that memorable battel 'twixt *Artaxerxes* and his Brother *Cyrus* was fought, whoſe death is attributed to the Inhabitants of this City. It may be (ſome think) either that ſame Town which *Pliny* called *Parodona*, or *Ore-batys* in *Ptolomy*. Sir *Robert Sherley* was once Commander of this place, under that wicked parricide and Apoſtate Prince *Conſtandel-chawn*; but it ſeems they bore ſmall love to either of their memories; neither vouchſafing to bid him or us welcome (as moſt Towns did we hitherto paſt through, although I have omitted to ſpeak the Ceremonies,) nor any accommodation there, though due to ſo noble a paſſenger. At this place *Perſia* is bounded towards the North; for here *Ayrac* or *Parthia* takes beginning. *Chiraef*, *Gardonachow*, *Nowbengan*, *Kazeron*, *Pheruſhabad*, *Eſtache*, *Nahandioen*, are Towns in *Farſiſtan*, which in this courſe I can but name: Yet that you may the better go along, and for that the lateſt Maps of *Perſia* are erroneous, both in Rivers, ſcituation of places, and true names of Towns (for to ſpeak truth, none that I have ſeen, either thoſe ſet forth by *Hondius Ortelius* or *Mercator* who writ by one Copy, have five right names,) I have therefore inſerted this of the *Perſian* Empire: in which, I preſume, neither the poſition of places are much miſtaken, nor the names of Towns in the leaſt fictitious.

The next day we got to *Moyeor*; a conſiderable Town, for it conſiſted of about a thouſand Houſes: And albeit their Houſes were neat, yet were they in no wiſe comparable to their Dove-houſes for curious outſides. This reaſon they give; ſome of them (as Tradition perſuades at leaſt) are deſcended (not *à Columba Noe*, but) from thoſe who being taught to feed at *Mahomet*'s ear, not a little advanced his reputation, perſwading thereby the ſimple People they communicated to him inteligence from ſome Angel. Yet I rather think 'tis in memory of *Semiramis*, who (as *Beroſus* relates) was in her infancy nouriſhed, and at her death transformed into a Dove; for which cauſe the *Syrians* and other Oriental Nations (the *Jews* excepted) to this day have that bird in more than ordinary eſteem amongſt them. The *Heathens* alſo (believing that their goddeſs *Venus* was hatcht by a Dove which ſat on an Egg that fell from Heaven into *Euphrates*, and by Fiſhes rolled on Land, as *Jul. Higinus* hath it in his Fables) have it in equal eſtimation. Next night we were brought to *Spahawnet* by a Servant of *Meloyembeg*, the King's Fiſcal; who intreated the Ambaſſadour to repoſe a day or two there, till *Spahawn* could fit it ſelf for their more ſolemn Reception. Where in this *interim* we may remember, That moſt of thoſe Manzeels we have paſt from *Chehelminor* to this place, are 'twixt twenty and thirty miles aſunder. The whole diſtance is ſomewhat above 200 *Engliſh* miles, as I computed.

The tenth of *April* we left *Spahawnet* a Village ſix miles South from *Spahawn*: when we had gone a *farſang* further, we were invited to a Collation prepared in one of the King's Gardens that was by the high-way, whither the *Engliſh* Agent and ſuch other *Europæan* Merchants as were Reſidentiaries in *Spahawn* came to expreſs their civilities unto the Ambaſſadour. A mile nearer the City, the *Viſier*, the *Sultan* of *Spahawn*, *Meloyembeg* and *Hodge-nazar* the *Armenian* Prince in a Cavalcade of about four thouſand Horſe and innumerable Foot, came out to meet us; The high-way for full 2 miles from the Town was full of Men, Women and Children: here alſo we found the *Bannyans* in great numbers; who all together all the way, in a volley of acclamations welcomed us with *Hoſhomody Soffowardy*, the better ſort with *Hoſhgaldom Soffogaldom*; in our Language, *Welcome, welcome, Heartily welcome*, which with the Kettle-drums, Fifes, Tabrets, Timbrels, dancing-Wenches, *Hocus-pocus's*, and other anticks paſt my remembrance; but according to the cuſtom of thoſe Countreys, ennobled the entertainment. The Bridge alſo over which we paſt into the City was in like manner full of Women on both ſides; many of which equally coveting to ſee and to be ſeen, in a fair deportment unmaſqued their faces. The firſt place we alighted at was *Conna-potſhaugh*, a Houſe of the King's at the Weſt ſide of the *Mydan*, where ſome of the Noble-Men kneeled down and Teſſalem'd, three times kiſſing the King's threſhold, and as oft knocked their heads in a cuſtomary obeiſſance; agreeable to what *Q. Curtius l.* 5. relates was the mode of thoſe times, *Perſicos Reges adorantes imprimis genuflectebant, tunc proni incumbentes in terram fronte humum feriebant ac terram oſculabantur*; they gave their Kings external adoration. Sir *Robert Sherley* (who was well acquainted with the formalities of thoſe parts, and in all places habited like a *Perſian)* ſizedaed alſo, which made him the more to be reſpected. A *Coſelbaſh* concluded the Ceremony in a Panegyric, That the excellency of *Shaw-Abbas* had attracted a Prince and other Gentlemen from the extremeſt angle of the World to ſee whether Fame had been partial in the report of his magnificence; but no wonder, ſince his beams ſpread themſelves over all the Univerſe! That done, Bottles of pure Wine were laviſhed out; after which, with a continued clamor of the Plebeians thereby

expreſſing

expreſſing their joy, we were conducted to another Houſe of the King's, which was at the South-eaſt end of the City, through which a broad ſluce of Water had its courſe into the *Zinderout*, which made our lodging the more delightful.

The fourth day after our being in *Spahawn*, Mr. *Burt* the *Engliſh* Agent, and a very accompliſhed Merchant feaſted our Ambaſſador, expreſſing a very noble entertainment and hearty welcome; where, according to the mode of *Perſia*, there was ſtore of odoriferous Flowers and ſweet Water; agreeable to the old cuſtom mentioned by *Plutarch* in the life of *Artaxerxes*, where the King entertaining *Antalcidas* the *Lacedemonian*, circled his brows with a Garland of Flowers wet with moſt ſweet and precious oyls, which perfumed the place. At night a large Tanck of Water was ſurrounded with lighted Tapers, artificially uniting two contrary Elements; Squibs alſo and other Fireworks, for the more honour of the Feaſt; ſuch as made the *Perſians* admire. Next day *Hodge-nazar* the *Armenian* Prince was viſited by the Ambaſſadour at his Houſe in *Jelphea:* A *Chriſtian* he profeſſes himſelf; but (I muſt be bold to ſay) his Houſe was furniſhed with ſuch beaſtly Pictures, ſuch ugly poſtures as indeed are not fit to be remembred: For God calleth not unto uncleanneſs, but to Holineſs. Yet foraſmuch as he profeſſed himſelf a *Chriſtian*, that golden ſaying in *Sedulius lib.* 2. is fit to be writ upon his Wall, *Deus ſemper adeſt.* As alſo that which the Prophet *Jeremiah* declares ch. 44. ver. 4. in the *odium* of that *infandum peccatum, It is abominable, for the Lord hateth it.* Yea, *Seneca* a *Heathen* hath this excellent ſaying, *Si ſcirem homines ignoraturos & deos ignoſcituros, non peccarem tamen propter peccati vilitatem:* If I knew that Men could not ſee, nor the gods puniſh, yet would I forbear ſinning for the loathſomeneſs of Sin. *Plato* hath the like, That he would do nothing in ſecret whereof he ſhould be aſhamed in publick. *Ne* (ſaith *Cicero*) *ſiquidem deos omnes celare poſſumus:* No, albeit it were poſſible to conceal our ſins from the gods. Pity then it is theſe *Chriſtians* living amongſt Infidels are ſo paſt ſhame, being a powerful reſtraint to keep Men from ſin; without which they abandon themſelves to all manner of debauchery. For, ſaith *Pythagoras*, *Nihil turpe committas neque coram aliis, nec tecum; maxime omnium verere teipſum*; Do no ſordid act that either others or thy ſelf mayeſt know; and principally let thy own conſcience be regarded. But to return: Amongſt other our cates, I took moſt notice of a roſted Pig; in regard it was the firſt we ſaw in *Perſia*; and is meat equally offenſive to *Jew* and *Mahometan.* The flagons and bowls in his Houſe were all of gold: Vials of ſweet Water for perfume, and glaſſes of *Shyraz* Wine were emptied for our better entertainment.

Theſe *Georgians* and *Armenians* are by ſome called *Jelphelyns*, from a Suburb adjoyning this City; but rather in memory of their Metropolis which bears that name near *Ararat*, called *Ariamnes* by *Tortelius.* The *Georgians* are the ancient Inhabitants of that Countrey, and have a little intermixture with other Nations. The ſoil is moſt part mountainous, much reſembling *Helvetia* where the *Switzers* live. From the tops of ſome Hills they can diſcover (at leaſt as they ſuppoſe) the *Euxine* and *Caſpian* Seas. They derive their name either from St. *George* their Patron, or from the *Gordiæan* Hills on which they inhabite; albeit the *Greeks* derive them from the word γεωργὸι, for that they are Husbandmen, but called *Iberia* formerly. And indeed the goodneſs of God is herein to be acknowledged, in as much as theſe *Georgians* with their Neighbours the *Carcaſh* and other *Armenians* continue their *Chriſtian* profeſſion, albeit they are ſufficiently threatned in that reſpect by *Turk*, *Tartar* and *Perſian* who environ them, and tell them that all *Natolia* and thoſe other Countreys that lie betwixt the *Euxine* and *Mediterranean*, albeit they were once altogether inhabited by *Chriſtians*, are now overſpread with thoſe that embrace the *Alcoran.* They were interdicted Communion with the *Orthodox* by *Dioſcorus* Patriarch of *Conſtantinople*; nevertheleſs under *Sapores*, added to the Army triumphant, 20000. Martyrs. At *Albanopolis* Saint *Bartholomew* was buried, ſaith *Sophronius.* Some call them *Iberi*, and ſuppoſe that from them deſcends the *Spaniard. Con. Porphyrius* (if rightly informed) deduces theſe *Georgians* from *David* and *Bathſheba*; but that pedegree I ſuppoſe will be but badly proved. By profeſſion they are now for the greateſt part *Neſtorians* and *Jacobites*; and more inclinable to Arms than Trading, as their Neighbours the *Armenians* be: But for comelineſs of Body, height of Spirit, and faithfulneſs in truſt are of that repute, eſpecially with the *Perſian*, that many of them are imploy'd in places of Command, eſpecially againſt their turbulent adverſary the *Turk.* And as of old, the *Ægyptian Souldans* had their *Mamalucks*, ſo at this day the *Perſian* King has the greateſt number of his *Cooſelbaſhes* from thence; it being ſeldom heard that any of them is falſe, or having ſerved the *Perſian* ever turned to the *Turk.* Notwithſtanding which the *Perſian* King in our times, upon ſome diſtaſte given by *Conſtandelchawn*, made War againſt that Nation: For (as one obſerves) though Glory and Dominion

be two excellent things if well acquired; yet are they but bad motives to commence a War, or to invade the juſt poſſeſſions of another. And I may not omit that Sir *Robert Sherley* one time when we were travelling together, gave us the enſuing relation.

Scander a late *Georgian* Prince had by a *Sarcaſſian* Lady three Sons, *Scander*, *Threbeg*, and *Conſtandel*. *Threbeg* inliſted himſelf under the *Turk*; *Conſtandel* did the like under the *Perſian*; but both for Preferment became Apoſtates and turned Boſermen. *Conſtandel* was the moſt active of Spirit, albeit in Body naturally deformed. *Abbas* taking ſome diſtaſte againſt *Scander* for his compliance with the *Turk*; the Prince ſo ſleightly excuſed the fact, as exaſperates *Abbas*. *Ally-chan* thereupon was ordered to march againſt him with ten thouſand Horſe. In this expedition none was more forward than *Conſtandel* (who with more credit might have mediated for his Countrey,) this adminiſtring occaſion to put in practice his ambitious deſigns: yea, of ſuch repute was he then at Court, that he was joyned in Commiſſion with *Ally-chan*. Having entred *Georgia*, *Conſtandel kawn* under a pretence of duty gave his aged Father a viſit; who received him affectionately; but withal neglected not a friendly reproof for his Apoſtaſie; whereupon that night, after an invitation to a Banquet, he cauſed his Father to be made away; and then prevailed with the party he commanded, with whom ſome temporizing *Georgians* complied, to ſalute him by the name of King. But ſo odious both to God and man was this Parricide, as he had little comfort in that forced greatneſs: For, not long after conflicting with *Cicala*'s Son (who had entred *Gheylan* with a party of *Turkiſh* Horſe) *Conſtandel* received a prick in the Arm, and was conſtrained to retreat; but which was worſe, ſo ſuddenly and ſo unexpectedly was he aſſaulted in his Tent by his own Countreymen, that albeit he himſelf made a ſhift to eſcape, they cut in pieces an accurſed *Catamite* who was his bed-fellow, and did him what further miſchief they could. *Conſtandel* being come unto the *Perſian* Court ſo provoked the King, as he forthwith diſpatched him back for *Georgia* in the head of a gallant Army, pretending to expel the *Turk*: But by his Van-courriers gave the *Georgians* notice of his cruel intent. The Queen (his late Brother's Wife) prevailing for an interview, *Conſtandel* was ſhot by an Ambuſcade, upon a ſignal given by that *Amazon*, who by that over-reached his ſtratagem, having this or the like for excuſe,

——— Nec enim lex juſtior ulla
Quam necis artifices arte perire ſua.

Nor can there be a puniſhment more fit,
Than he ſhould die that firſt invented it.

But *Abbas* glad of the occaſion to diſcharge his promiſe, ſends them word, That as they had treacherouſly ſlain his Subject and Servant, ſo he would have ample ſatisfaction. Nevertheleſs, by the friendly interpoſition of *Ally-chan* (who grieved not one jot for the death of his Competitor,) *Abbas* alters his firſt thoughts, and was content that young *Temerisk* by his appointment ſhould be their King. *Temerisk* in the head of ſome thouſand *Perſian* Horſe was received into *Georgia* with joyful acclamations; but long his *Halcyon* dayes continued not: For the *Turks* Ambaſſadour then reſident at *Spahawn* infuſes jealouſie into *Abbas*, as if *Temerisk* was more the *Grand Seignior*'s friend than his; and with like artifice *Temerisk* was abuſed. Whereupon the young King fearing to come to Court upon *Abbas* his invitation, *Lalla-beg* preſently marched into *Georgia* with thirty thouſand Horſe, forraging the Countrey with Fire and Sword. The young King for his ſafety firſt retired to the Mountains; but there alſo being alarm'd, he was forced to flie unto the *Turk*: where he prevailed for ſuch a force, as not onely reinſtated him in his own, but fell into *Shervan*. Which ſo incenſed the *Perſian* King, that drawing together what force he could, he reſolved with himſelf to make quick work, and not onely to harraſs the *Georgian* Countrey, but (if poſſible) to exterminate the People from off the face of the Earth. To which end, in perſon *Abbas* enters his Countrey, killing all that came in the way; firing Churches and Towns moſt lamentably, and cutting down all their Mulberry-Trees; and having in that ſort ſatisfied his paſſion, returned, and gave way to *Temerisk* to take a re-view of his cruel execution. *Morad*, a Noble *Georgian*, not knowing any better way for retaliation, like another *Zopyrus* diſfigures his face, and flies to *Casbyn* to imprecate the King's revenge againſt *Temerisk* for that wrong. *Abbas* giving belief, orders a conſiderable force to fall into that late waſted Countrey. But ſo ſoon as they were upon the *Georgian* confines, in the night when the *Perſians* dreamed of no enemy at hand, *Morad* with five hundred Confederates, and as notable reſolution as ever appeared in Men fell into the Camp, cut in pieces ſeven hundred Men, and amongſt others eleven *Chans* and *Beglerbegs*: the alarm ſtriking ſuch terrour into the reſt, that they could not be perſwaded when the day appeared to run

any

any further hazard among thoſe deſperate Men, who hâd nothing left but their lives, and for their Fortreſſes inacceſſible Hills. Since which, *Abbas* by the mediation of ſeveral *Coozelbaſhaws* that are *Georgians* has given them an aſſurance of peace from thence; they on the other ſide promiſing to put a greater value upon the friendſhip of the *Perſian*.

A Georgian man and woman.



Now concerning *Armenia*, ſome derive it from *Armenus* a *Theſſalian*, who was *Jaſon*'s Kinſman. It is divided into *Major* and *Minor*. The leſſer is in part of *Anatolia*; the greater is confined by *Tartary* to the North, *Media* and *Aſſyria* to the South, Weſt and Eaſt with the *Euxine* and *Caſpian*: It includes *Colchis*, *Albania*, *Georgia*, *Iberia*, *&c.* Countreys which be now obſcured in other recent Names, as *Zuria*, *Goweria*, *Mengrellia*, *Turq'mania*, *Cara-culia*, *Gurgee*, *Haloen* and *Sarlochia*; in which place (ſome ſay) the ten Tribes were ſeated by *Salmanaſſer*. In that latitude it was divided into four parts by the Emp. *Juſtin*. *Epta* being the beſt peopled Province, and *Baranis* the Chief City; in the leſſer *Armenia* were *Nicopolis*, *Ara*, *Cæſarea*; in the greater *Arſamia*, by *Ptolomy* called *Arſamiſata Carcathiocerta*, *&c.*

Two Patriarchs or Protomiſts they have; one at *Jeruſalem*, the other at *Syna* in *Arabia*; who nevertheleſs ſometimes reſides at *Sis* near *Tharſus*, or at *Ecmeazin* near *Rhivan* (rather *Ervan* in *Shervan*) ſeeing that *Antioch* their old See they may not challenge. The three firſt general Councils they have in great honour; they ſtudy the *Latine* Tongue very little (for it is rare in *Aſia:*) Twelve titular Biſhops they name, three hundred ſome ſay; very poor, which ought not to render them deſpicable. The Old and New Teſtaments they have in their Mother-tongue; a Litany alſo, part of which is every Lord's day read and expounded in the Church: They allow but of two Sacraments; adminiſter the Lord's Supper in both kinds Bread and Wine; deny a real preſence: Baptiſm they celebrate after the *Eutychian* ſort, as *Jacobus* (Father of the *Jacobites*) and *Joannes Philoponus*, *An. Dom.* 550. miſ-taught them, as I gathered from ſome *Armenians* at *Jelphee*. Since *Cozroes* time, moſt of theſe Eaſtern *Chriſtians* follow the condemned opinion of *Neſtorius*; a Hereſie encouraged by *Cozroez* the *Perſian-Apoſtate* in hatred to *Heraclius* the Emperour: For, by forcing it upon the *Chriſtians* who were his Subjects, it ſpread it ſelf like a leproſie or ill air well nigh over all the Orient. The *Proſelyte Gentiles* or *Mahometans* they ſign in the fore-head with a burning croſs; others they

they baptize with two fingers and ſign the Infant with the Croſs, as glorying in that Hieroglyphick which *Jews* and *Muſſulmen* eſteem ſo ignominiouſly of. They are great lovers of Tradition; pray not for the dead, imagining that till the general day of doom they are without either joy or torment. Five Sabbaths every year they abſtain from fleſh, fiſh, cheeſe and butter; in memory of thoſe five Ages wherein their *Gentile* forefathers uſed to immolate their Children to the old red Dragon: Wedneſdays and Fridays (except 'twixt *Eaſter* and *Aſcenſion*) they faſt; and by what I have obſerved, I ſuppoſe that no other *Chriſtians* are ſtricter Lent-obſervers: For, they not onely refrain their Wives during that time, but abſtain from fleſh, fiſh, milk, eggs and butter; thoſe forty days feeding upon oyl, bread, hony, dates, cucumbers, melons, herbs, and the like, and drink onely water; but at other times eat fleſh of all kinds; yea, can diſpenſe with Hogs fleſh and account it a dainty. Howbeit, before the three great Feſtivals they faſt twelve days. They marry oft-times at nine or twelve years of age; the Laity twice, Eccleſiaſticks but once; *Trigamy* to all is hateful. The *Presbytery* are honoured. Images in Churches they approve not of, condemning the *Greeks* therein; but in their Houſes can endure the pictures of *Venus* and *Priapus*. The Croſs they regard, but worſhip not; nor do they believe there is a *Purgatory*. Their Temples are but mean. Obedience and reſpect to the better and elder ſort they practiſe: theft and adultery they puniſh. In ſome things they are but refined Idolaters: For, in Burials they have a cuſtom to lead about the Church an unſpotted Lamb, which they divide and diſtribute to each a bit; as a ſymbol obliging one another to love and charity: Peradventure this cuſtom is derived from that of the *Hebrews*, who uſed to divide a calf, as *Moſes* records in *Gen.* 15.9. and as *Jeremiah*, *chap.* 34. *v.* 18, 19. On *Good-Friday* they repreſent the Paſſion and Burial of our Saviour, during which they expreſs ſorrow in their faces. On Eaſter day they joyfully celebrate the Reſurrection by a repreſentative body, uſing that morning (as do the *Greeks*) the old *Salvo*, *He is riſen indeed:* an Angelical note they call it. That day they celebrate as a great Feſtival, the *Mahometans* nor *Jews* not daring (as not being permitted) to mingle among them: the King allows them that priviledge. They faſt upon the Nativity. The *Jeſuites* have been induſtrious to knit them unto *Rome*, but in vain. They inſiſt much upon Antiquity, and have a Catalogue of two hundred Biſhops ſince their firſt converſion; ſome were noble Martyrs: but of late years, the report of an envious *Doeg* that they had ſubmitted to *Rome* and acknowledged the *Pope* their Head, made *Abbas* cauſleſly jealous of their loyalty, which could receive no qualification without the ſacrifice of ſome of their lives, made an offering to his cruelty. Upon which the reſt implore help from the *Turk*, which raiſed a bloody ſcene of enſuing troubles. *Lodovic Grangier* a *Jeſuit* 'tis reported lately croſt the Black-Sea into *Mengrellia*, where *Threbis-chawn* entreated him civilly; and that by his inſtruction they are much purged from ſuperſtition: Which if ſo, his Name ſhould be of more fame amongſt them. In the year 1211. over-run they were by the ſavage *Tartar*. *Mengrellia* (part of *Armenia*) was of old called *Colchis*; after that *Lazorum Regio*: *Diaſcurias* was the Metropolis; once ſo famous and conſiderable, that *Timoſthenes*, and *Plin. lib.* 6. *c.* 5. ſpare not to report, how that three hundred ſeveral Languages were ſpoken there; ſo as the *Roman* affairs in thoſe parts were managed by no leſs than a hundred and thirty Interpreters: whence it probably came to paſs that *Mithridates* King of *Pontus* ſpake twenty ſix ſeveral Tongues, having had his education firſt, and after that a free commerce and alliance with that his neighbouring Countrey. Upon this conſideration it was that the *Romans* in their Monarchick growth, endeavour'd to impoſe the *Latin* Tongue upon all Nations. *Romani Linguam ſuam toto orbi imponere conantur*, (ſaith *Vives*) *& rem profecto pulcherrimam meditantur. Nam* (*S. Auguſt. in Civitate Dei lib.* 19. *c.* 7. *& Plin. lib.* 7.) *nihil eſt quod hominem ita alienat ab homine ut Linguarum varietas, & facilius ſibi animalia muta etiam diverſi generis quàm homines diverſarum Linguarum ſociantur; etenim commercia, neceſſitudo, ſocietas, conſiliorum communicatio inter gentes, conſervantur, &c.* A very noble deſign. For (as St. *Auguſt.* in his City of God, and *Pliny* in his Natural Hiſtory ſay) There is nothing more eſtranges one Man from another than differing Languages: It being eaſier to diſcourſe with brute Beaſts than Men of unknown tongues. For by underſtanding one another, not only commerce, but affairs, ſociety, and communication of one Nation with another, is preſerved.

The *Armenians* at this day are the greateſt travellers Eaſt and Weſt of any *Aſiaticks*: deſire of gain and affectation after novelties inducing them: Albeit indeed the advantage they have in their ſcituation, ſo near neighbouring the Seas *Caſpian*, *Euxine*, *Mediterranean* and the *Palus Meotis*, give them more than ordinary encouragement; and whence it comes, that at this day the generality more incline to Merchandize than

Mars,

Mars, notwithſtanding that the *Turk*, *Tartar* and *Perſian* are oft cauſleſly quarrelling with them; and that the *Turk* and *Perſian* by turns domineer over them. For in a war 'twixt two Potent Monarchs, 'tis dangerous for a third to ſtand neuter, being thereby in peril to become a prey unto the Victor. Learning is not now in that repute it was formerly; thoſe frequent interruptions probably being the cauſe of it. Howbeit, Schools they have, and Univerſities. *David*'s Pſalms alſo, and ſome other part of Holy Scripture, which was tranſlated into the *Armenian* Tongue by St. *Chryſoſtome* during his baniſhment into that Countrey from *Conſtantinople*, ſaith *Gregor. in Vita St. Joh. Chryſoſt.* The *Armenians* alſo have in their Language the works of *Greg. Nazianzene* and *Cyril*, tranſlated out of *Greek*. Their Alphabet conſiſts of 28 Letters; they write from the left hand to the right; but in their Character nothing agreeing with the *Greek*, as do the *Georgians*, who have but 32. The *Armenian* Letters and Language is ſo very difficult by reaſon of the harſh aſpirations, that I had much ado to take theſe following words after their guttural pronunciation; excepting thoſe they borrow from the *Turk* and *Perſian*, which be eaſie and the greateſt mixture of their vulgar Language. As the ancient Oriental Languages be all flowing from the *Hebrew*, which being the onely Language before the Flood, and continued in *Heber*'s Family was called *Humana Lingua:* of which *Eben Ezra* ſays, *Nonnullæ Hebræorum Literæ tam duræ ſunt & difficilis pronunciationis, ut nemo eas facilè pronunciaverit; niſi, qui ſtatim à tenerrimis annis earum pronunciationi ſeſe aſſueverit.*

Engliſh	Armenian.	*Engliſh.*	Armenian.
God	*Aſtuaadz*	Head	*Cleaugh*
Heaven	*Hearkinck*	Hair	*Mauz*
Son	*Ariacock*	Eyes	*Achico*
Moon	*Lucine*	Noſe	*Kint*
Star	*Aſteaugh*	Ears	*Anchatz*
Earth	*Tearghir*	Cheeks	*Channow*
Sea	*Tzouph*	Lips	*Perrongk*
Water	*Chur*	Teeth	*Attam*
Fire	*Crack*	Chin	*Chuſſack*
King	*Taichaowr*	Arm	*Kour*
Kingdom	*Arctaichaotai*	Hand	*Chear*
Queen	*Takeohe*	Wine	*Kinney*
Nobleman	*Paron*	A Ship	*Navy*
Prieſt	*Irrettz*	A City	*Kaghack*
Souldier	*Zenoar*	A Church	*Eacheayatz* and *Zaghez*
Merchant	*Buſſargan*	Bread	*Hatz*
Gentleman	*Iſhean*	Butter	*Eagh*
Saint	*Seurp*	Cheeſe	*Panneer*
Father	*Hyreh*	Milk	*Kat*
Mother	*Myreh*	Vinegar	*Kat-zaugh*
Siſter	*Queir*	Roſe-water	*Verta-chur*
Brother	*Teighpier*	Salt-water	*Aghe-chur*
Boy	*Togha*	Salt	*Aghe*
Girl	*Aucheac*	A Houſe	*Town*
Slave	*Agaahawa*	Gold	*Weskey*
Interpreter	*Targeman*	Silver	*Arzaat*
A Tree, Fruit	*Tzar, Puttough*	White, Red	*Sipitac, Carmier*
Hot, Cold	*Shevack, Seurt*	Green	*Cannanch*
Book, Cheſt	*Kirk, Sandough*	Yellow	*Teaghin*
Silk	*Abriſhume*	Blue, Black.	*Mavy, Seagh.*

Fearing I have made too large a deviation, let me now lead you into *Spahawn*, the Metropolis of this great Kingdom; yea, not inferiour to the greateſt and beſt-built City throughout the Orient.

——*Et quo te Carmine dicam?*

Muſt Babel*'s lofty Towers ſubmit to thee?*
Tauris, Perſepolis *and* Ninive?
Shuſhan, Arſacia, *and* Nabarca *fall*
Before thy Seat and power Provincial?

Had

Had that ambitious Nimrod *thought on this,*
Cambyſes, *or the proud* Semiramis,
With all thoſe Princely Rulers which did ſway
The Eaſtern Scepters, when thou didſt obey;
It would have quell'd their pride, and let them know
All humane Actions have both ebb and flow.
The greateſt Monarchs cannot conquer Fate.
Time doth by turns advance and ſubjugate.
Now Royal Abbas *rules,* Spahawn *muſt riſe:*
Where Kings affect, there moſt Men caſt their eyes;
There flock the People! 'Tis his power, not thine,
Which hath eclips'd their light, to make thee ſhine.
Then uſe thy Fortune ſo, that none from thence
May wiſh thy fall, or grudge thy Eminence.

SPAHAWN has Artick elevation 32 degrees 39 minutes, and longitude 86 degrees 30 minutes: differing a little from *Don Garcias* accompt, whoſe height exceeded not 31 degrees 30 minutes. In whoſe deſcription if I ſeem prolix, impute it to the deſire I have to give what I found obſervable. And firſt, In regard ſome ſuppoſe her (like *Agra)* an upſtart Town, I will trace her in her antiquity and variations ſo far as my little reading will afford it us.

That it was *Ecbatan* (as *Niger* thinks) is ridiculous to imagine; *Tabriz* by ſuffrage of moſt Writers being taken for that City. Two thouſand three hundred years ago it was called *Dura:* But whether that which *Polomy* calls *Dera,* (not probable, ſeeing he places it in *Suſiana,*) or that *Dara* which was built by *Arſaces* the firſt *Parthian* Emperour after his victory over *Seleuchus,* as *Juſtin* records in his 41 Book, I know not: But probably this old name has miſled thoſe that judge it to be *Dura* in that Province where the haughty *Aſſyrian* erected his golden *Coloſs. Hecatompylos* is the next name I find it had; recorded by *Apollodorus, Polybius, Ptolomy* and *Pliny lib.* 6. *c.* 8. ſo denominated from her hundred Gates; albeit the name be alſo given to *Thebes, quæ centum jacet obruta portis:* In *Hyrcania* alſo there was another of that name; and one in *Libya* which was built by *Hercules* as *Diod. Siculus* mentions; whereby we may imagine her in thoſe days a great City. And though in *Alexander*'s conqueſts *Curtius* name her not, it ſeems ſhe was then varied into that *Greekiſh* denomination: For of this name goes a tradition, That *Demetrius Nycanor* (*Sotor*'s Son) thirſting after *Syria* and *Jeruſalem* (upon his treacherous killing *Antiochus Alexander*'s Son, to make the conqueſt eaſier) he was affronted by *Tryphon* Lieutenant of *Syria* and forced to fly to *Arbaces* the *Perſian* King for ſuccour; who being acquainted with his unnatural deſign, not onely deny'd him the Law of hoſpitality but ſent him priſoner to *Hecatompylon,* where he was held in fetters, till upon ſubmiſſion he was releaſed, and by *Arbaces* re-ſeated in his own Dominion.

After that this City was called *Nymzamæna,* which ſignifieth *Half the world:* (a like hyperbole being given to *Rome* which ſome call *Epitomen Univerſi.)* By *Ben Jonas* (here *An. Heg.* 540. of our Lord 1160.) 'tis called *Aſhbahan* or *Acſpachan*; who reports alſo, that then it had twelve miles compaſs. By *Cluverius* 'tis called *Hagiſtan.* By the *Arabian* Geographer *Asbahawn, Etenim ſub Algebal, (i. e.* the mountainous part of *Media) ſunt Urbes perilluſtres; quarum maximæ ſunt Hamadan, Asbahawn, Deinur & Comm. Asbadana* after that and under the true latitude. By *Mandevil* our Countrey-man (three hundred and 40 years ago) *Saphaon.* At this day 'tis called *Spawhawn* (or as they ſibboleth *Sphawhawn)* but by Writers differently ſpell'd, as *Spaha, Spachen, Acbahan, Aſpachan, Izpaan, Spahan* and *Hiſpahan*; errours ſpringing from length of time and diverſity of *Idioms*: but from whence the name *Spawhawn* derives it ſelf is not known unto the Natives; I may nevertheleſs venture a conjecture of the *Etymon,* That it is either that old Town *Spada* where *Eunuchs* were firſt guelded; or from a compound of *Aſpa* (which ſignifies a Horſe) and *Chawna* (a Houſe or Stable,) *Spawhawn*; as the City *Paſargad* which ſignifies a Horſe: and the rather, in that the *Hippodrome* (the Body of the great *Mydan)* was an old accuſtomed place for viewing of Horſes. And not unlikely to be that *Aſpadana* which *Ptolomy* in his fifth Table of *Aſia* places amongſt the Cities of *Perſia* and in the ſame degree of latitude, which gives it the greater probability: For *Aſpa* in *Ptolomy* is thirty miles more towards the South than that which he calls *Hecatompylon Regia.* But I can by no means cloſe with thoſe who are confident that this *Spawhawn* was that old City which was called *Hecatompylon.* For albeit I deny not that ſuch a place there was, (as called by our *Greek* Hiſtorians) and that placed in this Countrey; nevertheleſs by comparing their ſeveral

ſeveral latitudes, it may be concluded that *Cazbyn* or *Coom* was that *Hecatompylon* which *Ptolomy* places in the latitude of 37 degrees 50 minutes. And both *Ptolomy*, *Pliny* and *Strabo* all agree, That *Aſpa* (as without peradventure *Spahawn* was then called) had no more Northern elevation than 36 degrees, and withal is placed in *Parthia.*

Give me leave to ſpeak what I find acted whiles called *Spawhawn*, and with that to couple our preſent Obſervation. If I exceed, this may excuſe it, *Præſtat de Carthagine tacere quàm pauca dicere.* *A. D.* 645. of the *Heg.* 25. by command of *Omar* then *Calyph* of *Mecca*, *Siet-ben-Abivakez* with ſome troops of *Arabian* Horſe invaded *Perſia* to pluck violently away from *Yezdgirds* head the tottering Diadem; which at the third pull (having twice overthrown him) he effected, the ſplendour of that Kingdom then eclipſing: this done, *Ben-Abivakez* ſacked his two beſt Towns, *viz.* *Elmedin* in *Chaldea* (built *An. Dom.* 520. by *Kozrao* Son to *Kobodes*; howbeit, the *Alcoran* ſays it ſprung out of Hell;) and *Spahawn* in *Parthia.* *An. Heg.* 400. *Mahomet* the *Calyph* of *Bagdat* after his conqueſt of *Gujurat* in *India* in his return homewards plundered *Spahawn*. *Tangrolipix* commonly reputed Lord of the *Zelzuccian* Family and Anceſtor of the *Ottomans*, in the year 1030. of the *Heg.* 410. (*Edward* the Confeſſor then ruling *England*, *Gruffyth ap Llewellyn Wales*) was intreated by *Mahomet* Prince of *Perſia* to aid him againſt *Pyſaſtris* an encroaching *Babylonian:* which *Tangrolipix* (or *Togrulbeg* as ſome call him) did, and proſpered in; and after that defended him againſt the invading *Indian.* In recompence of which good ſervices, the *Turk* onely deſires leave to paſs through his Countrey, and over *Araxis* (which a Bridge doth ſcorn, *Pontem indignatus Araxis*, *lib.* 8. *Æneid.*) to viſit his Countreymen who lived betwixt the two Seas *Caſpian* and *Euxin:* A requeſt how reaſonable ſoever it ſeemed, nevertheleſs raſhly deny'd by *Mahomet*, who indeed thought the *Turk* had a worſe deſign. But this denyal was ſo unkindly reſented by the *Turk*, that after ſome paſſionate expreſſions he kept his party for ſome time ſecretly in the *Caramanian* deſert, and ſoon brought under command all that Countrey which neighbours the *Perſian* Gulph: And (vexing to be ſo confined,) ſoon after he marches againſt the King, and at *Shyraz* both Armies met; where albeit the *Perſians* were twenty thouſand Horſe and Foot and more numerous than the *Turk*, yet was he vanquiſhed. *Mahomet* rallying another Army of treble the number, nevertheleſs could not reſiſt his deſtiny: For, after a ſhort but hot diſpute near thoſe Plains, the *Perſian* Army was routed, and ſo fiercely purſued by *Tangrolipix*, that ſome thouſands of the *Perſians* were ſlain, and many made priſoners; *Mahomet* ſaving himſelf in the Field by the ſwiftneſs of his Horſe which brought him to *Spahawn*; where, in amazement falling from his beaſt, he broke his neck. The *Turkiſh* forces purſuing and without reſiſtance entring *Spahawn*; which when it had acknowledged *Tangrolipix* victor, with little oppoſition he made an entire conqueſt of *Parthia.*

Rached-bila alſo Son of *Almoſter-ſha* was ſlain by *Mazud Anno Dom.* 1130. of the *Heg.* 510. and buried in *Spahawn:* Which few for many ſhall ſpeak her Antiquity in the name ſhe is now triumphant in.

I have told you how that in the Story of *Ben-Abivakez* a thouſand years ſince it intitles *Spahawn* a City, but gives us no further particulars concerning it. *Ben-Jonas* (who ſaw it four hundred ſeventy ſix years ago) affords her twelve miles compaſs, as ſhe was at that time; ſaying further, That ſhe was rich and populous. *Mandevil An. Dom.* 1300. (which is above three hundred years ſince) reports that in his time it was a noble City. *Anno Dom.* 1474. *Joſeph Barbarus* was here in *Uſan-Caſſan*'s Reign, and then by the name of *Spahawn* it was a City both great and famous, peopled with 1500000 Souls; the Town and Suburbs being ten miles in compaſs. *Rabbi Benjamin*, and *Contarini* the *Venetian* Ambaſſadour eighty years ago, relate that then ſhe had twenty *Italian* miles in circuit. And *Lemius* the *Portuguez*, ſent by *Albuquerq* to *Sha-Iſmael* *An. Dom.* 1513. reports her to be a very great City.

Suſpending my judgement concerning their relations, I ſhall give you the truth of what I obſerved. *Spahawn* Metropolis of the *Perſian* Monarchy, is ſeated in the *Parthian* Territory (now called *Ayrac*) and as umbilic to that ſpacious body which at this day is awed by the *Perſian* Scepter. From the *Perſian* Gulph ſhe is removed a hundred ſeventy nine farſangs, (of *Engliſh* miles five hundred thirty ſeven;) from the *Caſpian* Sea, three hundred and ſixty miles *Engliſh*; from *Shyraz*, two hundred twenty two; from *Babylon* four hundred and fifty; from *Candahor* eight hundred and ſeventy; and from *Cazbyn* two hundred and ſeventy. She is in compaſs at this day about nine *Engliſh* miles, including towards ſeventy thouſand Houſes, and of Souls (as may be conjectured) contains about two hundred thouſand: for, beſides Natives there are Merchants of ſundry Nations, as *Engliſh*, *Dutch*, *Portuguez*, *Pole*, *Muſcovite*, *Indian*, *Arabian*, *Armenian*, *Georgian*, *Turk*, *Jew*, and others drawn thither by the magnetick power of gain.

It hath ſeveral good Buildings; but the moſt obſervable are the *Mydan*, *Meſquets*, *Hummums*, and *Palaces*; as be the Gardens, Monuments and *Jelphey* a Suburb adjoyning.

Spahawn is moſt pleaſant in its ſcituation, elegant as to Building, populous for Inhabitants, rich in Trade, and noble by being the uſual reſidence of the Court; eminent for all ſorts of Exerciſe, ſufficiently watered by the *Sindery*, fruitful in its ſoil; and for air ſo pure and quick, that I very well remember we found it much warmer in more Northern Cities which had greater latitude. And ſeeing *Quintus Curtius* ſaith of *Perſia*, *Regio non alia in tota Aſia ſalubrior habetur*; I may in praiſe of this place add, Than the air of *Spahawn* no part of *Perſia* is more healthy. Howbeit, the Town is of no great ſtrength, yet has a mud-wall about it; and towards the outſide of the City, a large Caſtle unflanker'd but moated about; and ſeveral Houſes within, which guard the Treaſure, Arms and Ice there ſtored.

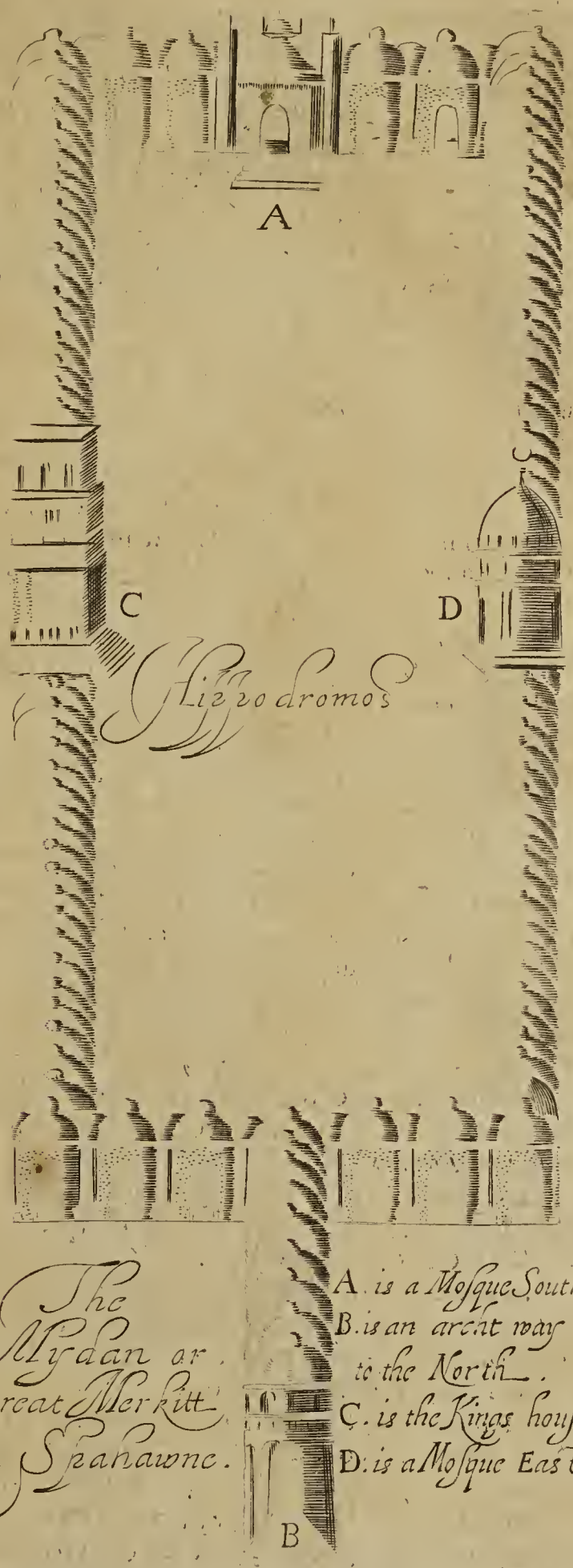
Let me lead you into the *Mydan*; into which e're I can bring you, we paſs over a well-built arched Bridge of hewn ſtone, which is towards the South-weſt end of the City ſupported by five and thirty pillars, through which the *Sindery* (or *Zindarout*) from the Mountains ſtreams gently; ſpreading in rainy Seaſons here wel-nigh ſo broad as the *Thames*, but very ſhallow: For in Summer her channel is contracted, and ſo ſhallow that Children uſually wade or paſs through it, for that the Citizens for the better watering of their Gardens by ſluces drain and divide it into many Rivolets, inſomuch as the courſe of the River is ſpoiled, and (which is ſtrange) loſt in ſome Valleys not many leagues diſtant thence; where 'tis drunk up without ever emptying it ſelf (like other ſtreams) into any Sea or Ocean: eſpecially by the pipes which feed the two great and famous Gardens belonging to the King, called *Nazar-jarib* and *Cher-baugh*, which for beauty contend with all other in *Aſia*.

The *Mydan* is without doubt as ſpacious, as pleaſant and aromatick a Market as any in the Univerſe: It is a thouſand paces from North to South, and from Eaſt to Weſt above two hundred; reſembling our *Exchange*, or the *Place-Royal* in *Paris*, but ſix times larger: the Building is of Sun-dried brick; and an uninterrupted Building; the inſide full of Shops, each Shop filled with wares of ſundry ſorts; arched above (in Cupolo's) Tarras-wiſe framed at top, and with blew plaiſter pargetted. And being the nobleſt part, is placed as it were in the heart of this City: The King's Palace, or *Chonna-Potſhaugh*, conjoyns it upon the Weſt ſide, poſſeſſing a large ſpace of ground backwards, but juts not to the Street further than the other Buildings, which are uniform to the Street, ſo as to paſſengers it gives not any bravery, her greateſt gallantry being in the outward trim: for it is pargetted and painted with blew and gold, imbroidered with poſies of *Arabick*, which after the *groteſco* manner makes it ſhew very pleaſant. Within, the rooms (according to the common form there) are arched, enlightened by trellizes: the rooms imboſſed above and painted with red, white, blew and gold; the ſides painted with ſports and landskip; the ground or floor ſpread with carpets of ſilk and gold, without other furniture; tarraſſed above, garniſhed with a Pharoe over-topping many *Moſques*; and the Garden or Wilderneſs behind the Houſe made fragrant with Flowers; filled with airy Citizens priviledged from hurt or affrights, and for which they return their thankful notes in a more melodious conſort and variety than if they were in the exacteſt Vollyere in the Univerſe. Within the *Hippodrome* many of the Cavalry uſe to ride, (according to the ancient cuſtom, as *Xenophon* in the life of *Cyrus* inſtances;) ſo do the *Perſians* at this day, daily repairing to the Court-gate, mounted, with lances in their hands, Shamſheers or Swords and Quivers by their ſide; where after they have prauńced a while they depart, unleſs the King prepare to go abroad; for then they give their due attendance.

The North Iſle of the *Mydan* hath eight or nine arched rooms, uſually hung with Lamps and Latten Candleſticks, which being lighted (as 'tis uſual, eſpecially at the Feſtival of Lights which they call *Ceraghan*) give a curious ſplendor. Thither the *Potſhaugh* and others frequently reſort for paſtime, as tumbling, ſleight of hand, dancing girls and painted Catamites; that *nefandum peccatum* being there tolerated. At the furtheſt end North is the Mint; where we ſaw one day Silver coyn'd, Gold the ſecond, and next day Braſs. Not far thence are Cooks ſhops, where Men uſe to feed the helpful belly, after the buſie eye and painful feet have ſufficiently laboured.

The outſide of this noble Burſe has this form, ſo well as my memory would ſerve; for I muſt acknowledge I forgot to take the draught during my being upon the place, in which I am blame-worthy.

Afore



The Mydan or great Merkitt in Spanawne.

A. is a Mosque South.
B. is an great way to the North.
C. is the Kings house.
D. is a Mosque East.

Afore the King's door are one and thirty demi-Cannons of brass and twelve iron Culverins unmounted; brought thither (as I suppose, after some overthrow they gave the *Portugal* or *Turk*) from *Ormus* or *Babylon*. Opposite to this Palace is a fair Temple or *Jewma Machit*; but that at the South end is the most noble. The outside is stone: not formed according to the Cross (the Hieroglyphick of our salvation) as ours be; but round as were the *Jew's*; either from the *Talmud* figuring Eternity; or from the *Alcaba* in *Mecca*, the shape whereof they say was revealed to *Abraham* out of Heaven, pattern'd (*quis hoc credat*) from that which *Adam* reared in Paradise: Within this here is distinguished into Iles; the walls are lined fifteen foot high from the sole with white well-polished Marble; cupolo'd, compassed with walls, and open to the air, the Isles excepted where the People resort to prayer and prostrations, which are covered: and without are some seats to rest in. In the center is a large Tank; and at the portal another, octangular, filled with pure water, which first glides round the inside of the *Medan*

through a ſtone courſe or channel ſix foot deep and as many broad, which after a pleaſant murmur drills into this Tank; whence it is ſuckt out by ſubterranean paſſages and diſtributed into private Houſes and Gardens for uſe and refreſhment. Within the *Mydan* the Shops be uniform, Trades uſually having their Shops together: of which, ſome be Mercers, Lapidaries ſome, and (not the feweſt) ſuch as ſell Gums, Drugs and Spices; ſhewing alſo greater variety of Simples and Ingredients of Medicines than ever I ſaw together in any one City of *Europe*; and ſuch as may give encouragement to *Phyſicians* both to view and judge both of their nature and quality, as well as temperature of the climes they come from, which ſuch as are ignorant cannot diſtinguiſh. And indeed the Drugs and Spices here ſo perfumed the place, that it made me ſince give the better credit to that Monoſtick of an old Poet,

Auras madentes Perſicorum aromatum. *We ſuck'd the aromatick air of* Perſia.

Other *Moſques* (here called *Dear* and *Zunæ*) are orbicular for ſhape, and part thereof have large cupolo's for ſight, but low and indifferently pleaſant; a great part being open to the air; and ſome have their *Alcorana's*, high ſlender round Steeples or Towers, moſt of which are terraſſed near the top like the Standard in *Cheap-ſide* but thrice the height, for the better conveniency of the Boys at the accuſtomed hours to ſing aloud, in and for placing lights at the *Ceraghan* or Feaſt of Lights, which is annual. The materials of theſe *Meſquits* are Sun-burnt bricks, varniſhed on the outſide and beautified with painted knots and fancies: Few are without their Tanks or Ciſterns of water wherein *Muſſulmen* waſh their hands, arms and eys, having formerly bathed their face, ears, breaſt and feet, as an operative work to purge away ſin, if not to confer Holineſs: The *Mahometans* herein imitating the *Ethnique Romans*, who at the entrance into their Temples had Tanks or like places to waſh in; *Delubra* they called them. *Delubrum eſſe locum ante Templum ubi aqua currebat, à diluendo dictum*, ſaith *Servius*. The Female ſex during worſhip uſe to approach no nearer than the door of the *Meſquit*.

Hummums in this City be many and beautiful; ſome are four-ſquare, but moſt be globous. The ſtone of which they are built is for the moſt part white, and well poliſhed; the windows large without, croſſed and inwardly made narrow: the glaſs (where glaſs is) is thick annealed and dark; the top or outſide covering round, and tyl'd with a counterfeit Turquoiſe, which is perfect blew, very beautiful and laſting. The inſides of theſe Hot-houſes are divided into many cells and concamerations, ſome being for delight, others for ſweating in, all for uſe: For the truth is, Bathing with theſe is (as it was with the *Greeks* and *Romans*) no leſs familiar than eating and drinking; yet the exceſs doubtleſs weakens the Body, by making it ſoft and delicate, and ſubject to colds. Howbeit, they may better there uſe it than we in *Europe*, by reaſon that they drink water, eat much Rice, Pelo and like food of eaſie digeſtion, which makes their Bodies ſolid and hard, ſo as little fear is that Bathing will make them froathy: beſides their much ſitting and little exerciſe makes them ſweat leſs and need more bathing. Theſe Bathes are of pure ſtone, paved with black and checquered Marble: Men frequent them commonly in the morning, Women towards night: the price for bathing is very ſmall, but ſo much uſed as makes the gain the more abundant: 'Tis accounted a *Catholicon* againſt moſt diſeaſes, eſpecially colds, catarrhs, phlegm, achs, agues, *Lues Venerea* and what not. The Womens being there is known by a linnen-cloth uſually diſplayed afore the door, which ſerves to forbid Men any approach during the time they ſtay there.

The City is built upon a level ground, and of oval form; having many Streets, and ſcarce any Houſe but is accommodated with large Gardens full of Cypreſs trees. The City wall is of no force againſt Cannon; but of uſe againſt Horſe, and ſhock of any Lance: ſome Parapets and Bulwarks it has of more ornament than uſe; the *Perſian* magnanimity ever chooſing to die rather than be beſieged. It has a dozen Portreſſes or Gates; of which, four are lately ſhut up: *Gouideſt*, *Chaly*, *Mergh*, and *Cherbaugh*, which are lately made the entrance into a Royal Garden: the other eight are *Hazena-baut*, which opens towards *Shyraz* and the Gulph; *De-crideſt* to *Babylon* and *Ardaveil*; *Tockzy* or *Tebriz-abaut* to *Caſhan*, *Coom*, *Casbyn* and *Tabryz*; *Kerroen* to *Yezd* and *Cawreſtan*; *Lamboen* to *Hamadan*; *Sheydack*, *Madayan*, to *Candahor* and *India*; *Yowbara* and *Dalwaet*.

Palaces here are few: the King's Houſe is in the *Mydan*; that alſo where we lodged belonging to the King, but made ready for our Ambaſſadour; *Conna Meloeymbeg*, *Mir-Abdula*, *Tamaſ-coolibeg*, and *Haram Beguna* were all I ſaw worth the remembring. The firſt is low built, pargetted and painted without, but gilt within and ſpread with Carpets,

pets, the uſual furniture of this Countrey; all which have large Gardens beautified with flowers, being plentifully watered: The laſt which is the *Royal-Seraglio*, is famous for the Treaſure and Beauties it contains; of which (being dangerous to enquire, and much more to view) we will be ſilent. The Caſtle is large, ſtrongly walled and moated: made defenſive with ſome pieces of braſs, but more by a troop of lean-fac'd, beardleſs, memberleſs *Eunuchs*; who (though *Cyrus* made ſuch Eſquires of his Body, now) like ſo malignant *Sagittaries*, have no other duty ſave to guard the Ladies. The Battlements it has are pleaſant to look upon; but the horizontal Plain which is eaſily diſcovered from thirty riſing Turrets there, yields moſt pleaſure.

Gardens here for grandeur and fragour are ſuch as no City in *Aſia* out-vies; which at a little diſtance from the City you would judge a Foreſt, it is ſo large; but withal ſo ſweet and verdant that you may call it another Paradiſe: And agreeable to the old report *Horti Perſarum erant amœniſſimi.* At the Weſt end of *Spahawn* is that which is called *Nazer-Jareeb*; a Garden deſervedly famous. From the *Mydan* if you go to this Garden you paſs by *Cherbaugh*, through an even Sreet near two miles long, and as broad as *Holborn* in *London*, a great part of the way being Garden-walls on either ſide the Street; yet here and there beſtrew'd with *Mohols* or Summer-houſes; all along planted with broad-ſpreading Chenaer trees, which beſides ſhade ſerves for uſe and ornament. Being come to the Garden (or rather fruit-Foreſt) of *Nazer-jareeb*, you find it circled with a high wall which is about three miles in compaſs, entred by three Gates that are wide and well built. From North to South it was a thouſand of my paces; from Eaſt to Weſt ſeven hundred; and the proſpect from one end to the other eaſily and fully diſcovered, by reaſon there is a fair open Ile (like that in *Fountaine-bleau*) which runs along, and is formed into nine eaſie aſcents, each ſurmounting or riſing above the other about a foot; all being very ſmooth and even. In the center or middle of the Garden is a ſpacious Tank, formed into twelve equal ſides, each ſide being five foot ſet round with pipes of lead, which ſpout the liquid element in variety of conceits: and that ſort of paſtime continues to the North Gate, where is raiſed a pile for proſpect and other ſort of pleaſure, antickly garniſhed without, and within divided into ſix rooms: The lower part is adorned with Tanks of white Marble, which fume out a cool breeze by quaffing ſo much cryſtalline water as makes it bubble there by a conſtrained motion; the Aquaduct being brought by extraordinary charge and toil thither from the *Coronian* Mountain.

The higher rooms are beautified with variety of landskips which repreſent their manner of ſport, hawking, fiſhing, riding, ſhooting, wraſtling, courting, and other fancies. The roof upon the parget was gilt and painted with blew and other colours. In this Summer-houſe by ſome Gentlemen who were *Coozelbaſhaws* of the *Georgian* Nation I was invited to taſte ſome *Shyraz* Wine: They expreſſed very high civility, and gave me leave to drink what I pleaſed; nevertheleſs I was ſorry to ſee them in that exerciſe ſo over liberal, which the cuſtom of the place reproves not: But profeſſing themſelves *Chriſtians*, have for their inſtruction that of the *Pſalmiſt*, *Vinum lætificat cor*; *In jucunditatem creatum eſt non in ebrietatem, &c. Eccl.* 31.28. Nevertheleſs it was worthy my obſervation and commendation, that being over-charged, they never quarrel, nor amidſt their Cups laſh out in diſcourſe to the juſt offence of any; whereas in other Countreys exceſs in Wine has too often contrary effects: According to that of the Poet,

Ebrietas ratione caret; furioſa per orbem
Tranſvolat; & finem nullo diſcrimine ponit.
Ebrietas mores frangit, linguáſq; loquaces
Efficit, &c.

But what ſeemed the moſt pleaſant, was the view we enjoy'd from her Tarras, that afforded us a curious proſpect into a great part of the City; which (ſave at *Ruſtan*'s Tomb, upon a Hill two miles thence) elſewhere by reaſon of the level cannot well be obtain'd. This Garden is repleniſhed with trees of all ſorts, for Medicine, ſhade and fruit; which are all ſo green, ſo ſweet and pleaſant, as may well be termed a *compendium* of ſenſe-raviſhing delights, or *Abbas* his Paradiſe.

Monuments of Antiquity I could find but few; Burial-places as in other *Aſiatick* Cities, and agreeable to the Law of the twelve Tables being commonly without the Towns: Yet ſome here are. As *Ruſtan*'s Tomb we were directed to; which we found two miles from *Spahawn* behind the Garden we laſt ſpake of: A Tombe ſcarce to be diſcern'd by reaſon of its ruin, but by the *Gowers* Cabala preſerved from oblivion. To ſee it

we

we foot it to the very top of a Hill not eaſie to be aſcended, where we found a hollow Cave, whether cut by Art or Nature ſcarce diſcernable. His grave is here, as they ſay; but his Image we found at a place near *Chil-mynar* (from his gigantick ſhape engraven upon the ſide of a black Marble Mountain) now called *Nocta* or *Nogdi Ruſtan*; a brave Chevalier (as report makes him) ſuch time as *Artaxerxes* (Queen *Heſter*'s Husband) wore the Diadem *A. M.* 3500. Some diſguſts happen'd 'twixt *Ruſtan* and his Brother *Shaw-gad*; who at a time when *Ruſtan* was hot in Chaſe of ſome Beaſt, it ſeems he fell into a pit which *Shaw-gad* had digg'd and deceitfully cover'd with boughs as if it had hatched no danger: But in proſecuting his hate, and looking into the pit the more to glut his unbrotherly revenge, he was ſlain by a dart *Ruſtan* flung up to retaliate him. Such was the end of *Ruſtan* and his Brother; of whom the *Gowers* (the old *Perſians*) fable no leſs than what we find others do of *Bellianis*, or *Ogæro* the *Dane*.

Nearer the City is *Darius* (or rather *Xerxes*) his Mount; a riſing hillock which the People ſhewed us, whence *Xerxes* (upon view of the innumerable Army he had in that large plain) wept, upon a meditation that in few years none of them ſhould be living. A notion true, and ſooner than he predicted: for what by *Themiſtocles* on ſhore, and *Leonidas* at Sea, at *Salamis*, and *Thermopylæ*, his huge Army melted away, and quickly became leſs numerous. Howbeit, ſome ſay his ſecond view of the Army was at *Abydos* near *Helleſpont*.



Not far from thence we rode to the Hills now called *Demawend*, (of like name with thoſe of *Epire* known to *Ptolomy*;) through which, *Abbas* (who thought nothing impoſſible or unfeaſible for the accommodation of the Citizens) is forcing a paſſage, though he effect it not in leſs than twenty years time, by the inceſſant toil of 40000 (ſometimes 100000) Men, to force a River to *Spahawn*, that runs contentedly to it ſelf fifty miles thence, and by this I ſuppoſe is effected: which Aqueduct when accompliſhed, will appear of more uſe than pomp; and may compare with that intended by vain-glorious *Nero* 'twixt *Oſtia* and *Avernus*, now called *Licola*: Or that other of *Ficinus* which *Claudius* cut three thouſand paces long by inceſſant eleven years labour of 30000 Men to bring the water to *Rome*, coſting him 1400000 Crowns; and with better ſucceſs than *Nero* had in his vain attempt to cut the *Iſthmus* in *Achaia*; or than *Xerxes* by what he did at Mount *Athos*.

Within *Spahawn* I found that Column or Pillar of Heads of Men and Beaſts which was erected as a *Salvo* and expiation of the King's Oath. At the baſe 'tis twenty foot round, and threeſcore high or thereabouts; for the truth is I forgot to meaſure it. The occaſion of erecting this dreadful Monument was this:

Anno 1500. *Heg.* 880. ſuch time as *Shaw-Tamas* ruled *Perſia* and *Guin-ſhaw* added to the luſtre of that Diadem; this City (ſurfeiting with luxury, for *Ubi uber ibi tuber*) refuſed not onely to contribute a reaſonable ſum to the King (albeit at that time infeſted with *Turk* and *Tartar*,) but audaciouſly oppoſed his entrance: A Rebellion ſo inſufferable, as made him vow a ſutable revenge. With ſpeed therefore and fury he aſſaults and in rage enters, firing a great part of the City, and in hoſtile ſeverity pillaging each Houſe: To conclude, regarding neither the out-cries of old Men, weak Women, nor young Children, in two days he put to the Sword 30000 *Spahawnians*, and *in terrorem aliorum* erected a Pillar of their Heads; upon which might properly have been writ, *En, quo diſcordia Cives Perduxit miſeros!*

In like manner, *Abbas* by the haſty death of Father and elder Brother, impatient of corrival-ſhip, for 'tis moſt true, That

No

No faith in Fellow-Rulers, Power or State
Admits of Conſort to participate.

Nulla fides Regni Sociis, omniſq; poteſtas
Impatiens Conſortis erit.

lops off ſuch branches as he thought might eclipſe his greatneſs; and ſpeeding to *Spahawn* to juſtifie his Title to the Crown, expecting at his entrance to be welcomed; the Citizens unadviſedly upbraid him with the death of *Hemyr Hamze* his Brother, and old *Mahomet:* A reproof unfit for Subjects to their King; who as *Cicero* admoniſhes, are to ſpeak as reverently of him as of the Gods: Which had theſe here obſerved, they had not ſo highly incurr'd his high diſpleaſure. *Abbas* being ſo inraged, that by his Father's Soul, the ſeven Orbs, *Biſmilla* and *Mahomet*, he vows revenge. For a Months ſpace they held out, and defended the City againſt the King: but in the end victuals grew ſhort; and upon his diverting the River, (as *Cyrus* when he took *Babylon*) ſo many as could did ſteal away, chooſing any hazard rather than to endure a famine. *Abbas* takes the advantage of it, and by ſtorm enters, killing for two hours Men, Women and Children, ſhewing no mercy; making good what a noble Poet of ours in his Monarchick Tragedy well Notes:

What miſery more great can be devis'd,
Than is a City when by force ſurpris'd!

For he commanded forthwith a Pillar to be reared of all the Rebels Heads, as a Memorial of his juſtice and their diſloyalty: wherein probably he took for example thoſe three Towers of Heads *Tamerlane* cauſed to be erected of thoſe he maſſacred at *Damaſcus.* And doubtleſs the Tragedy had been acted, had not the *Mufti* (imitating *Aurelian*, who when he took *Thyana*, having ſworn the death of them all, by a merry equivocation made all the Dogs to be hang'd up) in commiſeration feigned a viſion from his Prophet which declared that ſo a Pillar were raiſed of Heads, no matter though it were Beaſts heads, and ſo he interceded for pardon: to which, *Abbas* after ſo ſufficient ſlaughter condeſcended; forthwith commanding a ſpeedy deſtruction of all kind of Beaſts, (the innocent ſuffering for the nocent,) of whoſe heads and thoſe Men already ſlain this Monument of mercileſs mercy was reared, out-braving for height many *Meſquits* in *Spahawn*, though now grown ruinous. In this caſe *Cicero pro Clu.* ſayes well: In great Rebellions not all but ſome few are to be puniſht for example ſake: *Pœna ad paucos eſt terror ad omnes.* Such another is in *Sumachy* 'twixt *Erez* and *Derbent*, upon the like occaſion; which ſome would have to be dedicated to the Sun, like thoſe four *Obelisks* each of which was forty cubits high, raiſed by *Sochis* the *Ægyptian* King as an expreſſion of his zeal to that Deity, as *Plin. lib.* 36. *c.* 8.

The ſcite of *Jelphey* reſembles *Pera* which is oppoſite to *Conſtantinople*, or as *Southwarke* is to *London*; the River *Sinderout* interpoſing. 'Tis called a Suburb, as be thoſe other of *Gower-abaut*, *Abbas-abaut*, *Chanz-abaut*, *Azen-abaut*, and *Cheigh-Saban*; though indeed they are moſt peopled with Men of one perſwaſion. *Jelphey* is governed by a peculiar Podeſtate, an *Armenian* Chriſtian Prince (as they ſtile him) *Hodge-Nazar* by name, (though a Merchant by Profeſſion) having ſuperintendency over them: He and his enjoy freedom of conſcience; but for money-matters and publick taxes are at the ſole diſpoſition of the King. In *Jelphea* (named ſo from another of that name in *Armenia*) the People inhabiting this Suburb are numbred ten thouſand; and in *Azenabaut* 4000. Families. By ſome 'tis written *Golfa* and *Chiulfa*, but I have better hit our Dialect. The *Jelphelyns* are habited like the *Perſians*, but differ in aſpect; moſt of theſe and the *Georgians* having brighter hair and greyer eyes. They are for the moſt part Merchants, many of them Factors for the King, who exacts an account eſpecially at their death; and if of conſiderable Eſtates, declares himſelf heir, and diſpoſes of what he thinks beſt, none daring to contradict him. They profeſs *Chriſtianity*, taught them erroniouſly by *Jacobus* the *Syrian Monothelite*; and have two *Protomiſts*, one in *Jelphey*, the other ſometimes at *Sis* near *Tharſus*, other times at *Ecmeaſin* not far from *Rivan*, as with their Tenents I have ſpoken of.

Gower-abaut (another Suburb) takes its Name from the *Gowers* that inhabit it; nicknamed from their Idolatry, being reliques of the ancient *Perſians*, ſuch as at this day the *Perſians* be in *India*. The *Perſians* have them in ſmall account; partly for that they are the originary People of that Countrey; partly for that by their induſtry they ſhame the *Perſians* in their idleneſs. Theſe (if we may credit Tradition) differ from all other *Gentiles*, in that they never built any Temple to the Sun, as moſt Idolaters have done;

but

but give a pretty good reaſon; For (ſay they) no place on Earth could be ſufficiently capacious, ſeeing that *Mundus univerſus eſt Templum Solis*. *Zertooſt* was their Law-giver, and no other than *Zoroaſter*, whoſe aſhes (if the *Greeks* may be believed) were conſumed by lightning, invocating *Orion*. Nevertheleſs, ſome think that he was *Nimrod*: But more certain it is, He was that *Zoroaſter* who firſt taught the *Perſians* Magick and Judicial *Aſtrology*. Howbeit, ſome there be that imagine *Zertooſt* was that *Perſæus* the *Grecian* Heroe who firſt gave *Perſia* the Name, and upon his *Pegaſus* is ſaid to fetch that Fire from Heaven which they after idolized. Albeit the *Mahometans* apply the Name *Gower* to *Chriſtians*, ſeeing it ſignifieth an unbeliever. Theſe *Gowers* adore the Sun called *Mythra*, believing it to be a globe of fire, a repreſentator of a more powerful Deity: Their Flamens were a ſort of *Platoniſts*; for albeit they acknowledged many Creatures to be excellent, yet are they no way comparable to the Creator, who is (even as they account) the center of all perfection. *Pulcrum Cœlum, pulcra Terra, ſed pulcrior qui fecit iſta, &c.* Nevertheleſs they have declined that, and at this day deifie an elemental Fire, which (like that of the Veſtals if we may believe them) doth not extinguiſh.

An old Inhabitant of Persia.



Their Marriages are ſuch as I have related amongſt the baniſhed *Perſees* that live in *India*; but their Burials differ: For, in reverence to the Fire theſe not onely forbear to burn the Dead, fearing to offer it an unclean thing; but even hold it a crime to ſpit into the Fire, which yet they repute ſacred. Howbeit, in the Oriental parts of *India* amongſt the *Brachmans*, the Dead are expoſed to the Fire; albeit in the Occident it came firſt in requeſt by *Sylla* the Dictator; who having abuſed the dead Corps of *Caius Marius*, fearing like ſauce ordered that his dead Body ſhould be burned; which was done, and after practiſed by the ſucceeding *Roman* Princes. But whereas the *Ægyptians* powder the Dead with Salt and Spices to preſerve them from putrefaction, the *Perſæ* in *India* expoſe the Dead to the Sun's rage till he have eaten them. And theſe *Gowers* oft-times put them in the hollow of a Tree ſtanding upright ſupported by the bole, till obſervation releaſe them: For if the Vultur pick out his right eye firſt, then they conclude that he is in Paradiſe; if the left, then a *Cacodæmon* vexes him; and they feaſt or faſt by that obſervation, as joy or ſorrow is occaſioned. Contrary to the *Perſian Satrapæ* who had their

their graves ſo deep in the ſides of Rocks and Mountains, that they were uſually let down by cords or other like device many fathoms, the Corps being firſt embalmed. Theſe People are for the moſt part Mechanicks or Husband-men; few of them either Scholars, Soldats or *Soldagars*, as they term their Merchants: Their habit varies but little from the common mode, ſave that their head-piece is faſhioned to the garb of *Hyrcania*. Their Women ſhew their faces (a thing in theſe parts very rare:) and their apparel and hair is tinctured with yellow (reſembling the burniſhed embroidery of the Sun;) for a flame-coloured ſcarf hangs looſe behind them, of uſe amongſt the *Roman* Women, as *Lucan. lib.* 2.

Her face wanted a yellow Vail to hide
The amorous bluſhes of a ſhame-fac'd Bride.

And in his 3. *lib.*

Whoſe hair and cloaths with ſaffron colour dy'd. Croceo medicamine crinem Fluxa coloratis, &c.

And by the *Perſæ* more eſteem'd of than other colours, from its reſembling the Sun their Deity. Howbeit, many of them (either out of zeal or poverty) go bare-foot; for they uſe neither ſhooes nor ſandals. The *Portuguez* Friers alſo have two Houſes here, and are of the Rules of *Carmel* and *Auguſtin:* their Chappel is neatly gilt and adorned with ornaments, as Organs, Altars, Crucifixes, Images, Candles, *&c.* with which they endeavour to convert Men to the *Papacy:* but for the *Armenians*, they are ſpectators rather than auditors, and love no innovation; and the *Perſians*,'tis their principle to contemn Images: nevertheleſs they are of ſome uſe, ſeeing they uſually ſerve to ſend Intelligence to *Goa* and other parts of *Chriſtendom*.

We entred *Spahawn* the tenth of *April*, and on *May* day departed thence towards the Court which was then at *Aſharaff* in *Mozendram*,about four hundred miles diſtant Northwards from *Spahawn*.

Our firſt nights journey was to *Reegue* (or *Reig*) an hours riding from *Spahawn*. Thence-forward (by reaſon of the incomparable heat) we were forced to travel in the night, all day refreſhing our ſelves in the Carravans-raws; good reſting places when gnats forbad it not. From *Reegue* we travelled to *Sardahan* (called *Sarraca* by *Ptolomy lib.* 6. *cap.* 2.) ſixteen *Engliſh* miles thence; and next night we made *Whomg* our Manzeil, being ſeven and twenty miles from *Sardahan*. Next we came to *Tawgebaut*, a Houſe and Garden of the Kings, which for beauty and ſweetneſs is comparable to any other in *Parthia*; and the more obſervable for that it is ſeated in a barren ſandy ſoil.

The bluſhing Roſe grows here! the Violet Hîc Roſa purpureo creſcit rubicunda colore,
And Parthian *Myrtle in choice order ſet!* Et Violæ omne genus hîc eſt, & Parthica Myrtus.

And for five hundred paces every way gives a pleaſant proſpect of moſt ſorts of Trees familiar to that climate; as alſo of *Perſian* fruits and flowers,*viz.* Pomgranates,Peaches, Apricocks, Plums, Apples, Pears, Cherries, Cheſnuts, Damask, red and white Roſes, Tulips and others flowers in great variety; watered with ſtreams, beautified with artificial Grots, having alſo *Hummums* of ſtone paved with white Marble: The *Mohul* or Summer-lodge brags alſo of a dozen Chambers which were delightful to the view, rich in imboſments of gold and paint of various colours, and proud in the Architect: ſo as it will eaſily be granted, That Architecture, Sculpture and Painting are in moſt parts of the World now, and have been, and ever will be in eſteem with Princes and People beſt bred and moſt ingenious. And all this coſt is ſafeguarded from ſand and ſtealth by a defenſive wall, ſo high as hinders (ſave in one riſing artificial hillock which is raiſed in midſt of the ſix deſcents) the affrighting ſight of a circumvolving Wilderneſs. A Traveller is not to imagine pleaſure his object; for pain and miſery will entertain him oftneſt: otherwiſe I could have lull'd my ſelf in this Paradiſe; and, (as *Mioca* the *Arabian* Victor after a ſerious view leaving *Corduba,*) ſigh out this Farewel, *Eheu Tawgebaugh! quæ & quantæ tuæ ſunt deliciæ?* But on we muſt to try the difference.

From *Tawgebagh* next night we came to *Bawt*, which was ſix farſangs or eighteen *Engliſh* miles diſtant; nothing memorable, ſave an old Caſtle in the way, which by reaſon of the darkneſs of the night we could hardly diſcover. From *Bawt* we got by break of day to *Obigarmy:* both theſe are the King's Houſes; who uſing this road, has at every twelve miles end a Lodge betwixt *Spahawn* and the *Caſpian* Sea, wherein our Ambaſſadour had the honour to repoſe and found reaſonable good accommodation. And now the danger is paſt, let me tell you, moſt part of the laſt night we croſt over an inho-

ſpitable ſandy Deſart which was ten miles broad, and in length (as they told us) little leſs than a hundred: where here and there we beheld the ground covered with a looſe and flying ſand, which by the fury of the Winter-weather is accumulated into ſuch heaps as upon any great wind the tract is loſt, and paſſengers (too oft) overwhelmed and ſtifled by that impetuous Tyrant; yea Camels, Horſes, Mules and other Beaſts, though ſtrong, ſwift and ſteady in their going, yet ſometimes are not able to ſhift for themſelves but periſh without recovery: thoſe rowling ſands when agitated by the wind move and remove more like Sea than Land, and render the way very dreadful to paſſengers. Howbeit, which was ſome amends, the drineſs of theſe parts cauſed through the influence of ſome Conſtellations, give leſs advantage to the Sun by exhalation to occaſion winds, than in hotter places and near the Sea is obſerved. Indeed, in this place I thought that curſe fulfilled which is mentioned in *Deut.* 28. 24. where the Lord by *Moſes* threatens in ſtead of rain to give them ſhowers of duſt: For, albeit the King (to do as much as may be for prevention of harm and preſervation of paſſengers) has raiſed at every three miles end a wall or Caſtle; yet by the unſtable foundation, in *March* and *September* in deſpight of their beſt props it is piece-meal torn aſunder, that little or no remains appear of their late ſtanding. This our laſt nights travel was thirty miles.

Next night we rode one and twenty miles to *Suffedaw*, an old weather-beaten Carravans-raw; well agreeing with the ſcituation, being placed in an unſociable deſart. Our next nights lodging was at *Syacow*, ten farſangs or thirty *Engliſh* miles; a place that made amends for the laſt; this being notable in her Carravans-raw which is built from the ground of good free-ſtone, white and well-poliſhed; yea to the beſt of my remembrance, unleſs at *Tanghe-Dolon*, this was the firſt building of that material I ſaw in eight hundred miles riding; moſt of the building as we paſt being of brick well hardned in the Sun, as is common in theſe hotter parts of *Aſia*. A word of our laſt nights journey. The moſt part of the night we rode upon a paved cawſey broad enough for ten Horſes to go a breaſt, built by extraordinary labour and expence over a part of a great deſart; which is ſo even as that it affords a large Horiſon: Howbeit, being of boggy looſe ground, upon the ſurface it is covered with white Salt in ſome places a yard deep: a miſerable paſſage! for if either the wind drive the looſe Salt abroad which is like duſt, or that by accident Horſe or Camel forſake the cawſey, the bogg is not ſtrong enough to uphold them, but ſuffers them to ſink paſt all recovery. This cauſey has ſome reſemblance with thoſe ancient *Viæ militares* whoſe foundations were laid with huge piles or ſtakes pitched into a bogg, and faſtned together with branches or withes of wood, upon which rubbiſh was ſpread, and gravel or ſtones afterwards laid, to make the ground more firm and ſolid. That of *Trajans* was notable; but a dreadful paſſage this was: and the more to be feared becauſe ſome forlorn hopes of highway-men many times pillage paſſengers: God be bleſſed, we eſcaped this, but not another which was little leſs formidable; for we had no ſooner paſſed the Salt deſart but of neceſſity we were conſtrained to climb over and about the Hills called *Cartandæ* of old, ſo high were they and glomerating,; but for the eaſier aſcent formed as if *Olympus* had been cut out into labyrinths.

From *Syacow* we rode next night two and twenty miles: moſt part of the way was over another ſalt Deſart, wherein (as we were told) thouſands have unhappily periſhed; and would yet run like hazard did not a like large and well-made cawſey ſecure the paſſage. Here we pitched: old *Terminus* in this place limiting *Parthia* from reaching further North: From whoſe high tops look we back and memorize her that was once formidable to the *Roman* Emperors, and Miſtreſs of the greateſt part of *Aſia*. In the *Scythick* tongue ſhe ſignifies an Exile or Stranger, as *Juſtin* in his 41. Book. The *Parthian* Diadem was once garniſhed with two and twenty Kingdoms, comprehending the greateſt part of *Aſia*; from which magnificence ſhe fell: yet after a long eclipſe, by vertue of the *Sophian* ſtem recovered a great part of her former brightneſs. 'Tis now called *Hyerac*, ſirnam'd *Agemy* to diſtinguiſh it from that including *Babylon*. Her old Provinces were *Rhagæa*, *Apamea*, (not that near *Seleucia* in *Aſſyria*) *Tapira*, *Choama*, *Araciana*, *Semina* and *Mizia*: her Mountains *Orontes*, *Abicoronii*, *Mardoranii* and *Parchoatri*; not much above 800 miles in circuit: And albeit moſt part was hilly and ſteril, it bred nevertheleſs Men in their time both wiſe and valiant: Yea, in ſuch repute with the Apoſtles that in the firſt Epiſtle of St. *John* the dedication was *ad Parthos* as ſome old copies have it.

Next night (the Moon making our way the eaſier) we rode to *Ghezz*, a pretty Lodge belonging to the King, diſtant from our laſt Manzeil eighteen miles. Near this place we overtook ſome of thoſe *Creats* or wandring Herdſ-men, old Authors commonly call *Nomades*; either for that they deſcend from the *Numidians*, or becauſe they were named

med by the *Greeks* ἀπὸ τῦ νέμειν, *à paſcendo*; *Quaſi in paſcuis inter armenta degentes.* Fixed ſtations theſe keep none, but for mixt profit and delight remove from place to place as fancy and good paſturage invites with all their Family and ſubſtance treaſured up in long Waggons covered with Felt, and ſo high as they admit of a diviſion into two ſtories: the loweſt (the place of uſual reſidence) is even with the ground; and they have ſix wheels to draw with. Little is the difference at this day from what *Strabo lib.* 11. of old reports concerning them, *Errant ſemper ſine Lare vel Penate (ſic dicta quia penes nos nati ſunt) ſine fixis ſedibus, ſine legibus; &c.* A People albeit now of no accompt amongſt the *Perſians*; yet time was when called *Parni*, by their courage as well as numbers they obtained for *Arbaces* their Countrey-man the *Parthian* Empire. But having elſewhere ſpoken of this ſort of People, I ſhall give you a brief account of our laſt nights travel, which for the greateſt part of the way was through the bottom of part of *Taurus*, level with the ground, though the top ordinarily moiſtens it ſelf in the middle region. This is that ſtrait (and not ſtraits in the plural, though the name be ſuch) or narrow paſſage which is ſo much famouzed in Authors: by *Pliny* called *Caſpiæ portæ*, who alſo terms it *Ingens Naturæ miraculum* a great miracle of Nature; *Bertius*, *Caſpiarum clauſtra*; *Strabo* and *Ptolomy*, *Pylæ Caſpiæ*; and others *Mediæ*, *Zagriæ*, *Zarzeæ*; *Diod. Siculus*, *Caſpiæ portæ*; *Priſcian*, *Caſpiadas tangunt portas, &c.* and ſome, and not improperly *Pylæ Semiramidæ*; albeit different from thoſe we call *Caucaſiæ portæ & Iberiæ* (which are near *Derbent*) and wherein doubtleſs *Maginus* is miſtaken, in ſaying that the *Caſpiæ portæ* are in *Turqueſtan* which he places in *Zagathay* or *Altai* as now called. This narrow ſtrait is not more than forty yards broad and eight miles long; but the Mountain on either ſide is precipitious; and ſo high as it is much above what an arrow could reach at twice the ſhooting, were it poſſible to begin the ſecond where the firſt ſhot reacht; and is one of three noted paſſages through that great Mountain *Taurus*, which from *Perſia* and the South and Weſtern parts lead to *Armenia*, *Hyrcania* and the *Caſpian* Sea, and which doubtleſs gave this the denomination. Through this it was the fair *Amazonian* came to *Alexander*; for that mentioned in *Pliny* which *Nero* threatned the *Parthians* to pierce through was in *Armenia*, and formerly ſpoken of.

Now albeit ſome have attributed this paſs to the Spirit of *Semiramis*, who to expreſs her power and to eternize her memory to poſterity, effected wonders; For, *In Farceio Monte juxta Ecbathan, immortale ſui monumentum reliquit, præcipitia Montis & convalles anfractus & loca concava ad planum deducens, magno ſumptu iter reddidit, Diod. l.* 5. This certainly is rather the work of Nature, God's handmaid; the height and hardneſs of the Mountain rendring it an endeavour vainly to be attempted, if not impoſſible to be effected by Man. Albeit the *Perſians* (merrily I thought till I perceived them diſpleaſed with my incredulity) aſſured me that it was done by *Mortis Ally*'s Arm with the help of his *Sulfikar*, which ſay the *Perſian* Chronicles was eighteen cubits long; but by equal faith you are bound to believe *Ally*'s Arm was proportionate: And not unlike that Fable mentioned by *Nub. Geogr.* 1. *parte c. l.* 4. concerning the Mediterranean Sea, which at firſt being ſurrounded with Hills like the *Caſpian*, the famous *Hercules* cut that Mountain aſunder with his ſword, and made that ſtrait we now call *Gibralter*, which gives the Water a large and free paſſage into the *Atlantick* Ocean. Now to confirm this for a truth they tell us, That *Ally* being in purſuit of the *Gowers*, (ſo then they called the *Chriſtians*) unſheathing his *Sulfichar*, for the quicker execution it parted in two, (at leaſt was double edg'd) with which he ſo hew'd his enemies on the right hand and on the left, that at ſome blows he beheaded hundreds; which made the reſt fly to purpoſe: In the purſuit, the better to overtake his Enemies, he clove Rocks and Mountains in twain, and then (as they ſuppoſe) made this ſmooth paſſage: To which I have but this for anſwer, *Hanc fabulam longi temporis mendacia finxit:* For would they give that credit unto *Pliny* he deſerves, they might know how that long before *Ally*'s birth, ſpeaking of this paſſage, he ſays, *Ruptura eſt Montis longitudine octo mill. paſſ. anguſtiſſima*, &c. A deſcription rightly agreeing with what we found it; and *Strabo* ſaith, This ſtrait was made by a terrible Earth-quake that rent aſunder ſeveral great Mountains, and this amongſt the reſt; *Terræ-motibus* (ſays he) *rupta fuerat Terra apud Caſpias portas, compluréſq; Urbes & pagi, & variæ mutationes fluviorum*, &c.

But of more certainty is what a *Perſian* then in our company told; how that a dozen years ſince, a valiant Thief with five hundred Horſe and three hundred Muſquets defended this narrow road againſt all paſſengers; none paſſing nor re-paſſing without ſome acknowledgement, albeit the King of *Larry-Joon* (whoſe Dominion lay amongſt the Mountains) frowned at his ſawcineſs, and threatned him: but ſuch ſtorms rather made good muſick to the Thiefs ears. Howbeit, *Abbas* alſo upon affront grows cholerick to be ſo

bearded, yet ſcorns to honour his overthrow by an Army; well knowing he had many Chevaliers about him, by whoſe courage he little doubted to reduce him: but ſuch was the fame that went of this Thiefs fortitude, that by their demur *Abbas* apprehends their fear, and for anger grows pale at it. Nevertheleſs, e're he could give his rage a vent, an *Armenian* undertakes the work; whom the King embraces: and having breathed freſh courage into the hardy Chriſtian, being excellently mounted as a Paſſenger he ſingles out the Thief who doubted not to maſter ſo fair a Beaſt with ſmall oppoſal. Such confidence had he in his valour, that it was his cuſtome to give fair play; uſually commanding his Company to look on at a diſtance, albeit more than one entred the ſtrait: So that in ſhort ſpace this pair met, and engaged each other with Sword and Buckler; the *Armenian* followed his blows with ſuch dexterity, that after ſome bloodſhed, upon a cloſe he gave Death a free paſſage: A Victory nobly attained; yet ſo irkſome to his men (whoſe lives depended upon his ſafety) that like robbed Bears they fell upon the Victor; who doubtleſs had then and there expired, had not ſome Cooſel-baſhaws that were ſpectators relieved him; by whoſe ſudden falling on, the Thieves were quickly ſacrificed unto their Maſter. The Chriſtian thus returning to Court Crowned with Lawrel, *Abbas* adds to his luſtre and gives him a Command, ſo unſupportable to the weak ſoul of this Champion, that further to cajole the King he denies his Faith, and turns Infidel, though abundance of tears were ſhed by his Countrymen as diſſwaſives from it. But ſee the end of his Apoſtaſie: The King albeit he had cauſe to favour him by reaſon of his good ſucceſs againſt the Tartars; yet Jealouſie (or rather Divine Vengeance) ſo ſtung old *Abbas*, that without any known occaſion, or acquainting any man with his reaſon, he commands *Lollabeg* to cut off his Head ſuch time as he was ſinging a Lullaby to his good fortune.

Our next nights Manzeil was at *Halvary*, (eighteen miles from *Ghezz*,) a Village pretty well built, and delightfully ſeated, and where the Earth was mellowed by a ſweet Rivolet that purls from the tops of *Taurus*; alſo the ground was moſt part of the year apparelled in green, requiting the painful Husbandman with a due acknowledgement of Olives, Walnuts, Wheat, Wood, and other things. Bidding an unwilling farewel to that pleaſant place, the next night we rode twenty miles, to *Periſcow*, *i. e.* a broken or divided Mountain; and by the poſition thereof may probably be the iſſue of that which *Ptolomy* calls *Arſitis*. The Town is ſometimes honoured with the King's reſidence: not that the beauty of this Houſe (which is but ordinary) allures him, but for that there is choice hawking, Pheſants and other game more abounding there than in moſt other parts of *Parthia*. The Pole is here elevated ſix and thirty degrees. The Town is refreſhed with very ſweet water: the ſcituation is upon the brow of a high well wooded but (agreeable to its name) divided hill, having on each ſide a ſteep acceſs; whoſe top has been crowned with a large Caſtle, which now by age or war (the canker-worms of all temporaries) is moth-eaten; her ribs only appear, expreſſing deſolation. One *Mahumed* then commanded the Town; and albeit truſted with the Sword and Scale, I fear he was *Aſtrea*'s corrupted Servant: No marvel then if in a diſcontented humour ſhe left the Earth; for we can witneſs, that in *Perſia* (eſpecially in *Periſcow*) Juſtice was corruptly ballanced. At our entrance into the Town, (to extort a bribe from our Embaſſadour) he hanged one *Perſian*, (at leaſt we were ſo made to believe,) cut off anothers Noſe, and mutilated a third, to ſhew that his Laws (like *Draco*'s) were writ in blood: *Viſcera impiorum ſunt crudelia*, their delinquency was for the felonious ſtealing a trifle of two ſhillings value from a Footman ſerving the *Engliſh* Agent. Another was ready to be truſſed up; but ſecret notice was given our Ambaſſadour, that if he pleaſed to beg his Life, upon preſenting the Governour with ſomething, it ſhould be granted him: This was the main deſign; and though well enough ſeen, our Ambaſſadour very gladly ranſomed him. Complaint was alſo then made againſt a Farmer for thraſhing a Whore againſt her will: The *Perſian Rhadamanth* 'twixt jeaſt and earneſt bids geld him and hang his Stones at her Ears as two Pendants, ſuch as to him the Gulph of *Perſia* afforded none ſo precious. The poor wretch humbly beſought him to ſpare his uſeful parts, the like did his aſtoniſhed Wife; ſo as after mediation of Friends, and thirty pound Fine, upon promiſe to grind in his own Mill ever after the execution of the ſentence was remitted. But each Man cried out, A ſevere Cenſor is this *Daraguod*. Who never read, as I ſuppoſe, how that *Nemo jure Naturæ cum detrimento alterius locupletior fieri debet*; or (which might be his own Leſſon) that *Avarus omnibus eſt malus, ſed ſibimet peſſimus*. The barbarous *Gauls* indeed had ſuch a Cuſtome, *Si furaverit quod valet 40 denar. aut mœchabitur, vel caſtretur, &c.* But here many times theſe Satrapa's have ſuch tricks to extort bribes that the ſubject has good cauſe to clamour out,

Gold

Gold forfeits Faith, perverts the poor Mans right,
Gold makes the Law a Slave, where ſhame wants ſight.

Auro pulſa fides, auro venalia Jura,
Aurum lex ſequitur, mox ſine lege pudor.

Verifying what another merry Poet ſings,

Munera crede mihi placant Hominesq; Deosq;
Placatur donis Jupiter ipſe datis.

After two days repoſe in *Periſcow* we continued our travel, the Court then being little more than a hundred miles diſtant from us. Our firſt nights journey from *Periſcow* to *Gheer* was four and twenty long miles, and tedious in the paſſage; for ſome part was over rugged hills, other part through whiſtling dales; in both which we were ſo weather-beaten with a ſtorm of Wind and Hail bred in *Tartary*, and forced over the *Caſpian* Sea, (which from hence, if the ſeaſon had permitted, we might have ſeen,) as for ſome time not only took away our ſight and hearing, but threatned our brains; for in deſpight of our beſt skill to keep together, we loſt one another; inſomuch as we had hardly recovered our company, had not the unmelodious noiſe of the braying Mules, and jingling of the Camels Bells (being to wind-ward) brought us together, and helped us out of theſe *Caſpian* or *Zagrian* Straits; through which, when neither Sun, Moon, nor Star befriends, whoſoever hereafter travel, let them be ſure to borrow *Theſeus* his thread, or be content to wander in ſome kind of Labyrinth. From *Gheer* we rode next night four and twenty miles, to a ſmall Village whoſe name I have forgot; but remember very well that the Frogs (the Bull-bulls or philomels of this mariſh place) aſſembled in ſuch numbers, and chirped ſuch loathſome tunes, that we wiſhed *Homer* would have given them another King: For as one writes,

The pratling Frog (thinking his Language good)
Croaks fruitfully in his beloved Mud.

Garrula limoſis Rana coaxat aquis.

Theſe in the Spring ingender of the ſlime that froaths from their own bodies, and in ſhallow plaſhes croak and ride one another outragiouſly; but towards Winter reſolve into their firſt matter. 'Tis ſtrange what ſome report, that if their Heart and Liver be pull'd out, they will nevertheleſs skip up and down: and no leſs certain it is that Frogs are of great vertue, if phyſically uſed; for there is no part of them but what is medicinable, if *Aldrovandus* in his report be rightly informed.

To *Aliavarr*, one and twenty miles from the Town of Frogs, we rode next night: a very pleaſant place for earth, water, and wood: and where we found ſtore of Pheſants; a Bird abounding in theſe Hyrcanian Towns, but near the River *Phaſis* in *Mengrellia* (emptying it ſelf into the *Euxin* near *Trepizond*) originally breeding. And it is note-worthy, That this River *Phaſis* in ſome part of the Hiſtory writ by *Quintus Curtius* is miſtaken for *Tigris*; from *Phaſi*, or *Paſi-Tigris*. No wonder then if *Alexander* at the firſt ſight of the *Caſpian* thought that Sea was the Fens of *Meottis*; and that he was perſwaded from the River *Indus* he might ſail into the *Nilus*, without interruption, *Strabo l.* 15. *geogr. Phiſon*, (which is a branch of *Tigris*) *apud Græcos Indus, apud Barbaros Ganges, vocatur. Epiphan. lib. de* 12. *gemmis*, taking *Piſon* for *Ganges*, ſo they miſtook *Gihon* for *Nilus*, which made their Extent of the Garden of *Eden* ſo over large; alſo *Artemidorus* makes *Ganges* ſpring from the *Median* Mountains, and *Ben-tuled* finds *Tigris* near *Zeilan*: Theſe I inſtance to note the little knowledge they had in thoſe times of *Geography*; which abſurdities are ſince by Navigation and Commerce well corrected. *Jaſon* and his *Argonauts* firſt made theſe known to *Greece*, when thence he forced their Sheep bearing Fleeces of Gold, or Gold-meriting Fleeces. Next night we got to *Necaw*, five and twenty miles from *Alliavar*; obſervable only in the Kings Houſe, and for that their common Manſions and Churches differ not from ours of the ordinary ſort in *England*. Here (as in ſome other parts of *Hyrcania*, it being Summer time) we were exceedingly peſtered with Flies and Gnats; whoſe vexatious Stings made ſome of us, when we aroſe, look as if we had the Meazles. And when we came near the Sea we were no leſs troubled with Snakes; for if ſo be we left the Road, and rid through the green paſtures, then they would wind about our horſes legs without other harm than affrighting, and ſerving to perſwade us into the common path again. This is not ſtrange, ſeeing that *Pompey* (after he had ſubdued *Tigranes* the *Armenian*) marching into this Countrey was conſtrained to retreat, by reaſon of the infinite number of Snakes and Serpents that offended the Army, as *Plut. Vita Pomp.* writeth.

And

And *Ælian lib.* 5. *Animalium* reports, That *Alexander* marching hence into *India* ſaw a Serpent 70 cubits long, none ſuch now in this Countrey; but that there are Serpents of like prodigious bigneſs, *Petrus Crinitus* relates, That one of 50 cubits length was nouriſht by *Octavius-Cæſar* at *Rome*. *Strabo* exceeds theſe, *Dracones centum cubitorum magnitudinis in Æthiopia ſunt:* In *Æthiopia* are Serpents a hundred cubits long; *Sed an volantes vel reptantes, quæritur.*

Next night we got into *Aſharaff*, a City upon the *Mare Caſpium*. The Emperour of *Perſia* was here at this time, expecting the Ambaſſadour; unwilling to remove till he came; and (as we thought) reſting there ſo long both that we might ſee the extent of his Empire, and likewiſe have a proſpect of the better parts of *Perſia*. The *Sultan* of the Town attended with fifty *Cooſelbaſhaes*, met the Ambaſſadour three miles from the Court; and having civilly brought us into *Aſharaff*, uſhered us to our lodging: I may ſay Us, for the Ceremony was very much below the Quality of ſo eminent a Perſon as an Ambaſſadour.

ASHARAFF (or *Ahaſhuraff*, and yet I dare not ſay ſo named from *Ahaſuerus*) is diſtant about two miles from the *Caſpian* Sea: ſeated in a low ground, many ſalt Mariſhes circumvolving her, and but meanly watered; no other but a ſmall Spring (*Maxéra* in *Ptolomy*) ſtreaming from the *Tauriſian* Mountains drills in two branches through it, the broader of which is not five yards over; yet in former times a River of good breadth. But no wonder we croſſed over ſo few that we could call Rivers, ſeeing the People cut them into many ſmall ſluces, and divert the ſtream to ſerve their occaſions; ſo that oft times the true Channel is not to be diſcerned. This practice is no new thing, no leſs ancient than *Cyrus* the Great; who to retaliate the loſs of his Men which were drowned in paſſing the River *Gyndes* (a branch of *Euphrates* in *Aſſyria,*) divided it into above three hundred little Streams, ſo as the main Channel became loſt. This was principally in revenge for the loſs of his white Palfrey, a Beaſt which was of the *Niſæan* breed, the beſt *Media* (nay the World) brought forth, as *Sen. de ira lib.* 3. *c.* 23. Howbeit, the ground here is reaſonable fat, but incultivated; the greater part of her Inhabitants ploughing *in Campo Martio*. I judge two thouſand Families live in this Town; and no doubt increaſe daily, the King having but of late affected this place. His Palace is pretty large, and but newly finiſhed; albeit *Farrabaut* the *Hyrcan* Metropolis but five miles Weſt thence is the place where the Seat Royal in that Countrey has been kept for ſome Generations. *Abaſſebaut* alſo not above two miles thence ſurpaſſes for a curious Summer-houſe, excelling all his other for proſpect, Painting, Hummum, Waterworks, and a Foreſt which is ſtored with game of ſeveral ſorts: ſo as it attracts the King, who where ever he ſtays long makes Cities of ſmall Villages.

The *Buzzar* here is but ordinary; and the *Machits* not to be admired. The Palace is large, and looks into very pleaſant Gardens; albeit the Building it ſelf be not very regular, but rather confuſedly divides it ſelf into four *Mohols* or Banqueting-houſes, which be gorgeouſly painted. Were theſe united, they might better delight the eye, and cauſe the Architect to be commended: But more of it at the Ambaſſadour's Audience. *Abaſſebaut* ſignifies *Abbas his Garden:* and though I find a Town mentioned in *Ptolomy* called *Abaſæna* in his time, I may not conclude it to be this, ſeeing he places that in *Media*.

The Pole Artick is here elevated eight and thirty degrees ſeventeen minutes; it is due North from *Spahawn*, as we obſerved in our ſtar-light travel, (for in the Summer ſeaſon the days are raging hot and not to be travelled in,) *Arcturus* was ever right before us. From the Gulph as we travelled from *Ormus* to this place are a thouſand *Engliſh* miles: from *Spahawn* three hundred and fifty or thereabout, as we reckoned.

The Ambaſſadour has Audience.

Before I give you a brief ſurvey of *Hyrcania*, let me preſent a ſhort narration of our Ambaſſadour's Audience and Entertainment. After four days repoſe, the King aſſigned him his day of audience. It was the five and twentieth of *May*, our Sabbath, and the fag-end of their *Ramazan* or Lent; advantageous to the *Pot-ſhaugh*, though I will not ſay it ſpared him the charge of an entertainment. Sir *Dodmore Cotton* our Ambaſſadour had Sir *Robert Sherley* in his company, with my ſelf and ſeven or eight other *Engliſh* Gentlemen his followers: Good reaſon it was ſome *Sultan* or other ſhould convoy and ſhew him the way, (the Court being a quarter of a mile diſtant from our Houſe;) but what ill office was done at Court, I am not able to divine; for a ſmall Cavalcade it was, yet ſo it happened that notice was given by a Courrier from *Mahomet Ally-beg* the Favourite: So as to the Court his Lordſhip got, very few of the Town having notice of his time of Audience; as appeared by thoſe few that came out either to ſee him paſs, or to view the manner of his reception; which without doubt was the product of the Favourites

vourites envy, occaſioned through the ſpight he cauſeleſly bore unto our noble Countreyman Sir *Robert Sherley:* For otherwiſe it might have been wondred at, ſeeing *Abbas* of all ſorts of honours counted to have Strangers at his Court, the higheſt.

At our alighting an Officer bad us *Hoſh-galdom*, and uſhered us into a little Houſe which ſtood in the center of a large Court, wherein was no other furniture ſave a few *Perſian* Carpets which were ſpread about a white Marble Tank filled with water. Here we repoſed, and for two hours were entertained with Pelo and Wine; nothing ſo good as the material they were ſerved in; flagons, cups, diſhes, plates and covers being all of gold. Thence we were conducted by ſome *Sultans* thorow a ſpacious Garden, which was curious to the eye and delicate to the ſmell: whence we were brought into another Summer-houſe, which was rich in gold emboſſements and painting, but far more excellent in a free and noble proſpect; for from the tarraſſe thereof we had a delightful horizon into the *Caſpian* Sea towards the North, and Southward at a great diſtance could diſcern the high Mountain *Taurus*. The Chambers were large and ſquare; the roof arched and richly gilded: The ground was ſpread with Carpets of ſilk and gold. In the midſt were Tanks full of ſweet water, (an element of no mean account in theſe torrid Regions;) and round about the Tanks were placed *(pomparum fercula)* Goblets, Flagons, Ciſterns, and other ſtandards of maſſie gold; ſome of which were filled with perfumes, other with Roſe-water; with Wine ſome, and others with Flowers. And after we had reſted ſo long as we might at full feed our hungry eyes with that food of oſtentation, we were conducted into another ſquare large upper Chamber where the roof was formed into an artificial Element, many golden Planets attracting the wandring eye to help their motion. Here the ground was covered with richer Carpets than the former, the Tank was larger, the material more rich, and purling ſtreams by pipes forced up into another Region. This Sea was ſo deep and ſo capacious, that it ſeem'd a little Ocean where the ſpoils of ſhipwracks were conjured out to pleaſe the moſt avaricious *Mammon*; for, ſo much gold transformed into veſſels for uſe and ornament were ſet for us to look upon, that ſome Merchants then preſent made an eſtimate at an incredible value. Another watry Magazine there was circled with a like wall of golden veſſels: Moſt of the flagons, Cups and other plate were garniſhed with Rubies, Diamonds and like Stones; ſuch as might compare with *Cleopatra*'s furniture in that great Feaſt made to *Mark Anthony*, *In quo convivio* (ſaith *Cedrenus lib.* 4.) *omnia erant aurea, gemmis magnificè diſtincta, artéq; elaborata, &c.* But the Chamber by the length it had was more reſembling a Gallery than a room of State: the ſeeling was garniſhed with gold, and pencill'd with Story in lively colours; all which ſeem'd to ſtrive whether Art or Nature to a judicious eye would be more acceptable. One *John* a *Dutch-man* (who had long ſerved the King) celebrated his skill here to the admiration of the *Perſians* and his own advantage. The floors alſo in this room were over-laid with ſuch large and rich Carpets as befitted the Monarch of *Perſia*. Round about the room were alſo ſeated ſeveral tacite *Mirzaes*, *Chawns*, *Sultans*, and *Beglerbegs*; who like ſo many inanimate Statues were placed croſs-legg'd, joyning their bums to the ground, their backs to the wall, and their eyes to a conſtant object; to ſpeak one to another, ſneeze, cough, or ſpit in the *Pot-ſhaugh*'s preſence, being ever ſince the time of *Aſtyages* held no good breeding: nor may they offend the King, who by the fulgur of his eye can dart them dead as ſoon as ſpeak the word, as *Cæſar* ſaid unto *Metellus*. The *Ganymed* Boys in Veſts of cloth of gold, rich beſpangled Turbants and embroidered Sandals, curled hair dangling about their ſhoulders, with rolling eyes and vermillion cheeks carried in their hands flagons of beſt mettal; and went up and down, profering the delight of *Bacchus* to ſuch as were diſpoſed to taſte it. What *Valerius* reports to have been the cuſtom here of old at Feaſts, *Circum pateris it Bacchus & omnis Aula ſilet*; *Pueri tanquam ſurdis, quid facto opus eſſet indicabant, & ferens poculum dedit poſcentibus, &c.* was here the mode, and duly acted.

At the upper end (ſurmounting the reſt ſo much onely as two or three *Maſtaba's* or white ſilken ſhags would elevate) ſat the *Pot-ſhaw*; beloved at home, famous abroad, and formidable to his Enemies. His Grandeur was this: Circled with ſuch a world of wealth, he cloathed himſelf that day in a plain red Callico coat quilted with Cotten; as if he ſhould have ſaid, His dignity conſiſted rather in his parts and prudence, than *furtivis coloribus*, having no need to ſteal reſpect by borrowed colours or embroideries. Croſs-legg'd the *Pot-ſhaw* ſat; his Shaſh was white and large; his waſte was girded with a thong of leather; the hilt of his Sword was gold, the Blade formed like a ſemi-circle, and doubtleſs well tempered; the ſcabbard red: and the Courtiers *Regis ad exemplum* were but meanly attired.

The

The Ambaſſadour by *Dick Williams* his Interpreter (*Callimachee* the *Perſians* call him) acquainted the King, That by his Maſter's command he had undertaken a very great journey to congratulate his ſucceſs againſt their common Enemy the *Turk*; as alſo to promote Trade, and ſee Sir *Robert Sherley* vindicate himſelf from *Nogdi-Ally-beg* his imputations; and withal, to deſire that a perpetual League of friendſhip might be continued 'twixt the two powerful Monarchs of *Great Britain* and *Perſia*.

The *Pot-ſhaugh* raiſing his Body, returned this anſwer: To the firſt, the *Turks* were a mean People, compared with the generous *Perſians*; as appeared by ſeveral Battels he had given them ample proof of; and that than the *Turks* no People in the World were more inconſiderable. Nevertheleſs he wiſhed unity amongſt *Chriſtian* Princes, the *Ottoman* grounding his conqueſt upon their diſcord. Concerning Trade, the King of *Great Britain* ſhould if he pleaſed receive ten thouſand bales of ſilk at *Gombroon* every *January*; and for payment, would by way of exchange accept of ſo many thouſand *Engliſh* Clothes as ſhould be adequate in value: For, as he well knew the ſilk was a greater quantity than he could uſe in his own Dominions, ſo were the Clothes to him; but he would hazard the venting them by his Merchants to ſerve his Neighbours, ſo as neither we nor he ſhould need to traffique or hold correſpondency with *Turky*. It would infinitely be to his ſatisfaction to diſappoint the *Grand Seignior* of that yearly Cuſtom he was forced to when his *Carravans* go by the way of *Aleppo* or *Trepizond* to the *Venetian*, *Genoan*, *French*, or other *European* Merchants, ſo as the *Janiſaries* were maintained by thoſe Cuſtoms: What was this, but to ſharpen his Enemies Sword to his deſtruction? Concerning Sir *Robert Sherley*, he had been long of his acquaintance, and expreſſed as many conſiderable favours towards him (though a ſtranger and a *Chriſtian*) as to any of his born Subjects. That if *Nogdi-beg* had aſperſed him unjuſtly, he ſhould have ſatisfaction: It argued indeed, *Nogdi-beg* was guilty, in that he rather choſe to deſtroy himſelf by the way, than adventure a purgation. In ſome ſort he preſaged my rigour; for had he come, and been found faulty, By my head, (an Oath of no ſmall force) he ſhould have been cut in as many pieces as there are days in the Year, and burnt in the open Market with dogs-turds. Now touching a League of Frienſhip with the King your Maſter, I chearfully embrace it: and concerning your ſelf, you are truly welcome. And ſeeing you have done me that Honour none of my Predeceſſors ever had before; for you are the firſt Ambaſſadour that ever came from *Great Britain* in that quality into my Countrey, you may deſervedly challenge the more reſpect. Yea, as I account your Maſter Chief of the worſhippers of *Jeſus*, ſo do I of your ſelf in a ſuperiour degree to any other Ambaſſadour now preſent.

This ſaid, the King ſat down again. And whereas all *Mahometans* ſizeda or knock their heads againſt the ground and kiſs his garment; in a friendly manner he pulled our Ambaſſadour near him, and ſeated him by his ſide, ſmiling that he could not ſit croſs-legg'd: and after Audience, in another Apartment calling for a bowl of Wine, there drunk his Maſter's health; at which the Ambaſſadour ſtood up, and uncovered his head; which being noted by the *Pot-ſhaugh*, the more to oblige he lifted up his Turbant: and after an hours entertainment, diſmiſſed him with much ſatisfaction.

It is a real truth, that *Aures atq; Oculi Regum ſunt multi*, ſo we found (though not the occaſion) that the King's good will became ſoon diverted: For, from that day till we arrived at *Cazbyn* (albeit no offence was given,) neither was the Ambaſſadour cajol'd at Court, nor ſaw he the King, neither did any *Sultan* invite or viſit him: all which was imputed to the envy of *Mahomet Ally-beg*, who by bribery was made our enemy; one that for his faculty in diving into other Mens actions, and informing the *Pot-ſhaugh* with his obſervations, made a ſhift to engroſs the Royal favour, inſomuch as moſt buſineſs of State paſſed through this impure conveyance: ſo that it came to this at length, whom he loves the King honours, ſuch as he hates the King cruſhes all to pieces. To have his good opinion each great Man out-vies others; inſomuch that his annual comings in *viis & modis* was bruited to be ſevenſcore thouſand pounds *ſterling*. And well might be, ſince *Myter-beg* (the Overſeer of the King's *Harams*) has a hundred thouſand pounds yearly, if it be true that ſome there aſſured me.

Sors noſtra humilior! *Tamer-beg*'s Houſe at the North end of the Town entertained us twelve long dayes and nights, (ſo long the Court ſtay'd after we got thither;) where the Sun darted his outragious beams ſo oblique upon us, as made us believe we felt not more heat when we were within the burning *Zone*, than we did in *Aſharaff* at that preſent: Nor did the Sun we thought more torment us in the day, than did thoſe innumerable ſwarms of Gnats, Musqueto's and like vermine in the night ſeaſon. Howbeit, our comfort was, that if it were ſo for any continuance, our ſhort ſtay there was ſome ſort

ſort of prevention. And yet, though our ſufferings were great in one ſenſe, the extremity of the *Pot-ſhagh*'s juſtice, or rigour I may better call it, was more in another, as his miſerable Subjects felt it in a higher degree. I ſhall give but a few inſtances; too many of ſo brave a Prince, whoſe Vertues ballance his infirmities. And ſeeing they are the reports of ſome I met there who had been long in *Perſia*, I will with *Q. Curtius* ſay, *Plura ſcribo quàm credo, nec enim affirmare auſus ſum, &c.*

A poor diſtreſſed wretch beſtowing a long and tedious pilgrimage from *Cabul* to this place upon ſome little buſineſs, e're he knew what the ſucceſs would be, unhappily reſted his weary limbs upon a field-carpet; chooſing to refreſh himſelf rather upon the cool graſs than be tormented within the Town by the mercileſs vermine; poor Man! he fell *à malo in pejus:* for ſnorting in a climacterick hour, at ſuch time as the King ſet forth to hunt, his pamper'd jade ſtartling, the King examines not the cauſe, but ſent an eternal arrow of ſleep into the poor Man's heart; jeaſting (as *Iphicrates* did when he ſlew his ſleepy Centinel) I did the Man no wrong; I found him ſleeping, and aſleep I left him. Poor wretch! happy only in this, *Æneæ magni dextra cecidit!* The Courtiers alſo (as the *Negroes* in *Manicongo*, who when their Captain receives a hurt by war or accident ſympathize by voluntary maiming themſelves in the like part) to applaud the fact, paraſitically made him their common mark; killing him a hundred times over if ſo many lives could have been forfeited. The *Latin* Poet juſtly reproving ſuch tragick acts could ſay,

Regia (crede mihi) res eſt ſuccurrere læſis.

Mercy is the trueſt Conqueror. This is not unlike the practice of *Artaxerxes* his great Anceſtor; who riding to hunt the Lion, cauſed *Megabizus* a noble Youth to be beheaded, for no other fault than darting a rowzed Lion that made at him before the King begun to throw, as *Cteſias* relates. A puniſhment far exceeding the offence undoubtedly. Nor like that other *Artaxerxes* who is no leſs famous for his mercy, by ordering the cutting off the *Tiaras* or *Turbants* of ſeveral Men condemned to loſe their heads; the Law by this his ingenious and Prince-like conſtruction being ſatisfied, *Am. Mercell. l.* 30. But how highly ſoever they extol their King, I prefer that noble *Pagan* before him, who had this excellent Maxim of *Juvenal*, *Nulla unquam de morte hominis cunctatio longa eſt*; Delay cannot be long where life's concern'd.

A Soldat's Wife having fed too high, in a luſtful bravado petitioned the King for natural help, her Good-man proving impotent. A dangerous impudence! The King finds it to reflect upon himſelf, (old at that time and Maſter of four thouſand Concubines) ſo as he promiſes her ſpeedy juſtice: calls his *Phyſicians*; and when *Phlebotomy* was held too mean a remedy for her diſtemper, they gave an Aſſinego an *Opiat* potion, which ſo enraged the Beaſt, as by force he baſely became her executioner.

There are *Molliſſima fandi tempora*, which are not alwayes light upon: as appeared in a needy Souldier, who drawing up a catalogue of his good ſervices, cloſing it in want, and humbly entreating ſome ſtipend from his god of War for ſuch and ſuch good Services: *Non bis peccatur*; for, for his ſawcineſs he was drubb'd (with many baſtinadoes on the ſoles of his feet) well-nigh to death; and (imitating *Pyſo* the Judge in *Seneca*, *lib.* 1. *cap.* 16.) examines who it was that writ it? The Clerk makes his apologie: but the King ſuffering Paſſion to predominate over Reaſon, that he ſhould never write worſe, makes his hand to be cut off; giving the poor wretch juſt cauſe to ingeminate *Oh! quàm vellem neſcirem literas.* Thus we ſee the worſt Tyranny is Law upon the Rack; *Summum Jus ſumma eſt injuria.*

Two needy Knaves were arraigned in the Divan, and condemned for ſtealing: many grievous taunts the Pot-ſhaw levelled, ſaying, They deſerved death for daring only to come ſo near his Court ſo ragged. They confeſs they therefore ſtole, that they might wrap themſelves in better cloathing. *Abbas* not ſatisfied with their excuſe, commands two new Veſts to be brought: but Winding-ſheets had been more proper; for the Executioner forthwith dragged them away, and upon two ſticks ſtak'd them up on their Fundaments. An Execution practiſed of old in *Perſia*, as appears by that Decree of *Cyrus* mentioned in the 6. of *Ezra*, *v.* 11. *Elevatum Corpus infigatur ſuper lignum*, as the 70 render it.

Such, and ſuch other was his inhumane paſtime during our ſtay at the *Caſpian* Sea. But enough, or rather too much, upon ſuch a Subject; eſpecially relating to ſo great and generous a Prince, as notwithſtanding theſe miſtakes is beloved as well as feared at home, and abroad no leſs highly honoured: Therefore to record the variety of tortures here too much uſed by men-eating Hags of Hell, Canibal-hounds, Capigi and their death-

twanging Bow-ſtrings, ripping up Mens Guts, and the like; what could be the effect, but an odious and unneceſſary remembrance? Whoſe Image do ſuch as are cruel bear but his, whoſe true Title is, the Deſtroyer? To take away Life is an eaſie thing, not ſo to reſtore it. —— But, Soveraign Princes, by the duty of their place uſually protect their Subjects from wrong, repreſs factions, reward the good, puniſh the bad, preſerve the publick peace, conſerve the Law, and encourage Sciences and Arts, by which they gain immortal honour to themſelves; yea, make their Dominions famous and wealthy: Thence it is the Poet ſays, and that truly,

Fallitur egregio quiſquis ſub principe credit
Servitium: nunquam libertas gratior extat
Quàm ſub Rege pio.

For by theſe few ſad Inſtances we ſee that ſtrait is the ſingle Path that leads to Life, but to Death many Road-wayes appear. And Life, albeit *Calanus* the *Brachman* arguing with *Alexander*, maintained that nothing is more deſpicable than Life, and made it good upon himſelf, therein being *Felo de ſe*, believing the immortality of the Soul, which he fancied was Spirit mixt of Fire and Air, and that this ſpiritual Eſſence was but clogg'd with Clay, ſo as he could with confidence aver, that *Anguſtus eſt animus quem terrena delectant*; yet St. *Auguſtine* has a contrary opinion; for he put that value upon Life as induced him to maintain that *Muſca Soli præferenda eſt, quia Sol caret vita, ſed Muſca vitam habet*; A Fly is to be preferred before the Sun which hath no Life, as the Fly hath. And albeit nothing be more commendable in Princes than Juſtice, for it is that which makes them Gods; yet Clemency is of greateſt exaltation by being moſt honourable. *Tully* (though a Heathen) affirms as much in his Oration to *Cæſar* for the Life of *Ligarius*; "Thy Clemency (O *Cæſar*) is moſt excellent, yea "more honourable than thy other Vertues: Fortune hath made thee great, but Na- "ture hath advanced thee higher, in thy inclination unto mercy. Nor can they well be ſeparated, ſeeing that a Prince, exalted above others in dignity, is tied to an impartial way, neither hating nor fearing any, but rewarding and puniſhing as cauſe requireth; without which, contempt or confuſion followeth. But to theſe irregularities of *Abbas* I may not give the Attribute of Juſtice; ſince, if the puniſhment exceed the fault, Juſtice then degenerates into Cruelty: a Vice odious to God, who is the Father and Fountain of Mercy; and unto Men, who are too apt to imitate bad Examples; conceiting any Act, though never ſo unnatural, if moulded after ſuch a pattern, commendable. Yea, we ſee, that Heathen Potentates ſwerving from the Divine Rule of Juſtice, pamper the corrupt habit of their minds, out of a monſtrous opinion that they may every way inebriate their luſt without controul: as appears by thoſe inhumane Games exerciſed in the *Roman* Amphitheaters; by that barbariſm *Xerxes* (as *Xenophon* notes) practiſed on *Maſiſtes* his Brother, and other Satrapa's; ſuch in *Dejoces* (Father to *Phraartes*) who laboured utterly to exterminate the *Perſian* generoſity; and may add the miſerable Tragedy of his Son, the memory whereof is recent through part of the greater *Aſia*.

Abbas, by divers Wives, had ſeveral Children; for whoſe education neither coſt, nor care, was ſpared: Of moſt hope were *Iſmael*, *Sophy-mirza*, *Codobanda-Sultan*, and *Emangoly*; four brave young Princes; the two firſt were begot on *Gordina*, Daughter of *Simon-cawn*; the latter two of *Martha*, Daughter of *Scander-mirza*; both *Georgians*, both Chriſtians: the firſt Lady was brought thence by *Kurchiki-cawn*; the other by *Shaw-Tamas-Coolibeg*; both being *Perſians*, both Favourites: all of them ſo dear to *Abbas*, that it ſeemed he then had got the Elixir of Earthly happineſs: His Wives were ſo incomparably beautiful, his Favourites ſo exactly faithful; and his Sons ſo lively the Characters of his Perſon, policy and courage; reciprocally joying the aged King, and over-joying the warlike *Perſians*. But it is commonly obſerved, that as the moſt excellent things alter ſooneſt, and that no day is ſo ſerene that is not ſhadowed with ſome Cloud; ſo this candor and perfection in theſe youthful Princes quickly vaniſhed. For *Iſmael* (when by reaſon of his delight in Arms and quick ſigns of magnanimity, the *Aſiatick* world gaz'd and admired him) in an infernal cloud of poyſon went down to an untimely grave at nineteen, in the meridian of his ſplendour. *Soffy-myrza*, dogg'd by a like adverſe deſtiny, though elevated at firſt for revealing a conſpiracy, was in the end at equal years thrown down and cruſht to death, after the dumb *Capigi* had got a hateful victory, meer jealouſie in the King commanding it. And *Emangoly*, e're his popular applauſe could hatch his ruine, upon conference with a Witch that underſtood the Almuten of his nativity,

tivity, perceiving that ſhort life attended him, grows fearful of his Sires inconſtancy, and in a deep and diſconſolate melancholy evaporates his ſad Spirits; leaving the expectation of hazard and Sovereignty to *Codobanda Sultan*, ſirnamed *Soffee*; who (made wiſe by his Brother's miſeries) ſo prudently behaved himſelf in duty to the King, and in a pleaſing and ſafe diſtance to the People; that *Abbas* dotes, the People celebrate, and an uncontroulable good Fortune ſeems to dandle him. Affability, bounty, loyalty, courage, and experience in Arms, at home and abroad; the *Perſian* Monarchy, *Turk*, *Arab*, *Mogul* and *Tartar*, admiring, fearing, and commending him in ſeveral Eulogies: ſo as his own left nothing unſaid or un-invented that might honour him; and his enemies without giving their thoughts the lye, could not but idolize him. Who, for all that, (not like our common Spirits, efflated by every vulgar breath upon every act deifie themſelves, and conceit all great additions of honour below their merits,) ſtood immovable; ſorry he grew ſo popular; modeſtly chiding them for flattery; and condemned himſelf of hypocriſie by ſuffering his victories to be ſo gilded; ſince what he had or did was but a reflex of his Father's vertue, which he doubted might ſuffer an eclipſe by his accumulation. Oh! how execrable is this marrow-fretting ſcab of jealouſie and envy! it converts that reaſon which only makes us Men, without any regard of juſtice, into brutiſhneſs; yea, to exceed in cruelty the moſt unreaſonable and moſt violent Creatures! Is *Abbas* a King, a Father? does clemency belong to any attribute more properly? Is *Soffee-Sultan-mirza* a Prince, his Son? On whom can he more juſtly confer his love? in whom ſhould Vertue rather dwell? where can there be a better center? Poor Prince! the path he treads to add luſtre to his Father's Diadem and to oblige his Countrey, betrays his ſteps, and intices him to an affrighting precipice: For, the more he indulges his Father, it ſerves as fuel to an unjuſt jealouſie; the more he dignifies his Countrey by his good ſucceſs againſt the *Turk*, the more applauſe the People crown him with; but *Abbas* fears the more his popularity: Yea, ſo far fears, ſo much degenerates from paternal piety, that without pity or regard of juſtice (which makes Kings more beautiful than when circled with Diadems) he contrives his ruine.

During theſe his Cabinet-machinations, the Prince brandiſhes his ſteel in proud *Arabia*; where after ſeveral conqueſts the Victor himſelf became captivated. For an *Arabian* Princeſs, of great beauty (and in ſuch Bodies uſually are impaled the faireſt Souls) fettered him; but ſuch was his bravery and worth as he quickly redeemed himſelf, and made her his priſoner; ſuch magick and interchanges are in love, ſuch magnetick power hath Princely vertue. By this Lady he had two Children, *Soffy* and *Fatyma*; a name given her (as I ſuppoſe) in memory of *Fatyma* the Wife of *Mortis Ally*, though not unlike both in Name and perfection to that lovely *Phœdima* who was the Daughter of *Otho* a noble *Perſian*, mentioned in the 4. *lib.* of *Herodotus*. This young Princeſs *Fatyma* was no leſs loved by *Soffee-Myrza* the Sire, than doted on by the Grandſire *Abbas*. A ſtrange affection, to diſtinguiſh ſo unnaturally! to ſeparate where Nature had ſo ſtrongly united! to hate the graft, and to endear the fruit! But that his hate might flow more currantly and leſs ſuſpected, he looks one way and aims another; ſeeks to enrage by abuſing him whom he loved moſt dearly, *Magar* an *Arab*, the Prince's Tutors, a faithful and prudent Servant. And indeed *Vir bonus ſolus eſt prudens*, *Ariſtotle* tells us in his *Ethicks*. Such was *Magar*, whom *Abbas* calls for, and in lieu of rewarding him for his Sons generous Education, darts him a ſtern frown, accuſing him of pride, and charging him that he had bewitched the Prince with a diſloyal ambition. *Magar* for all his prudence ſees not the venome prepared; and therefore in an humble but confident innocence, excuſes and endeavours to quiet him: But the more he vindicates himſelf, and the clearer he made the *Mirza*'s loyalty appear, the more he exaſperates the King, ſo as the higher was his rage inflamed. At firſt the King amazes him with a volley of defamations, and in that maze gives the ſign: a dreadful ſign! for forthwith the Blood-thirſty *Capigies* break in and ſtrangle him. A barbariſm! an act ſo unbecoming that famous King, that with the vulgar ſort to this very day it will not be credited: Nevertheleſs, Fames ſhrill-mouth'd Trump ſounds it abroad, ſo that the Prince (then in action againſt the *Tartar*) has notice of it. Whereupon, as a Man void of ſenſe, immediately he leaves the Camp; and being come to Court, after many ſignals of ſorrow, beſeeches the King that he may know the reaſon of *Magar*'s death: who flaſhes him this thundring retort, For thy ambition. The Prince calls Heaven to witneſs his loyalty: but *Abbas* provokes him further, to have more colour to ſatisfie the world in his deſigned deſtruction. The Prince inflamed with paſſion, in that diſtraction imagines he ſaw *Magar* a ſtrangling; and in that ecſtaſie unſheaths his Sword, vowing to reſcue him. In the greateſt, nay I may ſay the wiſeſt of Men, Reaſon hath not at all times the predominancy over Paſſion; as we find

exemplified in *Shaw-Abbas* an illuſtrious Prince, and at ſometimes reputed an indulgent Father: but now ſo far from that, that he ſorrows not the leaſt at his diſtraction; but upon this miſerable advantage (by ſome fair terms firſt diſarming him) invites him into another room, and (pretending he was not very well) withdrawing himſelf, commanded ſeven big-bon'd villains, deaf and dumb, through a trap-door to iſſue into the room armed with bloody minds and deadly bow-ſtrings; whoſe very looks as well as habits and weapons quickly bewray their office and intention, which needed no other interpreters. The Prince innocently admires the cauſe; and if Oratory or other way of intreaty could have wrought remorſe in theſe hell-hounds, onely till he knew the ground of this cruel command, he had afforded it: But well knowing they were without reaſon and inexorable, with an incomparable rage and vivacity he flew upon thoſe monſters; now one, then another receiving ſuch teſtimonies of his courage, that (e're they could faſten upon him their ghaſtly twanging bow-ſtrings) he ſent three of them to the Devil; and for ſome time defended himſelf, offending thoſe blood-hounds with admirable courage and dexterity; inſomuch that had he maſtered but any weapon, he had doubtleſs ſaved himſelf, and ſent them packing; but wanting it, his breath failed, and longer his valour could not nouriſh him, for *Facile eſt vincere non repugnantem:* ſo at laſt they faſtned their noozes on him, who now for want of breath was as a dead Man; and the villains had triumphed in his further tortures, had not the King (who it ſeems was not far off) prevented it, commanding them onely to pinion him, and (before he could recover ſenſe and ſtrength) by drawing a flaming ſteel before his eyes made him ſtark blind; forbidding him the ſight of what he moſt loved, Wife, Babes, Friends and *Magar*'s Carcaſs: By which impiety *Aſia* loſt her faireſt Jewel, *Perſia* her Crown of Honour, and *Mars* his Darling.

The loſs of this brave Prince was quickly rumoured: All *Perſia* mourns, and in many Threnodies ſigh his Farewel: the Army alſo ſwells with paſſion; but ſeeing no remedy, by a forced ſilence murmur their imprecations. The Prince, when he perceived his own undoing, (the eye of Reaſon lent him ſuch a ſight,) having curſed his birth, his fame, his loyalty, and (which is moſt ſad) his parent; by many frantick threats vows his deſtruction: But *Vana ſine viribus ira*, finds his revenge impoſſible; yet at that conceit roars hideouſly, and not to be comforted, till *Suliman-mirza*, *Curchiki-cawn* and other his Kinſmen and *quondam* Favourites flocked about him, and by their miſerable examples dictate patience: none of which but in ſome meaſure had ſwoln big with the King's infuſion in their times, and through like jealouſies were made blind, or cruſht and damned to perpetual Impriſonment.

In thoſe diſcontented times *Abbas* kept his Orb, moving like another *Saturn:* for now he imagines his Crown fixt cloſe to his head, nothing appearing that might diſturb his quiet: and amongſt his delights, nothing ſo much pleaſed him as young *Fatyma*; no *Syren* was melodious in ſong, no Creature delicate in feature, ſave pretty *Fatyma:* If any ſtood in fear, who could compoſe his paſſion but *Fatyma?* Court and Kingdom admired his love to this pretty Favourite, and no leſs rejoyced at it; for by this innocent Lady they oft-times found the way to expel his rage, and how to pleaſure him: The Priſoners alſo by *Fatyma* got livelyhood, for want of which they were oft-times well-nigh famiſhed, none but ſhe daring to mediate; and thus by this good Infant gained they what formerly they pined for, food and comfort. But what joy has the blinded Prince, ſince he cannot participate? Revenge delights him more; that word as Muſick beſt pleaſes the infernal fancy of this melancholy *Mirza*; not caring how deteſtable, ſo *Abbas* ſuffered. The Devil inſpires new rage and blows the coals of (more than cruel) aſſaſſination: For albeit he paſſionately loved *Fatyma*, yet hearing how his Father doted on her, that afreſh begets his hate, yea hatches the Innocents confuſion. Oh! in him behold the ſavage and tranſcendent cruelty of curſed Man: Revenge had plunged him headlong into a whirl-pool of unnatural barbariſm; inſomuch, as when the pious Child came (in an unlucky hour) to bring him comfort, and by all ſymptoms of duty to expreſs a lovely obedience; the wretch graſps and in a lymphatick fury whirls her neck about, unable to untwiſt her ſelf from his wrathful hands, miſerable *Fatyma* expiring by her Helliſh Father; and in her, the joy of Parents, delight of *Abbas*, candor of *Perſia*, and comfort of the diſtreſſed, vaniſhing. The aſtoniſhed Princeſs his Wife cries out, His ſight deceived him, that it was *Fatyma!* little dreaming, that he therefore martyred her becauſe *Fatyma*. And, as if that had not been enough, (to prevent the King of a Succeſſor) hearing young *Soffee*'s voice, dolorouſly crying out for *Fatyma*, winged with rage he gropes for him; but by the Princeſſes interpoſing the Child eſcaped, or elſe had loſt (what he now enjoys) the *Perſian* Diadem.

Abbas

Abbas when he had notice of this Tragedy, grows ſo outragiouſly paſſionate that many feared he would become his own executioner: But when he had drenched his ſorrow in a Sea of ſalt tears, he moderates his ſpleen, and revives upon hopes of additional puniſhment; vowing to retaliate his diſtracted act in the height of cruelty: Which being told the Prince, had ſo terrible a reply, with a million of diſmal curſes added, that the King was as one aſtoniſhed. To conclude, after he had tyred out a few more minutes with impatience, and conſidered that Death onely ſets Man free from the miſery of this World by breaking aſunder the chains of bondage, the third day he put a period to his Life by quaffing up a cup of poyſon. *Non malum eſt mori, ſed mori male*, ſaith St. *Chryſoſtome:* Nevertheleſs, the King ſhewed needleſs Ceremony in his Obſequies. The diſconſolate Princeſs ſequeſtred her ſelf from the ſight of Man: but ſince her Son's coming to the Crown, whether he hath by his benign aſpect baniſhed her diſcontent, and in ſome meaſure aſſwaged her ſorrow, I could not learn; but for *Abbas* himſelf he bad the World farewel a little after our departure. Now after this digreſſion, give me leave to give you a brief ſurvey of the quality and condition we find *Hyrcania* at our being there.

HYRCANIA (now under the Dominion of the *Perſian* King) hath to the Eaſt *Mergiana*, to the South Mount *Taurus*, to the Weſt *Armenia* and part of *Media Atropatia*, and North the *Caſpian* Sea: Treble it is in length from Eaſt to Weſt, what it is in breadth from North to South; a Countrey known in ſeveral Ages by ſeveral Names. For *Mercator* names it *Diurgament*; *Augiobel*, *Strava*; and 'tis alſo called *Corca*, *Caſſon*, *Steana* and *Caſpia* by other Authors: but by the *Hebrews* it was called *Hadorum*; by the *Tartars*, *Kabonchara*; and by *Pynetus*, *Kyrizath*; which laſt gives ſome occaſion to imagine, that it was into this place the *Aſſyrian* tranſplanted thoſe Inhabitants of *Damaſcus* that are mentioned in the 2 *Reg.* 16. 6. *Joſephus* alſo gives the like name, for he terms it *Kyrene*, but places it in *Media*, as in more due place will be remembred. Nevertheleſs, at this day not part as ſome would, but whole *Hyrcania* is by the *Perſians* named *Mozendram*.

By the ſeveral days journeys we rode within this Kingdom, I obſerved that it is in moſt places of a good ſoil, through the benevolency of the Clime; repleniſhed with graſs, fruit, corn, flowers and the like; and hath cattel in great plenty: Moreover, for their manner of Husbandry, Buildings and civility, more reſembling ours of *Europe* than any other we had hitherto obſerved in *Aſia*. And though the ſoil be good, the Earth no doubt is much bettered by thoſe many Rivers and Rivolets that ſpringing from *Taurus* ſtream abundantly and delightfully through the Countrey, and empty themſelves into the *Mare Caſpium:* Such are *Cyrus* and *Cambyſes*, which gave two great Kings their Names, and near which of old the *Obareni* and the *Oleni* inhabited, *Araxis* and *Obſel:* four Rivers that deduce their Springs near each other in Mount *Ararat*; *Connac*, which divides *Media* from *Hyrcania*, *Mazeras*, *Bundama*, *Hydero* iſſuing ſome ſuppoſe out of the Deſerts of *Lop*, *Aragus* falſly ſaid to drill from the *Moloſſians*; and others, which after a long trickling race having mellowed the Earth, diſembogue themſelves into the *Caſpian*. Near the Mountains they have ſometimes a diſtempered Channel; for after great rains or melting of ſnow, they commonly over-flow the lower grounds: but the beſt is, thoſe Land-floods meliorate the Earth, and are but of very ſhort continuance. I could neither ſee nor hear of that which *Strabo* in his 11. *lib.* reports concerning ſome Rivers here which fall ſo violently from the Rocks, that Men may paſs under the Water as under an arch without wetting: ſome Water-works indeed there be at *Abaſſebaut* that by Art have that very reſemblance. But in old times it ſo ſuperabounded with Wood, as that the whole was called *Sylva Hyrcana*; and whence in probability it was that the *Scythians* termed it *Hercoon*, i. e. *A ſolitary place* in their Language: which nevertheleſs nouriſhed offenſive Creatures of ſeveral Kinds, as Snakes, which we ſaw abundance of, but more eſpecially Lions, Wolves, Foxes, Wild-Cats, Boars and Tygres; which laſt, a *Roman* Poet mentions with an Emphaſis, ſaying,

Them with their dugs Hyrcanian *Tygres fed.* Hyrcanæq; admorunt ubera Tygres.

Albeit ſince the Woods have been deſtryo'd, Towns built and the Countrey inhabited, it is much altered: for Tygres we ſaw none; but (as a good exchange) found plenty of Cows, Buffols, Horſes, Camels, Sheep, Mules, Deer, red and fallow, Antilopes, Hogs, Goats and other like beaſts; and of Birds, ſtore of Hens, Pheſants, Partridges, Nightingales, Pouts, Quail, Wood-cock, Thruſh, and other Birds; of Fiſh, eſpecially near the *Caſpian*, Sturgeon, Mullet, Muſſel, Dog-fiſh, Eels, Tuneys and others: Grain alſo of moſt ſort, and Fruits and Roots in great variety: But that Tree called *Occhus*, which

which is ſaid to diſtil Honey, we found not; but one that had ſweet ſap or juice, which 'tis likely gave the occaſion of that report: but of Oak, Elm, Aſh, and moſt in Mulberry-trees there is great plenty.

In former times *Tambrace* (that was in vain beſieged by *Seleuchus Callinicus,*) *Telebrota*, *Saramanna*, *Adrapſa*, *Soconda* or *Soconaa*, *Sorba*, *Aſmurna*, *Tapen*, *Carta* and *Mauzaca*, were Towns of note; but now totally loſt, unleſs they be revived in *Farrabaut*, *Aſharaff*, *Abbaſſebaut*, *Periſcow*, *Omoal*, *Barfruſhdea*, *Chacoporo*, *Caban*, *Bildith*, *Baedz*, *Durabgier*, *Gengee*, *Sumachy*, *Erez*, and *Bachu:* Nigh which laſt is a Spring of that rare kind of Oyl or clammy ſubſtance which ſome call *Neft*; but whether of that kind we find mentioned in the 2 *Macchab.* 1. 36. which *Nehemiah* ſprinkled the Wood with that was laid upon the Altar, after it was exhauſted from the pit wherein the Prieſts had concealed the holy Fire, at ſuch time as they were led captive into *Perſia*, I cannot ſay; ſave that the Name *Naphtar* and *Nephti* there mentioned, as well as the quality, have ſome reſemblance. This *Nephta* is an oyly or fat liquid ſubſtance, in colour not unlike ſoft white clay; of quality hot and dry, ſo as it is apt to inflame with the Sun-beams, or heat that iſſues from Fire: as was mirthfully experimented upon one of *Alexander*'s Pages, who being anointed, with much ado eſcaped burning.

Many ſuch ſtrange Springs have been found: *Ariſtotle* mentions one in *Carthage*; at *Occhus* in *Theſſaly* another ſuch was as *Pliny* reports; near *Oxus* as *Curtius*; and the like near *Babylon:* for that at *Cardavas* in *Saxony* near *Brunſwick* is rather a ſort of *Bitumen*, not unlike that is evaporated in the *Mare mortuum.* This ſtrange Spring puts me in mind of another memorable Water we ſaw and taſted of at *Chacoporo* a Town about twelve miles Weſt from *Farrabaut*, both of them upon the brink of the *Mare Caſpium:* For 11. Months it is ſweet and potable; but one Month every Year ſo brackiſh, as renders it unfit to drink or to dreſs meat with. *Plutarch Vita Antonii* relates, how that *Mark Anthony* having marched through *Media* into *Hyrcania*, beſieged *Phraata* the principal Town of that Province; but his battering-Engines being ſurprized in the way by *Phraartes* the *Parthian* King, and wanting Victual, *Anthony* was forced to retire, (haſte to enjoy his *Cleopatra* adding to his ſpeed;) ſo as after ſeven and twenty days he paſſed the *Araxis*, over which he had built a Bridge which was broken by the Enemy: In that march he loſt 4000 Horſe and 20000 Foot, moſt of which died of fluxes and thirſt. The reaſon I make mention of this, is in regard the ſtory ſays he paſt a River that to view appear'd very clear; but the Souldiers thinking to aſſuage their thirſt found it increaſed by the brackiſh Water: for it gnawed their guts, and put them into other diſtempers. Now ſeeing ſome take *Pharabaut* for the reliques of *Phraata* above-named, it is very likely that this ſalt Stream at *Chacoporo* was the ſame which *Plutarch* takes notice of in that expedition. And that there are Springs and Rivers of ſeveral taſtes as well as colours, is in no wiſe to be queſtioned; for thence it is that ſome conclude a *Spiritus Mundi:* Now concerning colours I have already inſtanced; and as to taſte, the Sea (experience teaches) is ſalt; not by Nature but by agitation partly, and partly through the power and efficacy of the Sun, which by his heat and beams attracts the ſmall parts that be in the ſuperficies of the ſalt Water. *Philoſophy* alſo as well as Experience acquaints us, that in Summer the Sea is ſalter than it is in Winter; and that the Eaſt and South Seas are moſt ſalt: yea, by common tryal it is ſo obſerved. Moreover, the Sea-Water is much thicker and ſtronger to bear (as we find by common experience) than freſh; whereby it comes to paſs, that Ships leak and ſink oftner in freſh Waters than they do in the Ocean. Beſides, ſeeing ſalt has heat, we may perceive how that ſalt Water inflames rather than extinguiſhes Fire: and for proof thereof have ſundry examples; as particularly in *lib.* 7. *Macrobii*, and 10 *Symp. Plutarchi:* the reaſon being evident, ſeeing dryneſs is a quality that makes it a friend unto the Fire: For as *Ariſtotle* (Nature's principal Secretary) obſerves, ſalt Water has a ſort of fatneſs and oylineſs incorporated. And albeit Water in it ſelf (like the pureſt oyl) naturally is without either ſmell or taſte; nevertheleſs *per accidens* it may have both, according as it doth participate with the quality of the Earth through whoſe veins it floweth; and from thence ariſes both colour, taſte and ſmell; as we uſually obſerve in ſuch things as derive heat and tincture from Sulphur, Steel, Vitriol, Juniper, and the like. Now that the fat or oylineſs of the Sea Water inflames, I could give many inſtances; but ſhall onely what was proved in that memorable Sea-fight 'twixt *Mark Anthony* and *Auguſtus Cæſar* at *Actium* in the Gulph of *Lepanto*, as recorded by *Plutarch* and other Hiſtorians. To return.

The Natives for the moſt part are exceding courteous to Strangers, and hoſpitable; and in ſome parts no leſs induſtrious in Husbandry: they ſpeak *Perſian*, yet have a peculiar Dialect of their own which they the leſs uſe ſince they became ſubject to the *Perſian*;

who

who oft-times would be very merry with them, but we could perceive it was in a deriding way: either occaſioned from their imperfect Speech (as the *Pariſian* mocks the *Norman* and *Gaſcoign,)* or ſimplicity of heart, or elſe from the report they meet with of the Womens courteſies: which though we ſaw little reaſon for, yet *Strabo lib.* 12. writes, That here the *Tapiri* inhabited of old; who after they had three or four Children, commonly uſed to lend their Wives to other Men to breed upon; and to which the Women as willingly condeſcended. A cuſtom now abrogated, yet probably not wholly forgotten. For the Men, we found them (as I have ſaid) of a very pleaſant diſpoſition, and delighted with novelties. Of old, their Anceſtors (as the Abbot of St. *Albans* did with the *Norman* Conqueror) thought to have prevented *Alexander*'s deſired entrance: but with the ſame hand and inſtrument the *Gordian-knot* was cut, theſe *Hyrcanians* and their Wayes were maſtered.



An Hyrcanyan.

A great part of the Countrey through which we paſt was Champaign, and near the Town incloſed with quick-ſet. One time I left the road to ride through a pleaſant green Field; but many Snakes twined about my horſes legs, without further harm than putting us both into an affright, and as it were adviſing me another time to keep the road. We alſo paſt through great Woods: but of all the Trees I ſaw, none for number as well as uſe exceeded the Mulberry. For thirty miles riding that Tree had the preeminence: and larger of that kind I never ſaw, nor bearing more fruit, albeit 'tis the leaves they moſt value. The Berry if white pleaſed our belly beſt, the colour our eye, the leaves our obſervation: For indeed, in moſt Villages and Cottages we ſaw ſheds filled with laborious People minding their enriching Silk-worms: an Inſect whereon Nature hath expreſſed ſo much Art as is ſcarce comprehenſible. This Worm, as in quality, in diverſity of ſhape alſo varies from other Worms: for her firſt generation riſes from a ſmall round ſperm leſs than Muſtard-ſeed, which by laying in the Sun or other moderate heat increaſes to an inch; the firſt ſhape it aſſumes is like the Palmer-worm; from which reſem-

reſemblance in ſix months ſpace it twice changes. The male after copulation dies; whom the female ſoon follows ſo ſoon as ſhe has laid her eggs or ſeed, which you pleaſe to call it. Her food is uſually the leaves and boughs of Mulberry-trees, the white moſt delighting her; ſtrewed every day freſh over her ſhed, which muſt be kept ſweet and warm. The Worm being ſhut up eats greedily, frequently raiſing her little head; and being as it were tired, ſleeps two days together; during which ſhe caſts her skin, and then eats with a freſh appetite: Soon after that ſhe four ſeveral times caſts her coat, and then having diſcharged her belly falls to work; in ſhort ſpace making her Lawn both winding-ſheet and ſepulcher. The Silk happens to be of ſuch colours as are commonly laid before her, and is uſually either white, yellow, green or ſand-coloured; but being ſhut up, ſuch is the tranſparency of the excrement that the Fly is diſcernable: The exteriour part is in colour like pale Gold mixed with Lemon; the Silk rough and hairy; the interiour part more hard and of an oval form, the better to inhume the Fly: whoſe task being done, ſometimes ſhe dies, other times ſhe breaks forth; and then the Worm is metamorphoſed into a Butter-Fly. Sometimes the ſilken-balls are expoſed to the ſcorching Sun, through whoſe ardour the poor Worm is broiled to death; not unlike a Miſer that voluntarily ſacrificeth himſelf to death, ſo it be to contemplate his rich Idolatry: but by this expanſion the Silk (they ſay) becomes finer than if ſuffered to break her habitacle. After this, the cods are thrown into a cauldron, the Water being moderately hot; then with a cane the People ſtir them about, at once drawing the ſlimy Silk from as many as the Inſtrument can conveniently lay hold upon, and with a wheel draw off the Silk, raw, which being dry is folded. During the Winter ſeaſon the Silk-worms ſleep without eating, ſo as they ſeem dead; but in the Spring being laid in the Sun, revive again: A perfect type of the *Reſurrection*. From the *Seres* or *Regio Serica* (part of *Scythia* towards *Induſtant*) this Worm firſt came into *Perſia*, not long before *Alexander*'s time: but until the Emperour *Juſtinian*'s time (which was about the Year of our Lord 530.) it was not known in *Europe*; the firſt being preſented by the *Perſians* unto the Emperour at *Byzantium* as a rarity. That they afford honey, yield wax, build neſts, and are a ſort of Spider, *Ariſtotle* and *Pliny* ſo think; but I think the *Perſian* King finds it moſt, from hence extracting 7600 Batmans of raw Silk yearly.

Upon *Whitſon-Monday* we bade farewell to *Aſharaff*, *Shaw-Abbas* the ſame time removing his Court to *Casbyn*. The reaſon why he went one way and we another, was (as I ſuppoſe) that we might have the better proſpect of his Countrey: for he went by *Periſcow*, we by *Larry-Joon*. The firſt night after we left *Aſharaff*, we lodged in *Ferrabaut*, which is five miles from *Aſharaff*.

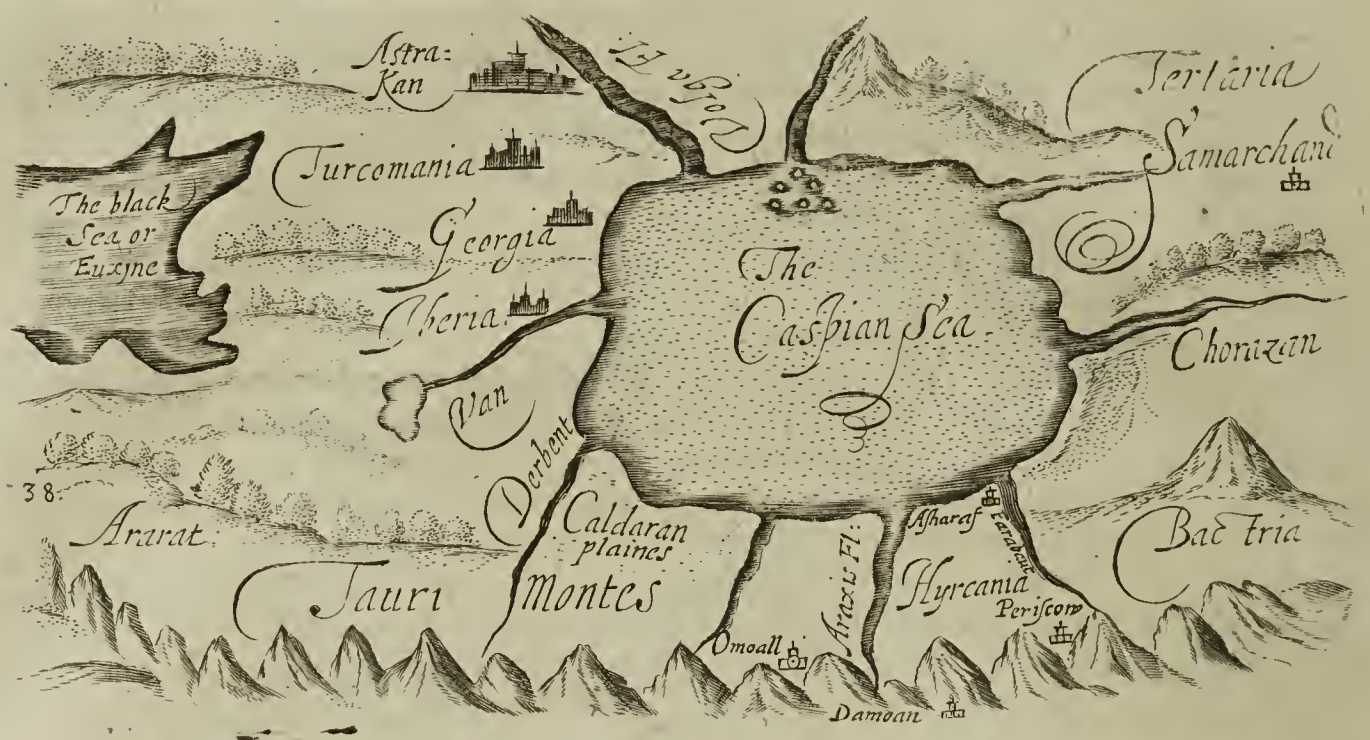
FERRABAUT is a Town upon the South-eaſt ſide of the *Caſpian* Sea, probably taking name from *Ferrag-baut* or *Ferrag-zed*, (*Baut* ſignifies a Garden, *Zed* a Son,) who ſucceeded *Shezyr* or *Shaw-zyr* Son to *Jazan-Zeddah*, that was predeceſſor to *Yezdgird* the *Hyrcanian* King ſlain by the *Romans* about the Year of our Lord 595. five and twenty Years before the *Æra* of the *Mahometans* took beginning. Some (how truly I know not) take this for the remains of old *Amaruſa*; but I rather imagine it the reliques of that *Socanda* I find mentioned by *Ptolomy*: Nevertheleſs, other ſome there be that writing this City *Phraat-baut*, ſuppoſe it to be that *Phraata* which *Marcus Antonius* beſieged ſuch time as he invaded *Media*, to be revenged for the death of *Craſſus* that rich and powerful *Roman* General who with thirty thouſand of his Men were ſlain but lately before by *Phraartes* the *Parthian*, returning *re infecta* with but half his Men, the Bridges being broken by the *Parthians* that gave him paſſage over the River *Araxis* and *Cyrus*. *Ulughbeg* calls it *Strabat*; and *Teixera*, *Eſtrabaut*; Names borrow'd (as I imagine) from the 6. *lib.* of *Pliny c.* 16. where 'tis ſaid, *Stauri gentes ſunt circa Mare Caſpium*. The ſcituation of this City is upon a flat; the ſoil rich and beautified with Gardens full of fruit; watered by a ſtream of ſweet water about forty paces broad, which ſpringing from *Taurus* (the Mother of a fruitful womb) after a long and circling race, at this Town incorporates with the briny *Caſpian*. The air nevertheleſs is not ſo pure here as we could find it was in moſt other places higher up: But whether cauſed from ſome inſalubrious Mariſhes that are there, or from the vapours that uſually ariſe from the Sea (a little mile thence) I am not able to determine. In ſtead of walls it hath a deep Moat or Graff; Willows and other Trees being planted upon the banks, which are broad enough to walk on, ſo as it gives both ſhade and ornament. The Houſes differ from the common form of *Perſia*: for they are not flat above, but like ours in *England* in the roof, alſo tiled and glazed according to the *Engliſh* faſhion.

This Town has about three thouſand Families: the ſtreets are broad enough; not regularly built. The *Meſchit* is not extraordinary; and two *Buzzars* it has, yet neither of

of them ſingular. Few Houſes but have their Gardens contiguous, which together make a combined beauty though ſeeming ſeparate. Of moſt note is the King's Houſe at the North end of the Town; from whoſe Balconies we had a large and delightful proſpect into the Sea as far as *Talca* or *Tazata* as the Iſle was then called; and ſome of the Gardens extend to the brink of the *Mare Caſpium:* This Palace has two ſquare large Courts railed about, and the ground by the elaborate Gardiner was formed into Graſs-plats and knots of ſeveral ſorts, and repleniſhed with variety of Trees and Flowers, which makes the place ſeem exceeding pleaſant; and amongſt others Tulips and Roſes were there ſo plentiful, that what is ſaid of another is properly applicable to this, *Hic roſas nutrit nitidóſq; flores Veris amœni:* And amongſt other Trees the ſpreading Chenores, Sycamores and Cheſtnuts ſurround the place with ſo much beauty, and every part of the Houſe affords ſo amiable a proſpect, as makes the eye and ſmell contend which ſhall ſurfeit ſooneſt of variety. The Mulberry of both colours at that time preſented us alſo with choice fruit, no leſs wholeſome than pleaſant: ſo as by way of gratitude give me leave to tell you, the *Ægyptians* make that Tree the *hieroglyphick* of Wiſedom; and upon this account, knowing that the froſt is its deadly enemy, it ſeldom or never buds until the cold weather be wholly gone, and then as by inſtinct it puts forth ſpeedily, and as quickly ripens to maturity.

This Houſe of the Kings, though it be ſpacious yet is low; but the rooms are high enough, arched and of ſufficient length, rather reſembling Galleries than Rooms of State: Three of thoſe Chambers were more richly furniſht than the reſt; for the ſides were adorned with Looking-glaſſes, which irradiated the ſeeling or roof arched and richly painted and in ſome part emboſſed with gold; but no *Baldacchino*, no cloth of State was there, the King being abſent: the windows were of *Muſcovian* Glaſs, cemented with gold or what reſembled it: Glaſs it was of large panes and very clear; which ſort of glaſs (if that be a proper Name) is taken out of a Rock called *Slade* in *Corelia* near to the River *Dwina* in *Ruſſia*; and by being ſoft is eaſily cut in pieces, ſliced into thin flakes, and preferr'd before other glaſs; both for that it is clearer and not ſo brittle nor ſo apt to burn as glaſs or horn. The floors we could not enter with our ſhooes on; *Accurrunt ſervi, ſoleas detrahunt* in *Terence* his *Heaut.* as then was now here obſerved: but with good reaſon, ſeeing they were ſpread ſome with Velvet ſtuft with Down or fine Bombaſine; others with rich Carpets and Calzoons of Bodkin and cloth of Gold. Howbeit, in Winter-time the *Pot-ſhaugh* ſleeps in ſheets of coſtly Sables or rich ſhort curled ſhag of the ſheep of *Corazan.* In the Gallery where the Mirrours are, not only on the ſides but on the arch over head in Story or Landskip is pencil'd ſeveral immodeſt ſports and gambols; ſuch, as if *Aretine* had given the directions; *Lavoltoes*, which ſo much offended our eyes with ſhame, that they are in no wiſe fit to be remembred: nor have I more concerning this, ſave it is the opinion of ſome, that *Ferrabaut* was the birth-place of that great Phyſician and Philoſoper *Alfarabius*, who (as *Ben-Caſem* writes) ſo much admired *Ariſtotle*'s Book of Phyſick that he read what is intitled *De Auditu* no leſs than forty times over; leaving this World in the Year of the *Hegira* 339. in his great Climacterique.

The *Caſpian* Sea is deſervedly ranked amongſt the Wonders of the World. *Lacus totius Orbis maximus*, ſaith *Mercator* in his *Atlas*; for greatneſs, taſte and colour, reſembling (albeit without any viſible mixture with) the Ocean: and which is admirable, never over-flows its bounds, albeit many great and notable Rivers, namely *Volga*, called *Rha* and *Edel* by ſome; *Araxis* which *Claud. Cæſar* erroniouſly ſuppoſed did empty it ſelf into *Euphrates* at his firſt compaſſing *Meſopotamia*; *Cyrus* now named *El-chur*; *Cambyſes* now *Connac*; *Coraxis* now named *Coddors*; with *Obſel*, *Rhodago*, *Soconda*, *Mazæras*, *Zyoberis*, *Hydero*, *Stao*, *Aragus*, *Ilment*, *Syrto*, *Jaxartes* now called *Ardoc* and *Cheſil*; *Oxus* now *Obia* and *Nycaphtac*, *Dynodore*, *Jehun*, *Habyn* and ſeveral other which run perpetually into this Sea, thereby ſwelling her concave womb; ſo as a wonder it is, it keeps within its compaſs, albeit the circumference be full 3000 miles. So that in all probability, it hath ſome ſecret vent or in-let into the *Euxin* or ſome other Sea: For conſidering how that theſe mighty Rivers are inceſſantly vomiting their full gorg'd watery ſtomachs into it, in reaſon it may be granted that it would over-flow its banks, did it not as well empty as receive. For that is but a weak aſſertion, That the Sun attracts equally by vapours to that exceſs of water which is poured in. The ſhape or figure of this Sea is oval. From North to South the diameter is about 600 miles: towards the ſhore 'tis ſhoal water and full of *Syrtes*; ſo as Ships that uſually paſs over, draw not above eight foot water when they are loaden; but being a few leagues off at Sea, 'tis very deep and hardly fathomed.



It has ſeveral Names attributed, differing as the Nations differ. The *Arabians* call it (as they do all other great Lakes) *Bohar Corſun*; the *Ruſſe*, *Chualensca-more*; the *Georgians* and *Sarcaſs* name it *Cunzar*, *Bachu* and *Sala*, noted ports upon that Sea. The *Romans* termed it *Mare Hyrcanum*; the *Perſians Ghylon*, and *Deriob Mozendram:* by which Name moſt of *Hyrcania* is called; albeit *Maginus* in his Adjuncts to *Ptolomy*'s Maps, places it (erroniouſly as I apprehend) upon the South-eaſt ſide, where *Mergiana* ought to be: Upon the North it has *Tartaria*, that part we call *Nagay*; on the Eaſt *Zagathai*; *Hyrcania* South; and part of *Media* and *Armenia* on the Weſt, ſurrounded with lofty Hills, furniſht with Fiſh, and upon the ſhore hath many Towns well peopled and traded to by ſundry Nations. There is not any Author I know but conſents that it is Land-lockt, and hath no commerce or intercourſe with the Sea by any viſible paſſage through the ſuperficies of the Earth; atteſted by Travellers, who in ſeveral progreſſes by Land and Water, have found it ſuch: Its vaſt body (as I ſaid formerly) gains it the Name of Sea. A Name attributed to Lakes far leſs than this, as in the holy Land and other places, might be inſtanced. This, as other Seas, is a gathering together of perpetual Waters nouriſhed with Springs; which being in nature ſo rare, and by Learned Mens conjectures ſo obſcure, ſuffer me to ſtay a while in the diſquiſition.

This (as ſome great Lakes and noted Rivers I ſhall hereafter mention) hath in all probability, as I lately ſaid, ſome ſecret courſe, which gives it an intercourſe with ſome Sea, and moſt likely with the *Euxine*, both becauſe of its Voiſinage, no other Sea being ſo near it as the *Euxine*, and for that the *Euxine* hath a current or flux, which from its eaſtern ſhore towards the *Mare Caſpium* runs along the *Æſtuarium* of the *Palus Meottis*; which (as *Contarenus* the *Venetian* obſerved) hath a ſtrong current towards the *Thracian Boſphorus*, and flows hence into the *Ægean* and *Mediterranean* Seas; principally occaſioned, as ſuppoſed, by the Water which by ſome inviſible paſſage ſtreams from the *Caſpian*. *Plato* in his *Phædro* fancies that there is a great abyſs (*Tartarus* he calls it) which he makes the magazine or original Fountain of all Waters; into which the Sea by ſubterranean Caverns, at all times empties its ſuperfluities: a ſuppoſition *Ariſtotle* diſlikes, inaſmuch as the Sea is the ſame at all Seaſons; what it gets by Rivers and ſhowers, loſing by exhalations and extenuations through the exceſſive heats that be uſual within the torrid *Zone*: *In qua cavitate omnes fluvii confluunt & effluunt talem Abyſſum dari probatur, ut una Volga tantam copiam aquarum perpetuò effundit in Mare Caſpium, quæ totam terram obtigere poteſt; unde luculenter conſtat dari tales meatus ſubterraneos in Mare; alioquin iſta immenſa copia aquarum quæ ex Fluviis influit in Mare, mundum omnino inundaret*, ſaith that obſerver.

Let it then be granted, That this *Caſpian* Sea by receiving *Volga* and thoſe many noted Rivers I lately mentioned, muſt neceſſarily by this ſurcharge of Water overflow its banks, had it not ſome ſecret vent to empty it ſelf, and probably into ſome other Sea. For, as our ingenious *Carpenter lib.* 1. *chap.* 9. *Geogr.* obſerves, we may demand, Whether thoſe imaginary Caverns (which *Plato* and others fancy) were ever fill'd with Water, yea or no? If fill'd, how are they capable of more? But that they were never fill'd, is not without

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an abſurdity to imagin: As if any Cavern ſhould be ſo vaſt and comprehenſible, as in upwards of 5000. Years continual pouring in ſo much Water as thoſe many great Rivers abundantly furniſh, could be capable of holding more Water. How can it then rationally be otherwiſe imagined but that this *Caſpian* hath ſome ſecret *meatus* or intercourſe with ſome Sea; either by ſome unknown channel under ground, or River that clandeſtinely iſſues thereout. But that it hath a mixture with the *Euxine*, rather than with the *Perſian* Gulph or *Scythique* Seas, may be gathered from its nearer voiſinage to the *Euxine* by many hundred miles than any other Sea. It is neverteleſs obſervable what an ancient Author writes, *Plutarchus, Dionyſius & alii Scriptores è Mari Scythico erumpere tradunt; unde Strabo, Patroclum nobilem Scriptorem in ea fuiſſe ſententia ſcribit, ut ex India ad Hyrcanos navigari poſſe crediderit:* meaning (as I apprehend) that either by the River *Oxus* or *Jaxartes* there is a paſſage into the *Caſpian* Sea from that part of *India* which is about *Lahore*. But thoſe great Rivers emptying themſelves into the *Mare Caſpium*, give it an increaſe or charge, but no diſcharge, which is our ſcrutiny. And albeit the paſſage or Vent be but conjectural, yet will it the ſooner be believed by paralleling it with the like ſubterranean paſſages obſerved in ſeveral famous Rivers, of which I ſhall inſtance a few particulars. *viz.* Such is *Eridanus* or *Po* in *Italy*, *Eraſinus* in *Argolica*, the *Rhine* in *Germany*, *Tigris* through *Arethuſa*, *Hypanis* in *Scythia*, *Ana* in *Spain*, which running fifteen miles under ground is a Bridge whereon 10000 ſheep graſe daily as the *Spaniard* boaſteth; *Zyoberis* in *Hyrcania*, which after 40 miles courſe under the Earth, reappears in the River *Rhodago*, *Alexander* at *Ariſtotle*'s requeſt by putting in 2 Oxen, made good the report; *Licus* in *Natolia*, our *Mole* in *Surrey*; but more remarkably the River *Alpheus* that waters the City *Elis* in *Morea*, which after a large race through *Achaia*, is ſwallowed up, and in ſome profound channel makes way through the *Mediterranean* Sea into the River *Arethuſa* that waters the City *Syracuſe* in *Sicily*.

——— Alpheum, fama eſt huc Elidis amnem
Occultas egiſſe vias ſub Mária, qui nunc
Ore Arethuſa tuo Siculis confunditur undis.

as *Virgil lib.* 3. *Æneid. Strabo lib.* 6. *Mela* alſo, *Alpheus dicitur ſe non conſociare Pelago, ſed ſubter Maria terráſq; depreſſus, huc agere alveum, atq; hîc ſe rurſus extollere, &c. Scaliger* likewiſe in his 37 Exercit. ſuppoſes the *Caſpian* to have a recourſe under ground into the *Euxine*. Moreover, that the *Caſpian* hath ſome paſſage under ground and intercourſe with the Ocean, may be preſumed by its producing thoſe kinds of Fiſh whoſe ordinary abode is in ſalt waters, namely Porpice, Conger, Gudgeon, Thornback, Turbut, Cackrel, Skate, Soles, Oyſters, Lobſters, Crabs, Sturgeons, the roe of which makes Caveare; Cabirot the *French* call it, and Mullet, the roe of which makes Potargo (with other Sea fiſh I might mention) not delighting in freſh waters. Nor is this a new opinion, ſeeing that great Geographer *Strabo* in his Diſcourſe thereof, *Sinum Oceani ad Boream eſſe tradunt, &c.* and *Baſil.* that great Scholiaſt in his 4. *Homil. Hexam.* ſaith, *Mare unum eſt, ut illi dicunt qui orbem perluſtraverant; etiamſi enim Hyrcanum & Caſpium mare per ſe perforata ſunt, hæc tamen duo maria in Pontum Euxinum ſeſe inſinuant:* poſſible to him with whom nothing is impoſſible; but in making the *Hyrcanian* or *Caſpian* Sea *duo maria* I know not his authority, ſeeing thoſe two names make one Sea: Yet probably in that miſtake taking *Ariſtotle* for his guide, who indeed ſo diſtinguiſhes them: An error obſerved and excuſed by *Vicomercatus* in his Comment. upon *Ariſt. Meteors*, *In hoc* (ſaith he) *Ariſtoteles eſt condonandus, cujus temporibus nec Terra nec Mare plane perluſtrata fuerant.* And for the better entercourſe of the *Caſpian* and *Euxine* ſome Monarchs of old, notwithſtanding that vaſt diſtance of place and ſurging grounds which interpoſe, have attempted to cut ſuch a ſluce or channel as ſhould be navigable for Veſſels to paſs from each other. For example *Seleuchus Nicanor* with incredible labour and expence endeavoured what Art could effect to make them communicable: but before his work was half done, he was unhappily ſlain by *Ptolomy Ceraunus* the *Ægyptian* King, as *Eraſinus* relates, whereby his great deſign miſcarried. Some of the *Perſian* Kings alſo, whoſe immenſe power made them think nothing impoſſible, attempted the like, untill by fruitleſs endeavours they were made to underſtand their vanity.

Now, to know whether this *Caſpian* have that property other ſalt Seas have, as to ebb and flood; to ſatisfie my curioſity, one day I ſtood ſome hours upon the ſtrand purpoſely to obſerve its motion; and albeit there was little or no wind ſtirring at that time, yet the water was ſomewhat turbulent and rolling eſpecially towards the ſhore, and not unlike what we obſerve in calm weather in our narrow Seas, and in its waves

reſembled a flux and reflux of the water; and though not in ſuch a meaſure as with us upon the *Engliſh* ſhore, yet more than is within the *Baltique* Seas, and the water more ſalt; that in the *Baltique* being freſh by reaſon of the ſtore of melted ſnows which with the freſh water floods is inceſſantly poured in; as in ſome meaſure 'tis in the *Caſpian*, which is the cauſe that it abounds ſo much with Eels, Lampreys, Trouts and ſuch other Fiſh as love to be in the freſh waters; and withal to manifeſt its ſaltneſs is proved by the plenty of Mullet, Sturgeon, Lobſters, Oyſters, and thoſe other Fiſh I lately mentioned. So as to ſpeak poſitively, I ſhall with *Scaliger* in his Exercitat. againſt *Cardan* ſay, *In Oceani littore del Zur Boreali, nullus eſt æſtus, &c.* which may be the condition of the *Mare Caſpium.*

But to aſſign a reaſon for the ebbing and flowing of the Sea is a task too hard for me, ſeeing it hath puzzl'd great Scholars not a little: That of *Euripus* amazed *Ariſtotle*, though Secretary of Nature; being indeed to be ranked *inter occulta Naturæ.* For albeit none may circumſcribe the powerful acts of the *Almighty* within the compaſs of natural cauſes, nevertheleſs ſome aſcribe the proper cauſe unto that vaſt flux of freſh Water, which in places infinite is perpetually poured in by Rivers; as alſo from the clouds in a vaſt proportion. Some likewiſe aſcribe it to the æquilibration of the Earth and Sea; but the moſt plauſible opinion, eſpecially of the *Platoniſts*, is from the powerful influence of the Sun and Moon (the nobleſt if not the greateſt of all the Planets) as the principal cauſers; eſpecially the Moon, which undoubtedly hath a great influence over all moiſt Bodies, of which the Sea is chief. So as at the full Moon, when the Sun gives her the greateſt light and power, the Sea then flows higheſt, and ebbs loweſt, as her light decreaſes; and agreeable to her courſe we ſee the tides are higher and lower: For as *Agellus* in his 14. *lib.* notes, The Sea is the Moon's aſſociate, ebbing and flowing as the Moon grows old and young; altering as the Moon alters, and paſſes the *Cœli Cardines*; ſuch and ſo powerful are the influence and operation of her beams. Others nevertheleſs aſcribe this ebb and flood to the ſaltneſs of the Sea; which ſaltneſs (*Ariſtotle* ſays) is cauſed by the Sun's exhaling the thinner and freſher parts thereout, leaving behind what is thick and briniſh: or (as *Scaliger*) by ſome participation with ſome ſulphureous minerals which vapour amongſt it: upon which account it is *Ariſtotle* in his *Problems* aſſerts, that the Sea is hot. Now that ſaltneſs is the efficient cauſe may the rather be granted, in that 'tis demonſtrative that ſalt waters have much more heat than freſh waters have. For, albeit ſpirits are concealed in all ſorts of humids bodyes, yet do they appear moſt in what is ſalt: whence ſome obſerve, That thoſe vigorous ſpirits which exiſt in the ſalt humour, is, or at leaſt cauſes that tumour which we ordinarily in fair weather ſee moving the ſurface of the Sea which ebbs and flows in various motion; which moves *Carpenter* in his *Geogr.* to ſay, That the Sea as a Terreſtrial Heaven, therein imitates the celeſtial Orbs, from whence proceeds this turbulent motion. Howbeit, we may not imagine that this flux and re-flux of the Sea is ſo diſcernable in the Ocean far from Land as 'tis in the narrow Seas near the ſhore, where we behold the Sea violent and raging if diſturb'd by wind, and fretting by having bounds, but rather ſtable and to the eye without any perſpicable motion. Upon which conſideration it is that *Homer* terms the Ocean A great ſtanding Pool, and *Seneca* reſembles it to a dull maſs or heap of matter, which Nature could not bring to perfection. Albeit, it cannot be deny'd that in calm weather (when the Sky and Sea are alike ſerene) the water is paciſique and without the leaſt viſible curl or wrinkle; and yet near the ſhore a ſpirit diſcovers its ſpontaneous motion. For motion it doubtleſs hath from wind within, which as I have often obſerved, makes it heave and rowl when there is not the leaſt breath of air above; by which and by the appearing of ſome Birds, and Fiſh playing and friſking above the water, Mariners have an infallible preſage of the weather, and prepare by that fair warning accordingly againſt an approaching ſtorm, happily fore-told them by theſe watery Inhabitants from a ſenſe and inſtinct they have of the enſuing alteration. So as it is not to be deny'd, That winds are generated in the womb of the Sea, as well as bowels of the Earth, and give an equal diſturbance for their better making way to their proper place or element.

In eight days ſhips uſually croſs this *Caſpian* Sea from *Aſtracan* to *Derbent* or *Ferrabaut*. This paſſage is when the winds are favourable; for through adverſe winds Sir *Anthony Sherley* was eighty days in his paſſage. The ſhips here are not unlike our old *Corraghes* which *Julius Cæſar* mentions in his Wars with *Britain*, and *Lucan* the like; for they are onely ſow'd or ſtitch'd together with hemp and cord, and comparatively with ours have little ſtrength through want of Iron. Many Canoos hew'd out of ſome large Oak we ſaw, of which proviſion *Hyrcania* has plenty; each ſo large as capable to hold ſix Men,

Men, who as Fiſher-men would launch ſome leagues into the Sea without apprehenſion of danger. But at *Ferrabaut* and other Sea Towns we ſaw great Veſſels with maſts and ſails, flat-bottom'd, unleſs they were ſuch as traded from port to port, keeping in ſight of Land, having little knowledge of the Compaſs, or other help for Navigation, ſave what the Pole-ſtar and other Arctick Conſtellations adminiſtred. The greateſt of thoſe Veſſels I ſaw exceeded not 30 Tun; in which they nevertheleſs adventure to croſs to *Aſtracan* or *Citra-Kaun*, as they call it, a noted Town and Iſle in 47 degrees North latitude: the Iſle is 12 miles long and 3 broad. The Town is ſeated upon a riſing ground, about which is a Line for defence, and upon the works ſome pieces of Cannon mounted; the Houſes are not many nor well built, but ſufficiently peopled. And albeit the ſoil be barren and the air bad, yet ſuch is the attract of gain, that it is much reſorted to by Merchants of ſeveral Countreys who trade hither for Furs of Foxes, Sables, Wooiverin, Ermyn, Lufern, Miniver, Beaver, Otter, Squirrel and the like, which *Ruſſia* and the Dominions under the *Muſcovite* and *Tartar* abound with, as alſo for Fiſh, and more eſpecially for Caveare, which being ſauc't with ſallet-oyl, vinegar and pepper is held a dainty, and Potargo, and principally for ſalt which they extract from ſalt water, and vend in great quantity, to the increaſe of the Duke's Cuſtoms; who ſince he wreſted it from the *Negay Tartar* in the Year of our Lord 1494. hath erected a Caſtle of good defence there; as appeared when *Johannes Baſilius* the Emperour (about ſix years after) gave *Selymus* the *Grand Seignior* two memorable defeats, at ſuch time as he brought his Armies hither in behalf of the injur'd *Tartar:* And the like ſoon after by his Son *Baſiliades*; which good ſucceſs gave the *Ruſſe* a peaceful poſſeſſion and ſubjection.

Six leagues from *Aſtracan* runs the great River *Volga*, or *Wolga* as here pronounced, which ſprings out of a Mountain about 100 miles from *Yeroſlave* in *Ruſſia* in the latitude of 60 degr. where after a little ſpace the channel is well-nigh expatiated ſo broad as the *Thames* at *London*; and after 2000 miles courſe inlarges more, and near this Ile in ſeveral great Oſtiums diſgorges its watery ſtomach into the *Caſpian* Sea. Were the depth of this great River anſwerable to its breadth and length, it would compare with any other River, and better incourage Navigation; yea be much more frequented by *Europæans* than it is; in regard it affords a much nearer and eaſier paſſage into *Perſia* and the *Indies*, than we have by the way of *Aleppo* and *Trepizond*; and much more expeditious than by ſurrounding *Afrique*. For Experience teaches us, that ſhips which ſet out from *London* which is uſually in *April*, do with a fair gale of wind arrive in two months ſpace at *Saint Nicholas* in *Ruſſia*, where the North Pole is elevated 66 degrees 30 minutes; from which place we paſs upon the *Dwina* by boat to *Vologda* in 7 days more, and from thence in 2 days by Sled to *Yeroſlave* upon the River *Volga*, whence by boat likewiſe we paſs down to *Aſtracan* in leſs than 30 days; ſo as the whole from *Saint Nicholas* to *Aſtracan* (moſt of the way being by water) is computed 2600 *Engliſh* miles at the utmoſt; and from *Aſtracan* to *Ferrabaut* (under the *Perſian*) or *Derbent*, the paſſage may with a fair wind in three days or little more be accompliſhed; taking great heed as they ſail, the water (by reaſon of ſhoalds) being very dangerous in ſundry places.

DERBENT is a Port Town upon the *Caſpian* ſhore, of great ſtrength and no leſs antiquity: being ſuppoſed that the foundation thereof was laid by *Alexander* the Great, who alſo erected that great and ſtrong Caſtle called *Kaſtow* adjoyning it; from whence he drew a running trench as far as *Teflys*; the greateſt part whereof was countermur'd with a thick wall of ſtone, the ruins whereof are yet apparent; through which was the onely way or paſſage from *Mengrellia* and thoſe parts, into *Media* and *Hyrcania*, called by *Geographers* of old, *Caucaſiæ vel Iberiæ portæ*; and though helpt by Art, is nevertheleſs by *Pliny* termed *Ingens opus Naturæ*. So as thence is may be gathered, it was no leſs defenſive in its natural ſcituation. That Hiſtorian alſo gives us the dimenſion, *Ibi tranſitus patet duntaxat* 300 *paſſus*, and worthily reckon'd amongſt the Wonders of *Aſia*. Beſides that, from the Town unto the Sea (more than a mile) two Walls are raiſed, which be eight foot thick and thirty foot high; the diſtance betwixt the Walls being about eight hundred foot or eightſcore paces. Moreover the Town it ſelf for Trade is not inferiour to any other upon that ſea; moſt of the noted places thereabouts as alſo from *Trepizond* and other Ports upon the *Euxine* frequently repairing thither for commerce, which enriches the Town and makes it the more populous. Moreover, as it is a Garriſon 'tis made more defenſive by regular Fortifications, which have been occaſionally added to the old Wall that of it ſelf is both large and ſtrong; altogether of that account as by a good reporter it is called *Urbs totius Orientis munitiſſima*. The circuit of the Wall is three miles, and affords a proſpect into the *Mare Caſpium*.

Derbent (which by tranſpoſition of ſyllables is *Ben-dar*, *i.e.* the Port Town) is ſcituate in that part of *Armenia* the great which is now called *Ziuria* and *Myral*, but *Albania* of old; and in ſome Writers known by other Names, as *Morcoſa* and *Demyr-capi*, i.e. *Iron-gates*. From *Samachy* removed a hundred and twenty miles, and from *Bildith* a hundred and eighty. The North Pole is there raiſed one and forty degrees and fifteen minutes: A place of that account as for many years has been a bone of diviſion betwixt the *Turk* and *Perſian*; for by being a frontier Town and claimed by two mighty Princes, to which party ſoever it inclines, 'tis upon every chance of War in danger to become a prey unto the Conqueror. This *Derbent* being indeed the Key that gives entrance into *Mozendram*, *Gheylan*, *Shervan* and other conſiderable Provinces; inſomuch as it has made that part the ſtage of War; and by the various ſucceſſes it endured, born no ſmall ſhare in eithers misfortunes. More eſpecially in the Year of our Lord 1568. *Heg.* 948. at ſuch time as *Emyr-hamze-mirza* with ſmoak and flame unkennell'd *Oſman Baſſa* with his Varlets: The *Perſian* Prince màking the Inhabitants then feel the temper of his Sword, and the Houſes the fire of his Revenge, to this day ſhewing ſad ſigns of his diſpleaſure.

'Twixt this City and *Derbent* is that noted *Emporium* ſome call *Araſh* (and not improperly, ſeeing it is watered by a ſtream flowing from the ſwift River *Araxis*,) but according to others *Erez*, and by other ſome *Seres*: from which and from that abundance of raw Silk which is here vended, the Countrey thereabout is by ſome miſtaken for the *Serica regio*; albeit the truth is, Silk is extraordinarily plentiful here, and upon Camels in large quantities carried to *Caſhan*, where the Manufactures of Carpetting and ſeveral ſorts of Silk-ſtuffs are in perfection, not a little to the Town's advantage. At this place alſo there is ſtore of Cotten-wooll and Galls, which Merchants value: but of Piſtachoes, Pomgranads, Grapes, Melons, Orenges, and like fruit which Travellers eſteem of, here is abundance. From hence to *Bachn* (upon the *Caſpian* ſhore) are about eighteen *Engliſh* miles; a ſmall Town, yet of ſuch note with *Geographers* as they call the Sea adjoyning it *Mare de Bachn*, that which by moſt is named *Caſpian*: near *Bachn* is (as I have heard) a Spring whereout the Inhabitants have a kind of oyl of a dark colour, which ſerves for Lamps and other houſhold uſes, and without any ſavour that is offenſive. Thence to *Bildith* is fourteen more; the Countrey for the moſt part level and fruitful, by being thorowly watered both by *Araxis* and *Cyrus*. Returning to *Ferrabaut*,

We travelled along the Sea ſide and came the firſt night to *Chacoporo*, which is about twelve *Engliſh* miles Weſt from *Ferrabaut*: the way we rode was cloſe by the ſhore. This Town lies open to the Sea, which beats oft ſo outragiouſly againſt her banks that the Inhabitants are oft put to charge in maintaining them. Here we croſſed over a freſh Water that was about a ſtones caſt over; one month in the Year 'tis ſalt (as the Inhabitants told us, but not the reaſon of it:) This is that ſalt ſtream I lately mentioned in the march *Marcus Antonius* made from *Phraata*. Next night we rode to *Barfruſhdea*, a large Town pretty well built, and no leſs well peopled: but the Sea doth not ſo much advantage them as the Land, by reaſon of that plenty of Silk-Worms they nouriſh: and indeed the place appeared to us the pleaſanter by reaſon of that plenty of Wood and Water it had, which was as good as plentiful. Here they would drink no Wine, the Law prohibits it; but the ground of that Law we could not learn, though we did ſuppoſe it was from that ridiculous Tradition of the miſcarriage of *Arott* and *Marot* the two debaucht Angels. From *Chacoporo* to this place was twelve long miles: The Inhabitants we could perceive delighted much in Archery; an exerciſe theſe Countreys have even from the infancy of time been not a little famous for; and which gave the beſt of the *Latine* Poets the occaſion to celebrate their Neighbours of *Ithyra* in the ſecond of his *Georgicks*.

Ithyreos taxi curvantur in Arcus. *The Yew into* Ithyrian *Bows is forc'd to bow*,——

The next Town of note we came to was *Omoal*, which ſome take for *Zarama*; others for that *Zadracarta*, where *Alexander* refreſhed his Army in the purſuit he made after *Beſſus* that infamous *Bactrian*; though others there be think it the remains of that *Nabarca*, where the Oracle of Dreams was famouſed. Howbeit, built it is under the North ſide of the imperious Mountain *Taurus*: and of ſuch grandeur, that no leſs than three thouſand Families there inhabit: They were then a mixture of ſeveral Nations, *Armenians*, *Scythians*, *Perſians*, *Jews*, *Curds*, *Bannyans*, *Indians* and *Muſcovians*; who albeit they make a *Babel* of ſeveral Languages, yet live harmoniouſly; and which is no leſs remarkable being tolerated their own forms (for in matter of Conſcience they queſtion none

none where there is no breach of Peace,) they obſerve well-nigh ſeven ſeveral Sabbaths ſucceſſively each after other; the *Bannyans* having Thurſday for their Sabbath; Friday the *Perſians*; Saturday the *Jews*; Sunday the *Armenians*; Munday the *Peguans*; Tueſday the *Gowers* and *Curds* or *Fire-adorers*, who are the ancient *Parthians*: ſo that if any of the *Scythians* beyond *Bochar* were there, they would compleat the Week in that variety, each obſerving a morality of the day: *Luce ſacra requieſcit humus, requieſcit arator, Sepoſita ex animo & corpore cura fuit.* But in this, what is beſt worthy our obſervation is, That in the diſtribution of Days, the ſeventh Day (upon which God reſted in contemplation of his ſix days labour) hath deſervedly the preeminence over all the reſt of the Week-days, in which, the ſtructure of the Univerſe was created; for the excellency of that Day we may perceive by this, is morally acknowledged by moſt Nations, whether Civil or Barbarous. To proceed.

The Town is built in a large level, but withal a very pleaſant and fruitful ſoil; happy in her preſent proſperity and former greatneſs; her viſible ruins making good the report that once it was this Countrey's Metropolis: nor are her Buildings of the meaner ſort, or the Caſtle unworthy notice, ſeeing it gives place to none I ſaw in all that Province for beauty or ſtrength; being fortified by a deep Moat or Trench it has that is full of water and compaſſes the Caſtle, ſo as the onely entrance is by a Bridge which they draw and let down at pleaſure; ſerving as a place of good defence to ſecure themſelves againſt the rodomontado's of the neighbouring *Tauriſians* and other Montaineers: and few Houſes but have their Gardens. Yet of beſt note is the Cathedral or *Jewma Machit*, in which (as we were told) are intombed four hundred forty four Princes and Prophets; whoſe Sepulchres though they be not ſo magnificent as that which with 1000 Talents *Alexander* raiſed for his Friend *Epheſtion* near this place, yet ſuch they are as raiſe veneration amongſt the People, if not admiration with paſſengers; eſpecially that of *Meer Agowmadeen*, to which they chiefly offer the myſteries of their Religion. When I entred, I found about a ſcore of ancient grave *Arabians* or *Zophilars* ſitting croſs-legg'd in a circle near the Prince's dormitory, with each an *Arabick* Book laid before, out of which both modeſtly and muſically they performed their Exerciſes. This as I ſuppoſed was the *Parentalia vel ſacra funeſta in honorem mortuorum.* After the Eaſtern mode they wagg'd their Bodies, bowing their heads and battologizing the names *Allough whoddaw* and *Mohumet* very often: wherein they were ſo ſeriouſly compoſed, that albeit I entred unexpectedly amongſt them and in my Countrey habit (which gave moſt ſafety in travel, and elſewhere was ſufficiently admired,) nevertheleſs they continued their Service without diſturbance or deviation; yet was no ſooner ended but they aroſe, very civilly bad me welcome, and ſhewed me withal what antiquities the place afforded, and as they thought might be acceptable to a Stranger.

Thence paſſing to the River ſide (over which upon a Bridge of ſtone we rode the night before) to refreſh my ſelf under ſome Poplars; for, as ſays a Poet of another like place, this had

——Beds of graſs, and Walks in ſhady Woods,
And Meadows ever green with Cryſtal floods.

ſeven or eight more beautiful than baſhful Damozels (like ſo many Nymphs) ſprang out of the Water, as I ſuppoſe to admire my habit: But I no leſs admiring their confidence, quickly left them; having this in thought, *Quod non vetat Lex, hoc vetat fieri pudor:* For the truth is I took them for *Amoroſa*'s and violators of the bounds of Modeſty; until from better ſatisfaction I was made to believe it was ſimplicity and the opportunity they took to ſee a Stranger: for when the Sun mounts to his Meridian the Men commonly go to ſleep, and the Women then have the benefit of the River where they uſe to ſwim, and probably cool their heat, in both kinds 'tis to be feared too much there abounding. The habit of theſe Water-Nymphs was a fine Shuddero or Lawn embroidered at the neck, wriſt and skirt with a border of ſeveral coloured ſilks and threads of gold; but in publick they go veiled according to the common mode with a long ſheet which from top to toe covers them.

From *Omoal* we travelled to *Larry-John* or *Joon* as ſome pronounce it; being probably that *Jonaca* I find mentioned in *Ptolomy*. This place is from *Omoal* thirty miles: And here the Kingdom of *Hyrcania* is terminated by Mount *Taurus*; a Mountain reputed the greateſt through all the World, both for length and height: For in one continued ledge of hills it makes way from the leſſer *Aſia* unto the furtheſt part of *Eaſt-India*, not leſs than 3000 miles. And for proof of its greatneſs, I vouch *Ariſtotle* who affirms that

that *Taurus mons omnium eſt maximus.* And *Maginus*, that *Aſiæ totius longe maximus mons Taurus eſt.* And *Dion. Alex.* that *Totius Orbis terrarum maximus eſt Taurus. Sic dictus, quod inſtar Tauri elato capite incedit, &c.* ſays another Author. For which reaſon ſaith *Euſtathius, Veteres omnia grandia & robuſta Tauros vocavere.* And as another good Author obſerves, *Tantæ altitudinis, ut ab eo Aſtra majora viſantur, ortúſq; & occaſus eorum facillimè perſpicantur.* So that upon the whole I may fitly apply what *Lucan* hath done to one much inferiour, the *Appenine* :

——Nullo quoq; vertice Tellus
Altius intuitur, propiórve accedit Olympo.

Than which no earthly part more high doth riſe,
Or whoſe approach comes nearer to the Skies.

So high, as the labour we endured was very great in the aſcending. For albeit our travel in and over this Mountain was ſometimes through narrow inhoſpitable ſtraits, other-whiles it was over extraordinary Hills; ſuch Hills, as after two days winding and painful climbing (for I may ſo call it, ſeeing that oft-times we durſt not ride,) we got ſo high, that we could clearly ſee the clouds hanging a great way below us, and obſcuring the Earth, the higheſt vapours ſeldom riſing above 50 miles from the Earth, if we credit the learned *Eratoſthenes*; and by the ſenſible alteration of the air might well perceive we were mounted a good way up into the middle Region: ſo different was it from the weather we found below; and to our ſad remembrance no leſs different in operation, than rationally could not otherwiſe be expected, aſcending from a hot and deſcending into a hotter Countrey: For a Gentleman of our Company and of our Country died ſoon after; and my ſelf not minding to alter my thin habit, by the like cold I took upon the Mountain and in our deſcent into a very hot ſoil, fell into ſo violent a dyſentery, as in eleven days gave me a thouſand ſtools, moſt of blood. But whether it had any influence upon thoſe honoured Perſons Sir *Dodmore Cotten* and Sir *Robert Sherley*, I cannot judge; albeit they both were in good health when we paſſed thoſe Hills, and left this World for a better within a month after. *Plutarch* writes concerning *Lucullus*, that purſuing *Tigranes* the *Armenian* King he had the like experience of the air here; differing ſo much from the air of the Countrey more remote, as put the Armie into a diſtemper. But more eſpecially this gives me occaſion to call to mind what *Acoſta* the *Spaniard* reports concerning thoſe high *Peruvian* Mountains called *Peria-Cacæ*; which in paſſing over put him into a diſtemper he could not better reſemble than to a Sea-ſickneſs, vomiting ſo much that he thought he ſhould have died; cauſed through the ſubtilty of the air and the ſublimity of thoſe Hills, which he ſays ſurpaſs the *Alps* and *Pyrene* Mountains no leſs than lofty Towers do ordinary Cottages.

Now the aſcending this Mountain *Taurus* was not more troubleſom I thought than the deſcending: for in ſome places we had the path ſo uneven and ſo unskilfully cut, that we were in danger of tumbling down a deep and dreadful precipice; at the bottom of which we could hear what we could not ſee, a hollow murmuring Water. But one part of that Mountain was a more frightful paſſage than the reſt; agreeable to that in *Ovid*, *Per compendia Montis præcipita via*; this for the ſpace of three miles being cut or forced through the ſide of a perpendicular Hill, the top and bottom of which was undiſcernable, the wideſt part not being much above a yard; inſomuch as if two Horſe-men ſhould chance to meet, I ſaw not how they could ſafely paſs by one another; unleſs they made like ſhift the two Goats mentioned in *Pliny* did; who accidentally meeting in ſuch a place, had no way to preſerve themſelves, but by the couching of the one whiles the other paſt over. That paſſage at *Pen-mun-maur* 'twixt *Aber-Conway* and *Bew-marris* in little reſembles this; but for danger is not comparable. A very wretched paſs, and good cauſe have I to remember it: For, whiles I was ſometimes through a needleſs curioſity looking up, wondring at the great height above, and anon darting my ſight down, no leſs marvelling at the depth below; unawares a Rock that jetted ill-favouredly out of order, unexpectedly ſtruck me ſuch a blow that I was ſowewhat aſtonied, and happily delivered from a fall into that abyſs. A Rock I may ſay that demands an uncivil tribute of heedleſs Paſſengers. Howbeit, out of that formidable path of death we got at length to the top of that imperious Mountain which by its evenneſs for full fifty miles (ſuch was its breadth from *Omoal* to *Damoan*) and incomparable proſpect it afforded, made ſome amends for the danger we had lately paſſed: For from thence we raiſed our proſpect ſo well as the interpoſing miſts would ſuffer, not onely over the breadth of *Hyrcania*, but far into the *Caſpian* Sea as we apprehended, (certain we could not be, ſeeing it was above a 100 miles diſtant;) for the reflex of the Sun's rays which are better combined in a plain ſuperficies than where the proſpect is over Hills and Dales, and the air near the Sea,

by

by being intermixt with thick and watery vapours, the Sea alſo by a refracted ſight preſenting it ſelf in a thicker *medium*, rendred the object leſs diſtinguiſhable: and ſave that it was a delight to have an uninterrupted object, little other uſe could we make of what we ſaw at that diſtance our ſight was ſo imperfect. But without doubt, from hence (for *Taurus* and *Caucaſus* differ not) that ancient Aſtronomer *Prometheus* Brother to *Atlas* firſt obſerved and inſtructed the *Aſſyrians* in the motion of the Firmament, the Acronical riſing and ſetting of the Stars and Bodies Celeſtial; and found out the cauſes of Meteors, Eclipſes and other occult cauſes and curioſities in Nature: and whence it was that the fabulous *Greeks* report that by *Mercury* he was chained to a Rock and his heart continually gnaw'd by a Vulture at the command of *Jupiter*; the penalty being inflicted for his felonious ſtealing celeſtial Fire from *Apollo*'s Chariot-wheels to enliven his inanimate Statua; albeit *Pallas* was acceſſory, by whoſe perſwaſion *Hercules* ſhot the Vulture at the Marriage of *Thetis*. Howbeit, *Geraldus* finds out a contrary Mythology; defining him only for a melancholy perſon, overcharged with anxiety, griping care gnaw'd his heart as it were a Vulture.

Now from this higheſt Tarraſs of the World look we towards the North-eaſt, and fix our eyes upon that part of *Tartary* which this Mountain viſits where it ſalutes *Imaus*. *Tartaria* is ſo large a Countrey as it contains not onely a third part of the continent of the greater *Aſia*, but extends it ſelf a great way into the moſt Eaſtern part of *Europe*; comprehended in theſe three, *Sarmatia Aſiatica*, *Scythia* and *Cathaia*: which ſome divide into five, 1. *viz. Tartaria antiqua*, 2. *Zacathai intra Imaum*, 3. *Cathai extra Imaum*, 4. *Deſerta* or *Sarmatia Aſiatica*, 5 and *Minor Tartaria*; which includes the *Præcopenſe* with thoſe that live 'twixt *Tanais* and *Boriſthenes*. The Name as ſome apprehend is from the *Hebrew*, and ſignifies a remnant or ſcattered Generation. Others derive it from the River *Tartar* which runs through thoſe Provinces they call *Mongul*, We *Gog* and *Magog*; altogether peopled by vagrants or ſuch as are without certain Habitations; their wealth wholly conſiſting in their Cattel. *Depaſtis paſcuis alio commigrant Uxores ſecum ducentes, Filios omnia; ſua bona; putantes gravem eſſe infelicitatem diu in uno loco morari*, as one characterizeth theſe vagrants; who go to and fro they ſcarce know whither, the Pole-ſtar or the two Bears being their directors. *Polygamy* they allow: in Marriages refrain only their Mothers and Siſters. A fierce perfidious and crafty People they are, by continual practice made expert in riding, darting, and no leſs exerciſed in footmanſhip; have little or no civility ſave in *Zagathai*, where they aſſociate in Townſhip, and are taught it by the Commerce they have with their civilized Neighbours. Bread they eat very ſeldom; for Mares milk, fleſh half boiled, ſowr milk and herbs are their greateſt dainties. About the Year of our Lord 1200 they firſt embraced *Mahomet*: Nevertheleſs many *Jews* are commorant amongſt them, ſo as both Sects now uſe Circumciſion. Amongſt them are ſome Hoords that profeſs *CHRIST*, albeit infected with the far-ſpread Hereſie of *Neſtorius*; who being once the *Conſtantinopolitan* Patriarch fell into that foul errour that in *CHRIST* were two Perſons as well as two Natures: A Tenet becauſe oppoſed by the Emperor *Heraclius* ſo forcibly impoſed by *Cozrhoes* the Apoſtate upon the *Chriſtians* within his Dominions, that *formidine pœnæ* it was ſubmitted to by too many, and like a gangrene hath ſince ſpread it ſelf through moſt parts of the Orient. By the power of the *Muſcovite* Image-worſhip is nevertheleſs introduced, at leaſt for ornament, in paint but not in ſculpture, which laſt they think onely violates the Commandment. The reſt are *Gentiles*. The firſt that ſovereignized over them that we read of was *Cingis-chawn*; who by help of ſome aſſociated Hoords firſt ſubjected *Un-chan*, by ſome ſtiled *Preſter-John* (diſtinct from him in *Æthiopia*;) after that *Argon*, and at length died in *Ketoa-kotan A. D.* 1228. In this more memorable, that he was the immediate Anceſtor of *Tamberlang*, from whom the preſent *Mogul* is in a direct Line deſcended.

But ſeeing *Mergiana* is neareſt us, for *Zagathai* (which is but a new Name impoſed by *Zoa* or rather *Sha-hatai*, Father of *Ogg* Father of *Tamberlane*; though I rather apprehend the derivation from *Saca*, it being part of that the *Perſians* call *Scythia* and adjoyning *Cathaya* takes the Name of *Sacathay*) comprehends *Mergiana*, *Bactria* and *Sogdiana* (in which laſt was the *Maſſagetes* Countrey;) to the North being terminated by the River *Cheſel*, by the *Mare Caſpium* to the Weſt, by *Imaus* or rather *Paropaniſus* to the South, and to the Eaſt by the Wilderneſs called *Lopp*. Which *Mergiana* by *Pynetus* is termed *Tremighen*; by *Caſtaldus Jeſelbaſh*, by reaſon of the green Turbants which they wear, as he was miſ-informed; for 'tis true, that in the *Turkiſh* Tongue *Baſh* ſignifies Head, yet *Jeſel* is not Green: ſo as it rather ſeems to take the denomination from the River *Cheſel*, a noted River called *Jaxartes* of old which waters that Countrey and flows into

the *Caſpian*. A Country ſo fruitful in Corn and Wine, as gave *Strabo* the occaſion to report how that one bunch of Grapes preſented *Alexander* filled a basket two cubits about; which incouraged him to found that City which after his own he named *Alexandria*; it was after called *Antiochia* and *Seleucia*, but ſince *Indion*. Fifty miles hence is *Maran*, at which Town *Shaw-Izmael* the Perſian King gave a notable defeat to one of the great Chans of *Tartary*. But moſt remarkable is this Region, for that (as is believed) the Patriarch *Noah* ſoon after he forſook the Ark here planted; and either he or ſome other to his memory built the City of *Niſſa*, ſo called by *Ptolomy* in his ſeventieth Table of *Aſia cap.* 10. a Derivative queſtionleſs from *Noyſſa*, rather than *Niſeus*, as thoſe write it who pretend *Bacchus* to be the founder of it, unleſs they were one. Hence alſo *Nimrod* and the reſt departing into the Vale *Shynaar*, through the confuſion of ſpeech occaſioned by the impious deſign they had in raiſing *Babel*, diſperſed themſelves, ſo as from them in few years after the greateſt part of the earth became more or leſs inhabited.

Sogdiana adjoyns this Province, watered by the River *Oxus* or *Nycaphtac*: a fatal place to the Perſian and Aſſyrian Monarchs, by being a boundure to their boundleſs ambition: But contrarily, from thence have iſſued ſuch ſwarms of people as at ſeveral times have well-nigh over-ſpread the Univerſe. This Province was ſubjected to the *Perſians*: for here *Cyrus* built another *Cyropolis* to keep out the invading *Tartar*; *Alexander* another *Alexandria Oxiana* in 44 deg. as alſo *Alexandria Ultima* in 41. And at this which was built by *Cyrus* it was where the victorious *Greek* received ſuch a blow upon the head from the beſieged, that for ſome time he was reputed dead: but being taken, for that churliſh entertainment it was levelled with the ground.

Bactria has *Mergiana* to the Weſt, to the Eaſt and North *Sogdiana* and the River *Oxus*, and to the South *Aria* and part of *Paropamiſa*, now known by the name of *Corazan*; which too is part of *Sagathai* and under the *Perſian*: but I rather take the Southern part to be ſo called. In former Ages *Samarchand* which has 38 deg. (called *Maracanda* in *Ptolomy* and *Quint. Curtius*, *Samracana* in *Chalcondyles*, and *Paracanda* in *Strabo*) was the moſt noted *Emporium* or *Oppidum nundinarium* not only of *Bactria* but of any thereabouts; yea, for ſome Ages the Mart 'twixt *India* and the Roman ſubjects. Famous alſo for that it was the place which gave both birth and burial (though ſome ſay at *Anzar*) unto *Tamberlane* that great Victor (who in eight years ſubjected more Countreys than the Roman could in eight hundred:) Where alſo the Traitor *Beſſus* ſurprized by *Spitamenes* was delivered to *Alexander*, who rewarded him anſwerable to his demerit: But his raſh putting to death at this place *Clytus* that ſaved his life at the battel of *Granvicus* puts ſuch a ſtain upon *Alexander* then in drink, as all the tears he ſhed when ſober could not wipe off the blemiſh. It is now become a poor place, and gives precedency to *Bochar*, which elevates the Pole Artick forty degrees; called of old *Bactra*, and before that *Zoroaſtes* and *Zoroaſpa*, probably from *Zoroaſter* their firſt King who was ſlain by *Ninus*. This *Zoroaſter* was the greateſt Aſtronomer in his time, and Practitioner in Art Magick, in which and the Fire-worſhip he firſt inſtructed the *Perſians*: thoſe Books he writ concerning Liberal Arts, and the Cataclifm in fourteen pillars half braſs, half brick (like thoſe attributed to *Enoch* before the Flood) *Ninus* defaced. No leſs famous is this by being the birth-place of that great Naturaliſt *Avicenna* (in the Eaſtern World called *Honain-Ally-ben-Sein*) born *Anno Dom.* 880. *Anno Heg.* 370. thoſe 90 Books he writ concerning Phyſick, Chymick, and Philoſophy, not a little advancing Learning. Which Town alſo at this day ſubmits to *Chorazan* that gives name to the whole Province, (called *Coraxia* in *Pliny*, *Corziana* in *Procopius*, *Coraſphy* in *Ptolomy*, and *Koraſmia* in *Athenæus*,) ſubdivided into *Heri*, *Farghan* and *Tochariſtan*.

Heri in former times was called *Aria*, which ſome miſtake for *Sableſtan* that we now call *Candahor*; included betwixt *Hyrcania* and *Paropamiſa*; albeit *Herodot. l.* 7. places it in the North of *Media* by the *Greeks* ſo called, but by the *Arabs Algebal*. In our times had for its Governour *Shaw-Abbas*, during the life of his emulated elder Brother. *Eri* the principal Town within this Province is three miles about, and not thirteen as ſome report: but ſo abounding in Roſes, that the fame thereof is ſpread over a great part of the Orient; the Gule-ob (as they call Roſe-water) ſo plentiful that it ſerves the neighbouring Provinces; ſo exceeding ſweet, as by much it excels what we have diſtilled in *Europe*. Roſe-water is made uſe of in Sherbets, Banquets, and other entertainments, where gueſts uſually ſit upon Flowers, and have flat-ſided glaſſes filled with water broke upon their heads, which falling down upon the herbs and flowers, perfumes the place delightfully: for indeed, the Roſe-water of *Perſia* is ſo good, that better is not in the World; ſo as much of it when Ships paſs from *Gombroon* to *Surat* (which

is

is towards the Spring) is vended in many part of *India*. Of *Fergan* I have elſewhere ſpoken.

Tochariſtan takes Name from *Tochara*, (*Seres atq*; *Tochares gentes prope Indiam*, *Tzetza* mentions:) the originary Seat it is of the *Torcs* the poſterity of *Togarmah* Son of *Gomer*: a People confined or ſhut up by *Alexander*, and not adventuring into the World till rouzed by *Heraclius* in his long and fierce War with *Cozrhoe* the *Perſian*. And about two hundred Years after, ruſhing through the *Caſpian* Streight ſome Hoords ſeated themſelves in that part of *Armenia* which was ſince called *Turcoman*; where they ſerved *Mahomet Sultan* of *Perſia* againſt his enemy the *Chalyph* of *Bagdat*: and being abuſed by *Mahomet* under *Tangrolipix* their Captain made themſelves maſters of *Perſia*, as in a more proper place I have ſpoken. Howbeit, as obſcure as they were, ſome glimpſe of them it may ſeem appeared to *Rabbi Ben-Jonas*; for that in his Itinerary he oft mentions the name *Torc*; and amongſt other things obſerves, That the captived *Jews* tranſported by *Salmanaſſar* aſſociated themſelves with the *Torcs* of *Niſha-bor* (*Niſibi* in *Ptolomy*) or rather *Niſa-pore*, i. e. *Noæ civitas*; by *Haython* the *Georgian* and *Ulubeghius* the *Bactrian* alſo frequently commemorated: But until the Year 1200 the Name was not heard of in *Europe*; and the foundation of that vaſt Empire was not laid until the Year 1300. ſuch time as *Ottoman* Chief of the *Oguzian* Family by Conqueſt of *Pontus* and *Bithynia* (now call'd *Burſia* from *Pruſa* the *Ottomans* Seat before the Conqueſt of *Conſtantinople*) and other parts of *Anatolia*, left ſo great an Army to *Orchan* his Son as gave him the firſt delightfull proſpect into *Europe*: ſince which under three other Princes and eleven Emperours (a Title aſſumed by *Mahomet* the Second in the Year 1450. upon his ſubduing *Conſtantinople* and *Trepizond*) within the ſpace of three hundred Years they have enlarged their Dominions over much in *Africk*, more of *Europe*, and moſt of *Aſia*; thereby reducing many late flouriſhing Kingdoms and States under the worſt of tyranny; propheſied of (as ſome imagine) by *Jeremy* in the 6. Chap. 22 verſ. and accompliſhing that prophecy of *Ezekiel* Chap. 36. verſ. 39. under the name of *Gog* and *Magog*; to which the 20 Chapter of the *Apocalypſe* has reference as ſome imagine. Many conſiderable Towns were there; but of beſt note are *Tuzz*, which is under 38 degrees, and the more famous by being the birth-place of *Nazarradyn* that great *Mathematician* Tranſlator and Commentator upon *Euclide*, whoſe Works were lately printed at *Rome* in *Arabick*: *Sarchas*, *Gelack* and others, terminated by *Nycaphtac*, which ſprings out of the *Sariphæan* Hill, that is part of *Imaus*. There is a part of this Countrey ſome call *Maurenahar*: which hath to the South the River *Jehun* (called alſo *Gihon* and *Gychon* i. e. *Magnus Fluvius*, and by the likeneſs of the Name ſome ſuppoſe it may be *Gozan*;) to the South-eaſt *Garnehen*; a large but deſolate Countrey now; albeit otherwiſe when *Euſebius lib.* 6. *Evang. præpar.* reported that it was ſo well governed as murder, adultery and theft was puniſhed there, and unchaſte Women diſcountenanced; yea albeit environed with *Gentiles*, they diſallowed Idol-worſhip: which diſcrimination from the reſt was either from the light they received by the exiled *Jews*, or elſe by the preaching of the Apoſtles St. *Thomas* and St. *Andrew*, whoſe labours were ſucceſsful and manifeſted through the greateſt part of *Tartary* and the *Indies*. More North and North-eaſt the *Scythians* beyond *Imaus* inhabite; by ſome ſaid to be under the great *Cham*'s Dominions: but *Chams* or *Kawns* rather, there are many. Of old it was called *Regio Serica*, by reaſon of the abundance of Silk and the excellent Manufacture in Tapiſtry and Carpetting there found, which ſpread their fame into the moſt remote parts of the Univerſe. This Silk and delicate Wool gave *Sydonius Apollinaris* occaſion for that Monoſtick, *Aſſyrius gemmas*, *Ser vellera*, *&c.* and to *Tertullian* of *Seræ nerent*, *Babylonii intexerint*, *&c.* and *Tzetza* of *Seres texuras pulcherrimas lana operiantur*, *&c.* The true poſition of which is not rightly underſtood at this day, though moſt take it for *Cathay* part of *Sagathai*, which alſo is derived from the *Sacæ* and what of old was *Scytho-Sacæ*, by which Name the *Perſians* underſtand all *Scythians*. A Name nevertheleſs mentioned by *Strabo*, whoſe Oriental limit is the Ocean. And notwithſtanding Geographers have filled their Maps and Globes with the names of *Tenduc*, *Tangutt*, *Tamfur*, *Cando*, *Camul* and other hob-gobling words, obtruded upon the World by thoſe three errant Monks *Haython*, *Marc Paul* the *Venetian*, and *Vertoman*; who fearing no imputations make ſtrange diſcoveries as well as deſcriptions of places; and *inter alia* of *Cambalu* the *Cham*'s Metropolis watered by *Polyſanga* which alſo waters *Quinzay* in *China* as moſt credit; No *Armenian* nor *Jew* (who are doubtleſs the greateſt Travellers in the World, as Merchants) was ever there, or knows ſuch a City that ever yet I met with. I well know that *Cambalu* is taken notice of by *Abulfœda* who gives it 35 degrees North latitude, which ſhould be 53 the figures being inverted; whereas others place it in 60. and *Pantogia* the *Jeſuit* in 40 degr. withal ſuppoſing 'tis the ſame others call *Paquin* in

China, fancying withal that *China* is *Cathaya*; by which differing judgments we see there is no certainty of the place, though by long tradition so accepted. For my part, I conceive we are in a deep ignorance as to the truth of those places, as I have already hinted; those nearer Regions which interpose 'twixt *Zagathai* and *Lopp* and the North part of *China* being to us, nay to the civilized Inhabitants about *Kabul* and *Candahor*, little known; other than that the *Tartars* neighbour the *Chineſe* to the North and North-east, as the Sea does to the South, and to the West the *Barman* or *Bracman:* So as I may truly say with *Mercator* in his *Geogr.* Table of *Tartary*, *Quis enim vaſtum illud & incognitum Regnum, vere deſcribit?* For that of *Abulfœda* the great *Arabian Coſmographer* is no new diſcovery, but what we easily believe, How that the Ocean runs far beyond *China* from the East towards the North; but that it circles West about the North coast of *Ruſſia* (as he says,) and takes its course about *Lapland*, and that the Sea fetches a compass about the East and North-east parts of *Aſia* and *Europe*, I know he has it onely by speculation: Which nevertheless may serve as a spur to encourage the further discovery of a North-east or North-west passage towards *China* and the East *Indies*. For the same *Arabian* borrowing his light from our Writers, calls the Inhabitants of that part of the *Aſian* Continent *Gog* and *Magog:* Which with better consideration is conjectured by *Strabo lib.* 1. That by reason of the vast Desarts, the fierceness of People, noisome Beasts and deep snows, especially near the Mountains *Imaus*, which towards the North surge more and more to an incomprehensible height; so high, as one reports how that after 17 days mounting, he returned, despairing to attain the top: the reason probably being not onely from the height, but withal from the difficulty he had to make way through those deep snows, with which those Mountains are ever covered; *Montes, quorum altitudinem eſſe incredibilem*, Mountains of an incredible height, *Ariſt. lib.* 1. *Meteor.* To penetrate the other Countreys with security is held impossible; the rather, for that (as he says) the People and Languages there are not to be numbred: and yet where known comprehends them under one denomination of *Scythians:* for, *Omnes cognitas Regiones verſus Septentrionem uno nomine vel Scythæ vel Celto-Scythæ appellantur.* But the Character of what we now found true concerning them, makes them of the same piece with the other *Tartarians*; *Vicinis inter ſe nulli fines. Agrum non exercent*; *domus nec tectum habent. Uxores liberóſq; ſecum in plauſtris trahunt. Armenta & pecora ſemper paſcentibus & in percultas ſolitudines vagare ſolitis*; *nullum ſcelus furto gravius. Argentum ſpernunt*; *lacte & melle veſcuntur, &c.* Which how strange soever it seems now to us, in the infancy of time it was doubtless the course or manner of life which most Nations practised; but found inconsistent with Civil States in after-Ages, when Men assumed their several properties, and incorporating themselves formed a Weal-publique, as we may observe amongst the *Romans* and *Carthaginians*. But fearing this subject has made me wander too far, I shall present the Reader only with the habit of some of them as I took it: And conclude with that of an ancient Writer, *Hoc ſcito certe ut Abaſgi & Alani, & Sacæ & Dacæ, Rhos atq; Soromatæ, & qui propriè Scythæ, & quicunq; finitima gens flatibus Boreæ, communiter denominantur Scythæ, Scytharum nomine, &c.*

Now



An Ouz-beg man.

Now concerning *Taurus*, if we were to give that Mountain the ſeveral Names it bears in the different Countries it runs through, varying indeed according to their ſundry Idioms, it would be endleſs; I ſhall therefore content my ſelf in taking notice of that part thereof which came in our way, and by the Natives is called *Albors*; a Mountain of great fame, if not infamous rather by reaſon of that Pyree of Idol-fire, which (if Tradition may be credited) has continued un-extinguiſhed for full fifty generations. Of which place *Strabo* ſpeaks in his *lib.* 15. *Procopius* alſo *lib.* 2. and *Benjamin-ben-Jonas* in his Journal. The Fane was round, typing out Eternity. In the midſt an Altar was raiſed five ſteps from the ground, under which within a trench the Fire was placed. The ſmall round top of this Pyree was open, the better to let in the Air which is the Soul of Fire. But this Fire (if they may be believed) was not like our *focalis ignis* fed with Wood, Coal, Turf or like common combuſtibles; but (as they gave out) a flame ſo pure and rarified as came neareſt to thoſe Celeſtial Bodies which the *Stoicks* ſay be real Fires. And as the Element of Fire is ſuppoſed to reſemble thoſe *Ignes æterni* or Veſtal Fires which *Virgil* mentions in his 2 *lib. Æn.* ſo theſe have a Cabala that *Zertooſt* was their firſt inſtructer in that Idolatry: But 'tis probable that *Zoroaſter* is the ſame, the name not varying much; for his opinion it was, That Fire was moſt worthy Divine eſteem ſeeing that *Omnia ex uno Igne ſunt genita.* The Sun and Moon are heavenly Fires, whence their Idol-Fire was by them term'd *Mythra.* And this their God has ſingular properties: for, Fire is a comfortable creature, diſtributing both heat and light, helping both againſt cold and darkneſs, the two greateſt enemies unto Senſe, a learned Man well obſerveth; *Ignis congregat homogenea & ſegregat heterogenea:* Fire gathers things that be of a like nature, and ſeparates things of a different Nature. Fire (ſaith *Agathias*) *Elementum eſt ſitu altiſſimum, majeſtate pleniſſimum, viſu pulcherrimum, natura potentiſſimum.* So powerful and ſo inſatiable, as all the World, were fire let alone, would not be able to ſuffice its appetite: that baffle it received by *Canopus* the *Ægyptian* Idol which extinguiſhed it by the Water it held, was but a merry ſleight; as *Ruffenſis lib.* 2. *Hiſt. Eccl.* and

and *Suidas* in *Canopo* acquaint us. Moreover, by *Procopius lib.* 2. *de bello Perſico*, the Pyree at this place is alſo remembred. *Hic magnum Pyræum eſt* (ſaith he) *quod Perſæ Deorum maxime venerantur, ubi Ignem perpetuum Magi cuſtodiant.* Theſe *Magi* or Flamens ſome call *Maguſi* and *Maguſæi* (ironically from their inceſtuous Marriages,) who lived in great repute until *Abdas* a zealous Chriſtian Biſhop of the primitive times prevailed with the Perſian King both to diſcountenance thoſe Chemarims and to deſtroy their Temples. After which the *Pyromantiques* were maſſacred by *Waceck* whom ſome call *Uvaceck* the Saracen, as we learn from *Mirconds Tarich* in his Story of *Perſia.* From whence we may conclude, That as the Devil is reſtleſs in his labours to form his Worſhip after the beſt pattern; ſo the original of this was probably either in alluſion to the Types of the Ceremonial Law of the Jews as recorded in *Levit.* chap. 9. verſ. 24. or elſe in imitation of that fire which for a Divine end *Moſes* in *Levit.* chap. 6. verſ. 13. commanded ſhould neither be extinguiſhed nor profaned: and for preſervation whereof, when the Jews were led captives into *Perſia*, the Prieſts took fire from the Altar and hid it privily in a dry and hollow pit; which many years after was by *Nehemiah*'s direction at his return from *Perſia* to the holy Land drawn out; and though at firſt ſight it appeared like thick water, yet therewith ſprinkling the Wood that was upon the Altar, and the Sun at that time reflecting his beams, it became a great fire quickly and conſumed the ſacrifice. 2 *Macc.* 1. 19. So as by this word *Fire*, whereout *Zoroaſter* would have all things produced, God was queſtionleſs intended according to *Deut.* 3. 24. and *Heb.* 12. 29. where God is called *a conſuming fire.* So as of Fire we may ſay what *Plato* (the Divine Philoſopher) doth of Light, *Eſt Umbra Dei: Deus vero eſt Lumen luminis.* To which I may add this truth, that *Totius rerum Natura Cauſa & Origo eſt Deus.*

In theſe Pyreæ ſometimes they not only immolated their Children, but men of more years than diſcretion. The Ceremony after the dedication uſually was firſt to be anointed by the Jeſop, crowned with Garlands, and laſtly to be attended by a multitude: then giving the ſurvivors the ſame reaſon for that fact *Mandanis* the *Brachman* did *Alexander* upon the like farewel, *Mortem votis expetero, quæ me marcida ſenio carne liberatum in puriorem melioremq; Vitam immutaret*, then whiles the Muſick makes a noiſe, throws himſelf into the fire, with which he thinks that he incorporates. From which Gymnoſophiſts the *Gowers* and *Perſees* differ but little at this day concerning that Tenet. Furthermore, upon this high Mountain it is (ſay the inhabitants) that *Piſchyton* eldeſt Son to *Guſtaſp* (who in *Jacobs* days ruled *Perſia*) is (*in potentia non moriendi ex Hypotheſi*) endowed with power of not dying, with thirty other immortal *Chyrons* who by *Zertooſts* doom are to continue there till Doomſ-day; ſo as if any could find the place, they may (in another ſence) if thieves meet them be likewiſe made immortal.

Here alſo upon *Quequits* high hill are ſome reliques of the furious Gyanteſs *Lamaſaque* and of *Arneoſt* her husband; a Gyant of monſtrous ſhape and proportion: How many cubits he was high is incredible; but armed (as the *Perſians* fabulouſly report) with two horns as big as the tusks of an Elephant; his eyes alſo were proportionably big, and his tail was like to a Cows: but in fight he was as powerful as *Hercules.* This great Thief and his Wife were nevertheleſs both ſlain by *Ham-ſha-Honcoir*, ſuch another Souldier as was Saint *Roman* at *Rohan.* But leaving theſe, let me draw your eyes to our enſuing journey. After many laborious ſteps we got to a Village called *Ryna*, twelve miles ſhort of *Damoan*; where we beheld a Caſtle, ſo built upon the beſt advantages of Art and Nature that to us it ſeemed impregnable: For above, it wanted no ground either for peace or War; it had ſweet gardens adorned with fruits aud flowers, made happy in a Rivolet of pure water which ſprings there, and thence delightfully ſtreams in many meanders into the bottome; but both by its ſcituation and deſcription may be that of which *Procopius* writes, *Cœli & aquarum ſalubritate præſtat.*

In this place (as a *Perſian* of quality travelling in our company told us) not above five and twenty years ago lived *Meleck Bahaman*, who commanded many hills and dales in *Gelac* and *Taurus*; a Prince albeit confined to the middle region, nevertheleſs forced with coſt and care to uphold his dignity both againſt *Tartar* and *Perſian* his great and quarrelſome neighbours: wherein ſuch was his good fortune, and ſuch the mutual love 'twixt him and his ſubjects, that though often invaded he ſtood ſecure; yea, lived to obſerve the ruine of many his emulous neighbours; his aim only tending to preſerve what his predeceſſors had made him heir unto, and that his gray hairs might go in peace unto an eternal dormitory. Thus thought *Bahaman*, who alſo added his endeavours to compleat his thoughts. But *Abbas* returning from the conqueſt of *Mozendram* (having forced *Shalley-mirza* Son of *Abdalla-cawn* to become his penſioner) unhappily looking up towards this part of *Taurus* which ſeemed to threaten him, reſolves to be no longer

bearded

bearded by that mountainous King; but according to that Motto of *Tacitus*, *Id æquius quod validius*, pretends that from his lofty dwelling he uſually pried into his two Kingdomes of *Media* and *Mozendram*, by that having the advantage to ranſack his Towns, rob his Carravans, illure his Worms, anticipate his progreſs to the *Caſpian* Sea, and to divert many Rivers into other ſources, which ſpringing from *Taurus* ſtreamed into *Hyrcania* and *Shervan*, and without whoſe ſource thoſe Provinces would become barren, if not uſeleſs. *Melech Bahaman* readily finds his drift; and comparing him with that fable of the Wolf, who drinking at the ſpring-head, quarrelled with the Lamb for troubling his draught when he was quenching his thirſt at the ſtream below, premeditates what anſwer to return: Whiles *Abbas* in an impatient delay reſolves to try the chance of War, appointing *Methiculibeg* to proſecute his deſign, and not return without victory.

This could not be ſo ſecretly intended but aged *Bahaman* had intelligence. At firſt it troubled him, in that his gray hairs were more propenſe to eaſe than War: Yet, leſt his ſubjects from his example might be diſcouraged he throws away all dull thoughts and as a common father provides for ſafety; with Arms and Victuals furniſhing his Cittadel for many years ſiege; yea, omitting nothing that might intitle him a careful and expert Souldier. In each defenſive place he plants a Garriſon, and other parts lays naked where the enemy might come; that in nothing the Countrey might relieve the *Perſian*. That done, he mews himſelf, his Queen, his two Sons, and ten thouſnad ſelect men in his Caſtle; in that poſture not fearing any thing they could attempt.

The Perſian General in the mean time with thirty thouſand men march againſt him; and at their firſt aſcent find the way dangerous by thoſe many ſhowers of Darts and ſtones he thundred on them: they firſt grumbled, and then would have tumbled down, had not *Methiculibeg* by promiſes and threats encouraged, expoſing his own head in the front of danger; ſo as after ſome skirmiſhes he laid cloſe ſiege to the Caſtle, where he was told the King and victory was included. Having well viewed this inacceſſible Fortreſs, he deſpaired of taking it; ſuch was the height thereof, and ſuch the perpendicular aſcent, two excellent defences Art and Nature had enriched it with. Nevertheleſs, ſome attempts he made, but invalidable: to ſhoot their Arrows at it, was one with aiming at the Moon: Small ſhot they had, and Lances good ſtore; but of ſmall force to batter Rocks. So that after many tedious aſſaults and bravadoes (wherein the *Perſian* had ſtones in requital,) the General well knowing, That what ſtrength was not able to do, Ingenuity as the moſt forcible Engine oft effects, he beat a parley, and with many proteſtations aſſured them of friendſhip: Yea that he might the better ſhadow pretended truth, preſents the aged King with Tulipants, Shamſheers, Pearls, and other gilded baits, mean enough to angle for a Kingdom; intreating him withal to deſcend and taſte a banquet; ſolemnly ſwearing by *Mortis-Ally*, the head of *Shaw-Abbas*, Paradiſe, the eight Orbs, and other uſual proteſtations, that he ſhould come and go with ſafety; no other reaſon inducing this invitation but a hearty good will he bore him, and from the hopes he had of coming to ſome agreement. The peaceful King, un-uſed to deceit and wars rotten ſtratagems, ſwallows the tempting hook, and believes all for truth; albeit his Wife and Sons diſſwade, giving him inſtances of like diſſimulation: Credulity is rather a fault than an offence, ſeeing it hurts none but it ſelf; yet here is proved otherwiſe. Neither thoſe, nor the tears his men ſhed to beg his ſtay vowing their conſtancy to the laſt, could avert his deſtiny: Neceſſity being governed neither by Law nor power: So down he goes without hoſtages, where he finds the Crocodile ready to embrace him with tears of joy: but after a ſhort banquet, gives him an iron bed; regarding neither vow, honour, nor ingagement: ſo as *Bahaman* now too late repents his dotage. The Perſian General alſo thinks all his own, and therefore ſends his Sons a meſſage of intreaty but upon a ſpears point, the ſubſtance being, That if they wiſhed their Fathers ſafety, they ſhould come down and have his word engaged for their ſafe return; otherwiſe, he would ſhew the old man no mercy.

Nature inriches man with reaſon, but Time with knowledge and experience. Hence, the two gallant youths, regardleſs of the rodomontadoes of that treacherous Enemy, make this anſwer; They would believe he was a man of honour and honeſty, when according to promiſe he gave the King their Father his liberty; otherwiſe he might account them Ideots, breach of faith to their Father being ſo notorious: and that from equal reaſon he might demand the Caſtle and Crown, as them by whom thoſe were preſerved. Adding withal, That the King of *Perſia*'s ill-grounded ambition would never proſper: For, though he had craftily avoided the Epithete of a Tyrant, this would rub afreſh his former injuſtice, yea, anatomize him ſo as all *Aſia* would eſteem him ignoble;

yea,

yea, the world would tax him of dishonourable avarice, who commanding over many large and fruitful Provinces, could not rest contented without the subjugating a Nation never wronging him, and vassalling a King whose predecessors had in a larger series and for more Ages governed *Larry-Joon*, then *Izmaels* posterity had done *Persia*; being withal a Country so cold and barren, that in the conquest more than Title he could not boast of.

Sua retinere privatæ Domus, de alienis certare regia laus est, says *Tacitus*; whiles private Men think their own enough, Great ones conceive all too little for their ambition; accordingly *Abbas* will not be circumscribed: this being the usual return great Spirits make, *Jus mihi objectas accincto gladio?* So as without further Treaty he invites them from their consolidated cloud to view their Fathers head off. They imagining Innocence a sure guard resolutely bid him do if he durst: but withal call to mind how that murder is inexpiable even in their *Alcoran*. *Methiculibeg* having torn his Foxes skin with over-stretching, sees this device prove air, and knows no way now to blow them up, himself being as it were undermined. Yet giving rage a vent, he stormed it; but the besieged made so good defence, that several *Coozelbashaws* there breathed their last; and so many others were maimed that without more adoe they fell into a mutiny, resolving to return whiles they had a possibility; upbraiding the General, that he knew not how to use a Victory, seeing *Bahaman* was theirs, Mount *Taurus* theirs; and doubted not the besieged would do homage if the *Shaw* would accept of it; and that with more credit and less hazard they could oppose the *Turk* or *Indian*. The General in so great a strait knew not well what to do: for on the one side, though he could infuse patience and make them stay, he knew not how to take the Fort; on the other, if he returned without conquest, he as well knew his head should off; *Ferrat-cawn*, *Oliverdi-cawn*, *Kurchichy-cawn* and other Captains for like miscarriage having that Year been so rewarded. Therefore in conclusion he resolves upon this wicked device: He releases *Bahaman*, assuring him his confinement was only to try his temper; that leave was granted him either to go or stay as pleased him, *Abbas* his Master having sent for him; and that he should depart with full satisfaction, could he but see his Sons, whom for their valour he had in high esteem: and that if Articles might he signed, it would fetter him in a thousand engagements.

Bahaman in no wise considering his craft was over-joy'd at this proposition; for never did Musick to dull ears sound more mediously; so as 'tis thought some spell infatuated him: He believes the *Persian* and dictates a pathetick Letter, and is permitted to shew his joy to his Sons at a distance. A Messenger delivers it, and bewitches the Princes with such Piscashes and Presents of worth as were sent; which being accepted, (fearing to irritate so potent a Neighbour, the Queen also provoking them down contrary to the Souldiers, who by many submissive disswasions presaged their ruin,) they signed the Articles, and relying on the General's words, descended and were straight conducted to their endeared Father, 'twixt whom was expressed as much love and obedience as was possible; the General also seems to bear a part and invites them to a Banquet, where death attended. For when these three were smiling in a mutual consent of love, the General gives the sign: so as at one instant three *Cooselbashes* with their slicing Scemiters whipt off their heads, all three at one instant being made immortal: And e're this villany was divulged they made themselves masters of the Castle, some receiving quarter, othersome destruction. By that wretched policy this late thought indomitable place and Nation was subjected. Such was the miserable end of *Melec Bahaman* and his two hopeful Sons; forgetful of Wars subtilties; and how *Aladeule* their neighbour King of the Black Mountain, for playing fast and loose with *Selim* first Emperour of the *Turq's* by equal credulity gave a like issue to his Life and Kingdom. Opposite to this Castle is erected the Sepulcher of *Bahaman*'s beloved Queen, in the high-way as we passed: 'tis of four equilaterals raised above eight yards high, the material stone well squared, and very apparent and comely. The land here was well wooded; for in old times hereabouts grew many lofty Trees, which are rare now in these high places; such as induced the noble Poet *Lucan* in his 3. *lib.* to remember them.

Deseritur Tauriq; nemus.—— *Then* Taurus *lofty Wood forsaken was.*

A long mile from this Sepulcher and higher up into the air is the high peak of *Damoan*, by *Strabo* in his 11. *lib.* called *Jasonia*, whose top (shaped like a Pyramid) surmounts as some think all other parts of *Taurus*: up which defatigating Hill nevertheless we crambled but with difficulty, and from whence we had an unlimited Horizon: For

we

we could discover thence the *Caspian* Sea, albeit eightscore miles distant, and not so mistakenly as *Alexander*, who upon the prospect judged it to be some out-breaking of *Palus Meotis*. Above it is composed of sulphur, which causes it to sparkle each night like *Ætna*; a pleasant object to the eye, but so offensive to the smell that it requires a nosegay of Garlick in the ascending. Hence most parts of *Persia* and *Chaldæa* has their Brimstone. The reason why we rode up, was out of curiosity to see the Baths so generally resorted to; the Springs in this Bath are some hot some cold, yet rising out of the same Mountain: Three of them are more private than the rest, being compassed with Walls of stone; the other two are open; the first be for those of Quality, the other more common: And hither in *August* diseased People flock apace in very great multitudes, who receive notable cures from those Waters, which by their great Vertue and medicinal heat deservedly draw thither that concourse of People, not from several parts of *Persia* onely, but more remote Countreys. The Earth is by Philosophers called *Elementum frigidissimum*, cold and moist; albeit in some places by reason of Minerals it be *siccissimum* and of a combustible quality. For, *Naphta* and others of a bituminous substance are without doubt the efficient cause of hot Springs (such as these here be) and also of subterranean fires, as Experience teaches. These hot Baths questionless receive their vertue from the Mineral veins through which they pass: but what sort of Minerals the Water has either its heat or tincture from, (whether from Sulphur, Vitriol, Steel, or the like?) our short stay would not discover; and I could learn little of the People, for they were ignorant. The Earth (saith *Aristotle lib. de Mundo*) hath within it not onely Fountains of Water, but also of Spirit and of Fire, some of which flow like Water: whence it comes, that the Water it ejects is sometimes scalding hot, and at other times lukewarm and temperate. But the causes and effects of this I leave to such as delight to search into Nature's Curiosities.

How are we tost by Fortune? when we keeep
At Sea, we see the wonders of the Deep,
And tremble at the danger, where we dive
Under the hideous waves. When we arrive
On Land, we think us happy: But e're long
We must to work again, and climb the strong
And craggie Mountains reaching up to Heaven:
Each down-cast look is death, each way uneven
Daunts our thick-panting hearts; left if we miss
One step, we headlong fall the precipice.
The top (like fierce Vesuvius*) Sulphur spits*
The mid-way wholesom Baths, which cure all fits
Of Agues, Aches, Palsie, and the Stone;
All Epileptick fumes; as if alone
Nature had chose this place, to plant in these
The Art of Galen *and* Hippocrates.

Now whether this Mountain derive its Name from the adjacent Town called *Damoan*, or the Town from it, others may better determine than my self: But from the etymon of the word in the original Language or Dialect of these parts, it signifies a Second Plantation. Whence it is that the *Jews* who in great numbers inhabit hereabouts (having as they report been seated there ever since that memorable transplantation from *Canaan* by *Salmanasser A. M.* 3220. mentioned 2 *Reg.* 17. 6.) spare not to averr (but from a Cabala or received Tradition from their Ancestors,) that upon this Mountain of *Damoan Noah*'s Ark rested. About the place where the Ark rested hath been no small contest among Writers: so as to my apprehension that high place has been so clouded or depressed through variety of conjectures, that it will be a labour of some difficulty to discover it. *Ben-Jonas* places it near the River *Tigris*, where it springs not far from the *Gordian* Mountains: *Inter Armenios & Gordiæos in monte Lubaro consedit Arca Nohæ*, says *Epiphanius*. And in regard there is a Mountain called *Ariarathis* in the lesser *Armenia*, some would fix it in that Region: Nevertheless the most received opinion is, That the Ark after that universal Deluge rested in *Armenia* the greater; for in *Gen.* 8. 4. we read that the Ark stay'd upon the Mountains of *Ararat*; which word some interpret *Armenia:* and running currant with most, probably gave occasion to the Poet *Aratus* in his fourth Book to say, *Armeniæ celsis instabat montibus Arca. Bocatius* and *Haython* the *Armenian* are no less positive, that *In toto Orbe Terrarum non est mons altior quàm Arath,*

cujus in cacumine Arca Noæ poſt diluvium ſtetit. But where this *Ararat* was has not a little been controverted by Divines and Geographers of the greateſt rank. For by *Ararat* moſt agree is underſtood *Caucaſus* and *Taurus*, which for length and height is reputed the greateſt Mountain in the World; ſtretching from the moſt Northerly part of *Armenia* as far as *India*, until it be affronted by *Imaus*, which in a contrary courſe divides *Scythia:* all which tract or ledge of Hills is uſually comprehended under theſe three names *Ararat*, *Taurus* and *Caucaſus*; which for the greater half ſeem to environ the *Mare Caſpium*. Nevertheleſs, the names of theſe three imperious Hills are loſt in many places through length of time and the ſeveral Idioms of ſpeech, which vary according to the different Dialect of the ſundry Kingdoms and Provinces they pierce through. As for example, where *Ararat* riſes in *Armenia*, there the moſt culminating pyco or top is commonly called *Baris* and *Subaris*; which in the *Coptique* ſignifies a Ship: *Ingens mons Baris eſt ſuper Miniadem*, ſays *Damaſcen.* And is either a Province in *Armenia* neighbouring *Ararat*, as we find mentioned in the 51 of *Jeremy* 27. or is *Ar-menia* by leaving out the *Ar*, *per Aphæreſin*, as *Hiſpania* for *Spania*, and as we might obſerve in ſeveral other places, for example. This is part of that we properly call the *Gordiæan* Hills which ſome name *Kardu*. In *Media Atropatia* it multiplies into the *Coraxi*, out of which *Araxis* ſprings, *Moſchici*, *Pariedri* and *Baronta*. Where it croſſes the moſt Northerly part of *Parthia* neareſt *Media*, *Caſpii*, *Jaſonii*, *Zagriæ*, *Gadæ*. Paſſing through *Hyrcania* it bears the names of *Sariphi*, *Coatri* famous for trees of marvellous height, *Æthera tangentes ſylvas liquere Choatræ*, *Plin. lib.* 6. *c.* 7. *Orontes*, *Coronii*, *Acrocerauni*, by which laſt the *Greeks* ſometimes comprehend the whole Province. Through *Aria* and *Paropamiſa* 'tis called *Heniochi*, *Pharphariadæ*, *Bomaræi*, *Mandradani*, *Gaſſarii*, *Oxiatri*, vicinating the River *Oxus*, and then *Caucaſus*, where the *Scytho-Sacæ* live in view of *Imaus*; all which multiplications are comprized in the firſt three: whence it is that the queſt is ſo obſcure; *Taurus*, *Caucaſus* and *Ararat* being indeed one and the ſame Hill: For *Caucaſus eſt pars Tauri*; *& totus Taurus Caucaſi nomine intelligi debet*, ſaith *Philoſtratus* in his 2. *lib.* With good conſideration therefore that glory of our Nation for Learning Sir *Walter Raleigh* in his Map placed *fol.* 108 gives thoſe names of *Ararat*, *Taurus* and *Caucaſus* promiſcuouſly to the whole Hill in its full extent from *Armenia* to *Mergiana*. So that albeit we read in *Beroſus lib.* 2. That *In vertice Gordiæi montis Noe quievit poſt diluvium: Noem tamen Scythæ omnium deorum majorum & minorum Patrem appellaverunt, & humanæ Gentis authorem & Chaos & ſemen mundi agnoſcant. Tyteam vero Uxorem ejus Aretiam vocant, in quam ſemen Chaos poſuit, & ex qua tanquam ex Terra cuncti homines prodierant, &c.* Yet *Annius*, *Goropius* and others fix the Ark in that part of *Mergiana* that joyns to *Hyrcania* where it views *Scythia:* And not without reaſon, ſeeing ſome of the moſt learned in this ſort of curioſity judge that the firſt ſeminary after *Noah*'s deſcent from the Ark was in *Mergiana*, a luxuriant ſoil fitted for Grapes and what elſe might encourage his Plantation: where as we find in *Ptol. ſeptima Tabula Aſiæ* is the City *Nyſea* or *Noyſea* in 41 degrees either built by *Noah* or to his memory: and for the Clime, none fitter for Grapes; *Amœnitatis adeo inclytæ, ut in ea Vitem invenire (inquit Strabo) cujus ſtipitem duorum hominum vix Ulnæ complectantur: racemum vero duorum cubitorum orbem implere.* Which being ſhewed *Alexander* the Great he admired, and thereupon there built *Alexandria*; and ſo the *Scythians* branching from the firſt ſeminary are properly called *Gens ſemper Antiquiſſima*, and preferred before the *Phrygian* and *Ægyptian* in their claim concerning Antiquity. Beſides, from the concinnity of Name and tradition that *Bacchus* here lived it had the name of *Nyſea*, which ſome nevertheleſs ſuppoſe to be *Agra*, a City built upon a branch of *Ganges*, and otherſome ſay took its denomination from *Nyſa Bacchus* his Nurſe which with *Jupiters* gave the name of *Dionyſæus*, to whoſe memory a City alſo was built in *Media* of great eſteem for breed of Horſe; and another in *Mergiana* near the River *Hydaſpes* a branch of *Indus* remembred by *Lucan* in his 6. *lib. Et qua Nyſæus Hydaſpes, &c.* From that analogy or reſemblance of *Nyſea* and *Noyſæa*, of *Noacchus* and *Boacchus*, and the delight both took in Vine-planting, it has induced *Goropius* with others to fancy that they were one, and in *India* both of fame at this day: the rather in regard *Noah* made not his peregrination with *Nimrod* and his party who ſetled in the Vale of *Shinaar* at the confuſion of Tongues: For *Elam* (*Sem*'s Son) returned the way he came from *Noah*, and ſeated himſelf in *Perſia*; but *Ophir* and *Havilah* (Sons of *Joktan*) travelled further Eaſt, firſt to *Lahore*, and after into *Bengala*; where, and at and about *Malacca* 'tis found they fixed their Plantation, the Places retaining their Names to many deſcending generations, as I ſhall have occaſion in due place to ſpeak of more at large; by which and much more I might obſerve, 'tis apparent that Opinions differ concerning the place where the Ark reſted; give me leave therefore to offer my own

upon

upon this report of the *Jews* inhabiting at and about *Damoan*, that this was the place.

First, *Goropius* and others are so far from agreeing with *Haython*, That *Ararat* is in *Armenia* rather than any other place where the Mountain uninterruptedly runs as far as *Mergiana*, (Easterly to the *Caspian* Sea as *Strabo* and most Geographers place it, albeit mistaken in making it part of *Tartary*; and yet *Ptolomy* in his fifth Table of *Asia* places it between *Media* and *Armenia*, which I marvel at,) and may properly bear that name, That he inclines rather to fix it in the most Southerly part of *Scythia*; which I think too far stretcht; and rather agree with St. *Hierome*, That *Ararat* is not only a hill strictly so called, but in a larger signification a champaign Country near which *Araxis* runs, (over which, albeit *Virgil lib.* 8. *Æneid.* sayes *Araxis* scorns a Bridge, *Alexander* and *Cæsar* built two) not far distant from the foot of *Taurus*: which description brings it very near *Damoan*. *Elmacin* also in his first Book relates how that the Emperour *Heraclius* pursuing *Chozrhoe* the Parthian King into *Hyrcania* was by some then in the Army shewed a high hill which they called *Geudi*, upon which they perswaded him the Ark rested; which *Geudi* says the Author was near unto a Villa at that time called *Themain*: a name differing not much from *Damoan*, the (*D*) and (*Th*) being sometimes alike pronounced. *Geographus Nubiensis* hath also some concordance with it, saying *Mons Jemanin in qua requievit Navis Nohæ, legi debet Themanin:* which name upon this occasion sundry *Greek* Writers commemorate saith *Agathias*. Furthermore, *Vulcanus* in his 4 *lib.* gives us this further testimony, That upon the high Mountain *Taman Noahs* Ark rested: a name little discrepant from what *Damoan* is now called, the various Dialects of Speech in many places occasioning a greater difference; and for proof may note the different pronunciation of *London*, *Tredagh*, and *Antwerp*, by our transmarine neighbours.

Nor does that of *Procopius* upon *Genesis* weaken but rather fortifie this my conjecture in saying that *Ararat excurrit in medium inter Armenian & Parthiam versus Adiabenam ad aquilonem, non ad orientem Babylon*; seeing that *Damoans* scituation is 'twixt *Armenia* and *Parthia*. Being also more strengthened from that of the Commentator upon *Berosus*; who perswades his Reader that the Ark rested upon those *Caspian* hills that separate *Armenia* from *Media*: Which description as with a finger to my apprehension directs unto this Mountain of *Damoan*. But having peradventure presumed too far upon this supposition, I leave the disquisition to a more accurate observer: and onely take leave to acquaint you with what the Jews here-about inhabiting report; How that part of the idolatrous Tribes of *Dan*, *Zebulon*, *Asher*, and *Naphthali* were by *Salmanasser* commanded to abide in these parts; *Tiglathpillezar* the Assyrian Monarch having transplanted the half Tribe of *Manasses*, *Rheuben* and *Gad* to *Jaaroon* and other places within this Kingdom of *Larr*, as I have already observed. The Inhabitants of *Damascus* also were removed by that great Prince to *Kyr* in *Media*, 2 *Reg.* 16. 9. about the River *Cyrus*, which is so pronounced; but the *Chuthites* were removed to *Samaria* in the place of those Jews, 4 *Reg.* 17. which *Chuthites* (as I gather from *Josephus* in his 9 *lib.*) were inhabitants of this Region, at that time called by the name of *Chutha*; by which word some mistakenly have understood whole *Persia* albeit more likely to be *Chuthistan* as *Susiana* is oft-times called; a Countrey extending from *Larr* Westward as far as the Altars of *Hercules*, the utmost Cities of which were *Apamæa* and *Ctesiphon*. And albeit *Gihon* be a general name for great Rivers, nothing indeed has more puzzled Scholars than to find where *Gozan* run: For although *Ptolomy* make it (if it be that *Gozana* he mentiones in his 6 *lib.* 16 *cap.*) a branch of *Oxus*; yet forasmuch as at *Hara* which some erroniously take for *Chara* or *Charan* in *Mesopotamia* where the Patriarch *Abraham* sometimes dwelt, and *Hala* and *Ghabor* are Cities in *Media* as recorded in the 2 *Reg. cap.* 18. *vers.* 11. near the River *Gozan*; it is not probable to be that *Gozan* which mixes with *Oxus*, since no part of *Media* is within three hundred miles of it. *Gozan* then either must be in *Media*, which may be seeing that *Araxis* waters *Armenia* and runs into the West side of the *Caspian* Sea; or else this River here which is of a great breadth, streaming from *Taurus* both into *Media* and *Hyrcania*, and cut in many small Rivolets by the People to draw her many ways to serve their occasions. And the Jews inhabiting here confirm this conjecture, saying also, That when they were brought hither captives they were dispersed into many several places, and here have rested unremoved during many overtures and changes of the Persian Monarchy.

Moreover, albeit the *Israelites* had for the extent of their Dominion what was from the Red-Sea or Wilderness of *Syn* to the River of *Euphrates* and the great Sea, as the *Mediterranean* is called *Exod.* 16. 1. and *Josh.* 1. 4. which was accomplished in *Davids* Reign: yet the Territory they inhabited strictly called *Judah* and the portion of the

twelve *Tribes*, was but ſmall in compariſon, ſcarce amounting to the third part of *France*: So as wonderful it is to conſider what increaſe they had, both by what we read upon numbring the People by *Joab*, and the force they brought when *Aſa* out of the two Tribes of *Judah* and *Benjamin* drew into the field againſt *Zerah* the *Æthiopian* 580000 men. As alſo by what *Joſephus* writes were aſſembled in *Jeruſalem* when beſieged by *Veſpaſian* and his Son. Yet ſince they were baniſhed their own Country they have not ſince either had King, High-Prieſt, Countrey or Town they could call theirs: but like Vagabonds live ſcattered over the Face of the whole Earth: So as they who once were the choſen People of God, and in conſideration of whom all others were of no eſteem for ſanctity, whoſe dread was to be upon all the Inhabitants under Heaven, whoſe fame ſhould make the Univerſe to tremble whiles they obeyed the Lord; for their Apoſtaſie and Idolatry are now rejected, and that dreadful Prophecy of *Jer.* 24. 9. purſuant to that curſe of *Moſes* pronounced *Deut.* chap. 23. verſ. 37. and of *Ezek.* chap. 5. verſ. 15. where God threatens to deliver them to be removed into all the Kingdoms of the Earth to their hurt, to be a reproach and a proverb, a by-word and a curſe in all places whither he would drive them, to the full extent we ſee accompliſhed. For indeed, not only what the Chriſtians retort them for their hatred to Chriſt, the Prophets and Apoſtles; the very Heathen accuſed them as Μισάνθρωποι or enemies of Mankind, towards whom they bore an irreconcileable hatred ſay *Diod. Siculus* and *Tacitus l.* 5. being of all Nations the worſt, *Amian. de Marco Imp.* and as people that of old time moved ſedition, *Ezr.* 4. 15. inſomuch as they were termed *Fœtentes*, *& vel fortuito eorum occurſum oculis horrebant, animo perſequebantur*, men avoiding the very ſight of them if by chance they met them. And though I am perſwaded (by what I have ſeen) they are at this day the moſt numerous of any one People in the world were they drawn together into a body; yet being diſperſt, they appear as if they were but few. Further, albeit when they were in the promiſed Land, of all others they were the moſt prone to Idolatry, even when they had light and all the whole World beſides ſat clouded in darkneſs; yet being now under captivity and ſevere ſubjection where-ever they inhabit, they keep ſtrictly to the Tradition of their Anceſtors, reading the Pentateuch, and abhorring Idols. So that though by reaſon of the curſe afore-mentioned and their unbounded avarice they be the moſt contemned people upon the earth; yet by us are to be pitied, being the off-ſpring of *Abraham* the Friend of God; and foraſmuch as that in *Iſaiah* 14. 3. 'tis promiſed the Lord will in the end give them reſt from their ſorrow, and from their fear, and from their hard bondage. For as *Deut.* 30. 4. albeit they ſhould be caſt out even to the ends of the earth, yet from thence will the Lord gather them, and bring them into their own Land, the Land which their fore-fathers poſſeſſed. With which agrees *Jer.* 32. 37. That he will gather them out of all the Countreys wherein he hath ſcattered them in his indignation, and return them to their own land, where he will cauſe them to dwell in ſafety. Which ſome think will be accompliſhed at their converſion and not before: according to that of *Zecharia* chap. 12. verſ. 10. They ſhall look upon him whom they have pierced, and ſhall expreſs their repentance by lamenting for him as one mourneth for his onely ſon; for in that day the Lord will oppoſe himſelf againſt all Nations that ſhall come againſt *Jeruſalem*. In the mean time (with grief be it ſpoken) we find them every where, in a moſt obdurate condition. But to return.

Eaſt of *Damoans* high peak is a Town called *Nova*, in which were about a hundred Families. A young man Son to *Hodge Suare* or *Aſhuerus* (the *Perſian* Merchant that died in *London Anno Dom.* 1625. and Brother to *Mahomet* whom we buried at Sea) hearing of our paſſing by, came out accompanied with ſeveral of his friends and kindred to invite us to his houſe which was about a mile thence: He was apparelled in a robe of Cloth of Gold, had upon his head a Tulipant of Silk, and was gallantly mounted. His Mein was good, ſo was his Civility: prevailing with the Ambaſſadour to go a little out of his way to accept a Collation, ſuch as the Countrey and ſmall warning could provide, it was with ſuch chearfulneſs as gave his Lordſhip and reſt of the Company good ſatisfaction. Thence we haſted towards *Damoan*: where as we deſcended down a ſteep hill, we paſſed by a black Tent pitched in a pleaſant place near the Road, filled with above thirty Women and Men, who at firſt I thought were ſolemnizing their *Boalia* and *Paganalia*, but it proved a Wedding. Staying there a while we ſaw the Bride, about ten years of age, but the Groom was thirty. Many Bride-maids came out to admire us, whom we no leſs wondered at: for their faces, hands and feet were upon that ſolemn occaſion painted in various forms with birds, beaſts, caſtles and flowers; their arms and legs chained with manilio's or voluntary bracelets, or rather fetters of Braſs and Silver, which in their Moriſco made them appear not unlike the Arcadian Shepherdeſſes as deſcribed in Roman-

Romances. Having preſented them with a ſmall offering we left them, that night making *Damoan* our manzeil.

Damoan, whether it be the relict of *Ghabor* or *Halah* is uncertain: but by the Jews, in theſe parts called *Jehuds*, their long captivity and abode here, ſeems to be one of them. And that the *Avæ* and the *Cuthæi* were tranſplanted by order of the *Aſſyrian* Monarch into *Samaria* from theſe parts is imagined: It is a Town of good repute amongſt the *Perſians*: ſome write it *Damawan*, but I took it according to their pronunciation. The North Pole is there elevated ſix and thirty degrees, twenty minutes; and longitude is eighty eight. It is included by a skirt of *Taurus*, in the *Kaboncharion* Province (part of *Ghelack*) and this was the limit of *Media* to the North. In old times here lived the *Paraſitacenæ*, mountaineers mentioned by *Strabo* in his 11. and *Herodotus* in his 1 *lib.* A Town pretty well watered it is, for a branch of *Gozan* refreſhes her. *Ben-Jonas* (whoſe Travels *Arias Montanus* had a good opinion of) draws this *Gozan* all over the *Perſian* Dominion, where-ever any *Jews* were planted: but erroniouſly, for it is reſtrictive. *Damoan* is peopled moſt part with *Jews*, who in this place are two hundred Families. The Buzzar is built aloft, and ſcarce worth the climbing to, except it be to buy wine and fruit which is had here in plenty and at eaſie prices. Two days we ſtayed in *Damoan* to recreate our wearied bodies; but on the thirteenth of *June* we departed, and that day rode to *Bomaheem* five and twenty miles from *Damoan*.

And now we are in *Media*, a word of her. *Media* (ſaith *Polybius*) is ſcituated in the center of the greater *Aſia*; accounted a rich and noble Countrey. The fictitious *Greeks* perſwade that it takes its name from *Medus* Son of *Jaſon* and *Medea*, *Ætas* unfortunate Daughter. More certain it is that the name is derived from *Madai Japhets* third Son, Son of *Noah*; for the *Medes* and *Perſians* before *Cyrus* his time in Scripture as well as profane Stories are ever called *Madai* or *Medi* and *Elamitæ*. By the *Greeks* ſometimes you find them called *Haræ* from a City and River there; by the *Arabs Algebal*, by reaſon it was hilly. And note-worthy it is what *Mela lib.* 4. *c.* 3. obſerves concerning the deſcent of the *Medes* from the *Sarmatian*, (from whence the *Saxons* alſo;) *Madai* (ſaith he) *à Sarmatis. Sarmatæ Medorum ſunt ſoboles. Sermo enim his inter Scythicum & Medum ex utroq; miſtus, &c.* And from thence as *Trogus Pomp. lib.* 41. The *Sarmati* are called *Sarmædai*: a pretty conjecture. It was anciently divided into two, *viz. major & minor*: the *minor* was *Atropatia*, (*Tropatæna* in *Ptolomy*, *Atropatæna* in *Pliny*, from *Atropatus* one of *Alexanders* Captains;) and *Media major* or *Azarka*, at this day *Sheervan i. e.* milky plain where *Ecbatan* the Metropolis once ſtood.

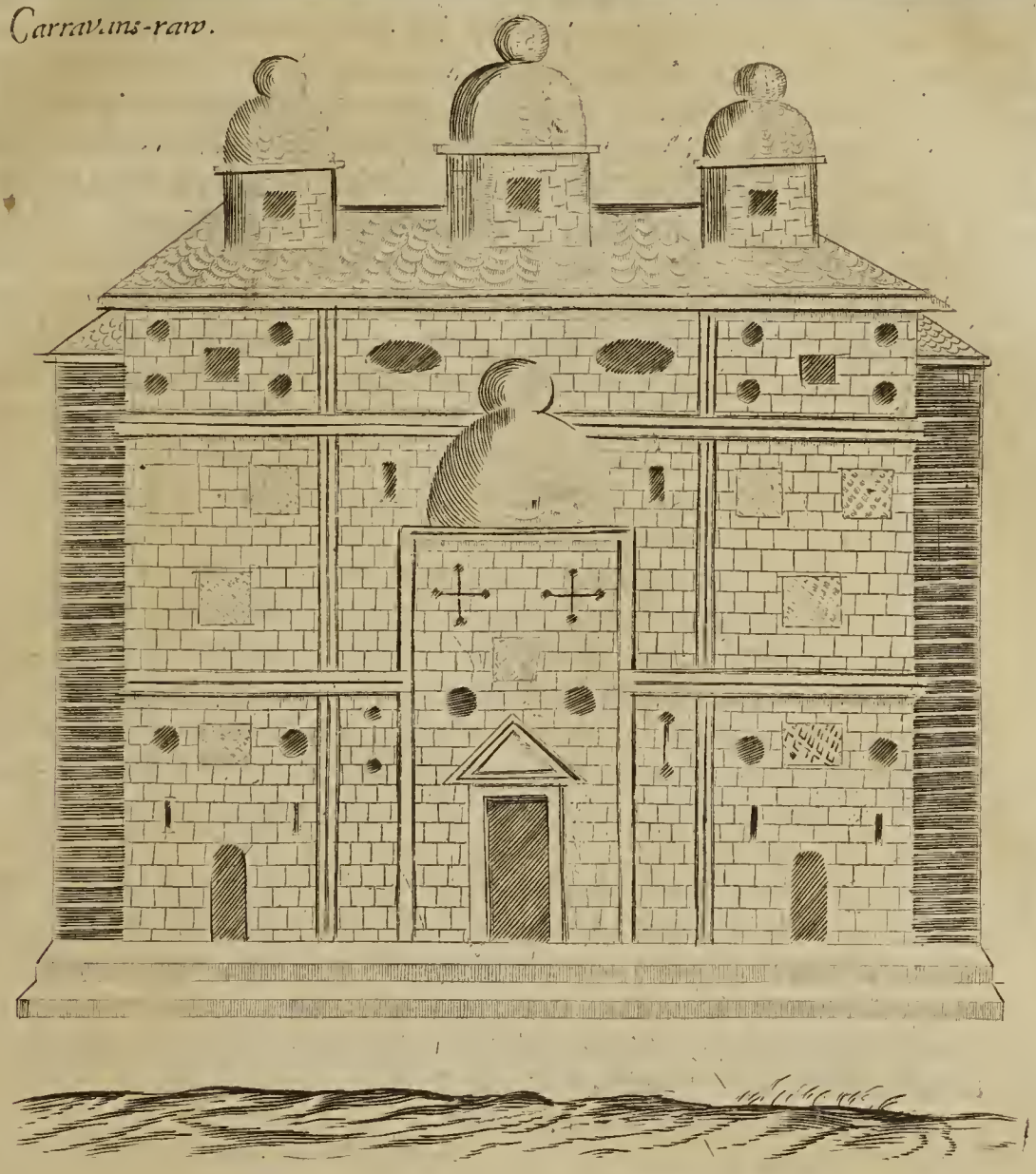
'Tis divided into *Gheylan* (*Gheylæ* in *Ptolomy*, *Caduſia* in *Pliny*,) *Deylan*, *Vaaz-pracan* and *Thezican*, thoſe are *Atropatia*; in which we might include part of *Armenia*, *Jelphy* or *Chiulful* being there ſeated, and *Naſſivan* (*Artaxata* of old.) *Sheirvan* has *Aderbayon*, *Harran*, *Sultania*, and *Tabriztan*, which are in *Media minor*. To the North it has Mount *Taurus*, *Parthia* to the South, *Bactria* confines it Eaſt, and on the Weſt it has the greater *Armenia* and part of *Aſſyria*. *Pauſanias* errs in calling this *Aria*. A rich and puiſſant Countrey it was in the worlds infancy: but whether by the conſuming hand of War, or Gods Juſtice in revenge of ſo many holy Chriſtians that *Chozroe* maſſacred, I cannot ſay; but now it is a barren and miſerable ſoil, compared with the Phœnix of Iſles great *Britain*; who all things conſidered equals the beſt compacted pleaſures of theſe Aſiatic Provinces: Nevertheleſs, it has been fruitful you may ſay, if Pope *Pius* the ſecond took his information right out of *Strabo*, as that an Hippobotos or Horſe-paſture here ſhould nouriſh fifty thouſand breeders: of which the Nyſæan race was moſt of price; ſo called from the City *Niſa*, one of *Bacchus* his Towns which *Hydaſpes* watered; and concerning which *Lucan lib.* 6. has this remembrance, *Qua rapidus Ganges & qua Nyſæus Hydaſpes Accedunt pelago.* The Courſe of which River is much controverted, ſome placing it in *Aſſyria*, others in *Media*, but *Plutarch* rightly in *India*, *apud omnes ſatis conſtat Hydaſpen, fluvium Indiæ non Mediæ, &c.* being indeed a Branch of the River *Indus*. Here alſo *Alexandropolis* was founded by *Alexander*, of which at this day nothing remains. And albeit by the report of Writers this Country was then verdant and paſturable; yet little graſs is to be found at this day, not only here, but over moſt part of the *Perſian* Monarchy, ſave in Valleys and where Rivers are: But in ſtead thereof Camels abound, who make a ſhift to live even in Sandy Deſarts, and crop the boughs of trees or ſhrubs which rarely they meet with. The Dromedary and it are of one deſcent, but vary according to the Countrey they breed in: In *Bactria* and *Perſia* they have but one gib or bunch, the *Arabian* being oft-times double. In *Geſner*'s Hiſtory of *Quadrupedes* the *Gyraff* is alſo mentioned. A ſpotted Beaſt with a neck much longer than a Camel, the fore-legs longer than the hinder, begot ſays he by a Male Camel on a

Female

Female panther. But no ſuch Beaſt in *Perſia* either could we ſee or hear of. The Males in rutting time burn with too much heat, and grow foaming frantick towards copulation; yet as ſome write, in that diſtraction will by no means commit inceſt, nor will they go willingly without their conſort: They couple backward, go great ten months, commonly have but one at a birth which they ſuckle two Years apart from company, not loſing their milk by a ſecond conception: They live threeſcore Years, labour much, feed little; refrain drink three days, but then quench their thirſt immeaſurably: Their milk is cordial; their fleſh rank and lean; yet in *Aſia* preferr'd before Beef, Veal or Pork, which I ſuppoſe is becauſe that *Mahomet*'s *Alcoran* or rather *Ozman*'s Parady commends it. For albeit Camels fleſh was of old eaten by the Oriental Nations as *Diodorus* writes, yet *Camelus cibus eſt inſalubris*, ſayes *Galen*. From *Bomaheem* we travelled to *Tyroan*.

TYROAN by her continued greatneſs, antiquity and ſtation, ſeems to be that *Rhazunda* which *Strabo* mentions: Seated it is in the midſt of a large level or plain; and albeit at a diſtance it be environed with Hills, yet one way it affords a large horizon. The air is temperate in the morning and towards Sun-ſet; but in the Sun's meridian we found it very hot. The Houſes are of white bricks hardned by the Sun. The City has about three thouſand Houſes; of which the Duke's and the *Buzzar* are the faireſt; yet neither to be admired. The Market is divided into two; ſome part thereof is open, and other part arched: A Rivolet in two branches ſtreams through the Town, ſerving withal both Groves and Gardens, who for ſuch a favour return a thankful tribute to the Gardiner. Adjoyning the City, the King has a very large Garden fenced with a high Wall of mud, no leſs in circuit than the City. The Houſe where we lodged overtopped all the reſt; from whoſe high Tarraſs (early one morning) I took a proſpect both of City and Countrey: I could perceive thence that moſt of the Maſters of Families ſlept nightly with their *Seraglio's* upon the tops of their Houſes, which were ſpread with Carpets; ſome (I eaſily perceived) had three, ſome ſix Women about them wrapp'd in *Cambolines* or fine linnen: but this curioſity (or raſhneſs rather) had like to have coſt me dearly, the penalty being an Arrow into his brains that dares to do it; which but for the priviledge of the place and that I was in my own Countrey habit, had been executed. The Carravans-lodge here for elegancy far exceeds the *Meſchit*: the Inhabitants are pretty ſtately, the Women lovely, and both curious in novelties; but the jealouſie of the Men confines the temper of the weaker Sex; yet by that little they adventured at, we might ſee *Vetitis rebus gliſcit voluntas*. *Zenal-chan* was *Sultan* of this City, a Man of little worth in our apprehenſion: For albeit he had been Ambaſſadour from *Shaw-Abbas* to *Rodulph* the ſecond the *German* Emperour, which no doubt inſtructed him in ſome punctilio's of good breeding and expreſſing of civilities to Strangers; nevertheleſs, whether his late Employment, or his Favour with *Abbas*, or his Wealth or rather his vexation for *Nogdi-beg* his Couſin; all or ſome of theſe made him ſo very diſcourteous, that albeit our Ambaſſadour in civility ſent to viſit him, he returned a ſleight thanks without a re-viſit, which we thought barbarous. The Pole Arctic is elevated in *Tyroan* thirty five degrees forty minutes; fourſcore in longitude. From *Tyroan* we travelled to a Village called *Charah*, an inhoſpitable place; for it afforded us inſtead of ſuſtenance, torment; ſuch as the ſcalding ſand and frying Sun could operate: Nevertheleſs in old times this has been of that repute as gave Name to the Countrey round about it, ſuch time it was called *Kyr* or *Chyr*, but not that mentioned *Amos* 1.5. *Joſephus* places it in *Media ſuperior*, and by him miſ-ſpell'd *Cyrene* or *Kyrene*, by which name the *Perſians* alſo call the River *Cyrus*; and by reaſon that thither the *Aſſyrian* Prince *Tiglath-Phillizar* tranſplanted the Inhabitants of *Damaſcus* 2 *Reg.* 16.9. (under-going the like deſtiny their Neighbours the *Jews* taſted under *Salmanaſſer*) ſometimes by ſome it has been called *Syro-Media*; mentioned in *Eſay* 22.6. where 'tis ſaid, That *Elam* bare the Quiver and *Kyr* the Shield. This is more likely to be that *Kyr* than *Karizath*, as *Hyrcania* is called by ſome, as I lately obſerved. But at this day ſave this ſmall glimpſe nothing remaineth. From hence to *Tauris* is two days riding. The Carravans-raw is thus ſhaped.

Carravans-raw.



TAURIS, the late *Median* Metropolis is ſcituate in that part of *Media* which of old from one of *Alexander*'s great Officers was called *Atropatia*. The *Turk* and *Perſian* call it *Taberyz* and *Teueris:* but in the World's adoleſcency 'twas known by other Names, as of *Achmetha* which we find in *Ezra*; after that *Ecbatana* in the *Apocrypha*; *Cteſias* in his *Perſica* calls it *Achbatana*; *Amatha* the LXXII. Interpreters; *Cordina* others; and ſome *Tigranoama*; who by analogy have miſ-placed her in *Syria* from a City there called *Egbatana* converted into *Epiphania* by *Antiochus:* by otherſome called *Arſacia* (of which were divers) and *Europus*, which *Ptolomy* mentions and places under thirty ſeven degr. North. The primier Founder of this noble City is not agreed upon: *Lib. Judith* it is ſaid, That *Arphaxad* built it, he that was ſlain in the Mountain *Ragau* by *Nabuchodonoſor* the great Monarch of *Aſſyria*; who after he had deſtroy'd that City returned to *Nineveh*. Otherſome *Diocles* the *Mede*; and ſome ſay *Dejoces An. Mundi* 3296. Others that *Seleuchus* built it. But *Diod. Siculus* attributes it to *Semiramis*, who with incredible toil brought the Water thither by a deep channel from the Mountain *Orontes*. Howbeit, *Joſephus* aſſures us that it (or rather a Royal Palace for the King) was built by the Prophet *Daniel*. *Ædificavit Daniel Regiam Ecbatanam Mediæ opus elegantiſſimum & arte mirabili conſtructum. Ubi* (ſaith *Diod. Siculus*) *Sepulchra Regum & Templum Anaiæ maxime nobilitarunt*; A Temple dedicated to *Diana* whom they called *Anaya*, whoſe pillars were over-laid with gold, as was the roof, and the pavement was *Moſaick* Marble of various colours; ſo excellent as gave occaſion to *Polybius lib.* 10. to ſay, *Urbes omnes alias Ecbatana opibus & magnificentia longe ſuperaſſet.* In that Temple the great *Artaxerxes* ſequeſtred the fair *Aſpaſia* whoſe Beauty made him and his Son competitors, as *Plutarch* in the Life of *Artaxerxes*. To return: By the name of *Ecbatan* ſhe was beſt known, and had then her moſt magnificence; for ſaith *Strabo*, it was fifteen *Italian* miles about, having Walls ſtrong and ſtately, ſeventy cubits high and fifty broad, beautified with many lofty Turrets and Battlements; and the like we have in *Judith*: Within were numbred many noble Palaces; but that which *Daniel* built (the *Mauſoleum* afterwards of the *Median* Kings) was

was moſt magnificent, which remained entire and undemoliſht in *Joſephus* his time, and ſome whiles after: That built by *Darius* was no leſs ſplendid; for moſt part was of Cedar-wood, the roof being ſtudded and plaited with burniſhed gold; of both which nothing now remains ſave memory; and I can hardly ſay memory, ſince ſome (but frivolouſly) make queſtion whether *Tauryz* be old *Ecbatan*; and whether it be in *Media* or no. But if to be under *Baronta*, if to be 36 degr. 50 minutes, if to ſhew the ruins of *Tobias* his Grave, if to be the Burial-place of Kings, if to be the Metropolis time out of mind, if to be the City from *Jeruſalem* N. E. four hundred farſangs can make it *Ecbatan*; or if the authority of *Ananias*, *Petrus de la valle*, *Leunclavius*, *Teixera* and *Ortelius* will ſerve, it will then appear to be *Ecbatan* in *Media*; and the rather from this additional authority out of *Polybius*, *Media ſita in meditullio Aſiæ Regio eſt opulentiſſima, cujus Caput eſt Ecbatana:* Upon whoſe deſtruction by the *Aſſyrians*, *Rages* (mentioned *lib. Tobit* and called *Ara* formerly) became the head City of *Media:* but *Ecbatan* afterwards recovered its liberty though not former glory. *Pliny* alſo hath this note, *Ecbara* (meaning *Ecbatana) condita eſt à Seleuco Nicanor Rege diſtans à Caſpiis portis* 20000 *paſſus.* So as *Ptolomy*'s conceit of *Tabryz* (miſtaken in the *Tau*, a *Gamma* being printed erroneouſly for it) to be in *Aſſyria*, of *Cedrenus* and *Haithon* in *Armenia*, of *Chalcondytes* in *Perſia*, of *Niger* in *Perſ-Armenia*, and of *Paulus Venetus* in *Parthia*; what were theſe conjectures but taking riſe from the Monarchique Titles of *Aſſyrian*, *Armenian*, or *Parthian* as they ſwayed then, and the reſt made Provinces; but chiefly from the miſtake how *Armenia* was divided; part of *Armenia* extending South from *Araxis* into *Atropatia*, *Artaxata* being the Metropolis, and from whence the Name *Perſ-Armenia* was compounded: which is not above 36 degrees though *Ptolomy* makes it 40. for by *Abulfeda*, *Ulughbeg* and other Geographers of thoſe parts, the latitude of *Taurys* beſt agrees with the ſcituation of *Ecbatan*.

Tabriz then is a City both great and populous, famous for an in-land Trade; and ſo well governed, that it is no terrour to ſuch as repair to buy and ſell there, for all it is a Garriſon. The ſcituation is near the Mountain *Orontes* or rather *Baronta*, which is a part of *Taurus*. It is compaſſed with a mud-wall five miles about: the Houſes after the common mode are flat at top; their material Sun-dried bricks. The *Buzzar* large, the Gardens lovely: That to the South-eaſt was planted by King *Tamas* and much ſpoken of; but the *Turks* Horſes have lately grazed there. It hath but a ſmall ſupply of freſh Water; yet what it lacks in that, fire and flame ſupply; the Sun, Wars rage, and civil broils having more than ſufficiently parched her. To paſs by the revolutions of the Empire, the *Turks* firſt paſſage ſix hundred Years ſince, *Tamberlanes* rage and the like; remember we onely thoſe irreconcileable Factions, the *Envicaydarlai* and *Namidlai* that for three hundred Years ſo perſecuted one another with implacable wrath, as they engaged in their quarrel nine other Provinces, who at length grew ſo engaged amongſt themſelves, that not onely this City but *Media* and *Armenia* became well-nigh depopulated: the *Gibelyns* nor *Roſes* parties or factions out-matching them: ſo as in fine they made an eaſie entrance to any invader. *Selym* the Grand Seignior was the firſt eſpied it; and to become an eye-ſore to *Tamas* Son of *Izmael* their inveterate adverſary, ſends a *Baſhaw* thither with an Army who ranſaked it *An. Dom.* 1514. *Heg.* 894. without much reſiſtance. And *An.* 1530. *Solyman* ſeconded it with ſo much fury that it flamed many dayes; the inſatiate *Turks* pillaging without mercy, turning topſie-turvie all they met with, and into a Chaos thoſe elaborate Walks and Gardens which *Shaw-Tamas* ſo much delighted in. Reviving again, it again was made proſtrate to *Ebrahim Baſſa*'s luxury, ſent by *Solyman* at the inſtigation of *Ulemus* a *Perſian* Traytor, albeit Brother-in-law to the King: at which time *An.* 1534. *Heg.* 914. the *Turks* plundered it. But *An.* 1585. *Heg.* 965. it groaned under the greateſt ſuffering, when *Ozman* the wrathful *Baſſa* ſlave to *Amurat* the third ſubduing it, perpetrated all manner of hoſtile cruelty: till thirty Years after by that incomparable Prince *Emyr-hamze-myrza* (elder Brother to *Shaw-Abbas*) it was re-gained, re-built, and fortified againſt the future inſolence of thoſe Barbarians. For 'twixt this City and *Ardaveil* he gave the *Turks* a notable defeat: and after that, *Abbas* himſelf *An.* 1619. near the ſame place did the like; which for the future has quieted it under the *Perſian* Government. *Tauris* is diſtant from *Cazbyn* ſeven days eaſie journey; from the *Mare Caſpium* as many; from *Araz* (a City of good Commerce in Silks, and through which *Araxis* ſtreams) ſix; from *Derbent* eight; from *Spahawn* ſeventeen; from *Shyraz* thirty; from *Ormus* fifty; from *Jeruſalem* fifty; from *Aleppo* thirty, and from *Babylon* thirty or thereabouts.

Three days journey from hence is *Sumachy*, which ſome pronounce *Shamakie*; a Town conſiſting of four thouſand Houſes or thereabouts; well peopled and of good reſort by Merchants

Merchants from *Ruſſia* and *Armenia*, being thence the road-way to *Cazbyn*. The North Pole is here elevated 39 degr. ſcituate it is in that part of *Media* called *Atropatia* by old Writers, and pretends that it had its foundation laid by *Shamuc Zeddaule An. Dom.* 990. *Heg.* 370. from whom probably it took its Name having ſome coherence with it. The ground is good in which 'tis ſeated, and watered by a pretty River, ſo as it bears both Corn and Grapes in plenty: and though the place be level, it nevertheleſs has a large and delightful proſpect towards the North-weſt; but of moſt remark is a Fountain or Spring near the Town, which inſtead of ſweet Water ſends forth a Stygian liquor, thick and clammy; both in colour and taſte reſembling Tar; and not unlike that bituminous liquid ſubſtance at *Hait* upon *Euphrates*, in the High-way as Travellers paſs from *Bagdat* to *Aleppo*: This onely is in much leſs quantity, and not put to like uſes. *Tauris* was the Royal Seat of ſeveral Kings, the laſt of which was *Obdolo-chawn*, who died and was here buried *An. Dom.* 1566. *Heg.* 946. leaving behind him a Son called *Syrvan-Sha*, who finding himſelf unable to ſway a Scepter ſo near to *Abbas* the *Perſian* King, prudentially ſubmitted his Royalty, and enrolled himſelf a Tributary Prince under his Empire. Now albeit the City is commonly reputed of good defence, yet it was unable to keep out the *Turkiſh* Army at ſuch time as that old fretful wretch *Muſtapha* with fire and Sword invaded thoſe parts and turned moſt of the Towns and Villages into aſhes; this place eſpecially parching by the heat of his wrath, and the Inhabitants ſuffering under the edge of his mercileſs Sword, the heads of ſo many of the beſieged being upon the ſurrender whipt off as raiſed a Monumental-pillar, which ſerved as a Trophy to expreſs his ſavage fancy.

Next night we made our Manzeil at *Sangurrabaut*, a Town conſiſting of an hundred Cottages. In this place we buried a civil Gentleman Mr. *Welflit* our Camarade and Countrey-man under a broad-ſpreading Chenoar-tree, and fixed a brazen ſcrole over him which ſpake his Name and Nation. This was the utmoſt we could do in that poſture we were: Nevertheleſs, *Ut Te poſtremo donarem munere mortis*, give me leave to add this Diſtich to his memory.

We have deplor'd thy death: th'enſuing Years
Thy Kin will pay thee Tribute with their tears.

Mors tua non careat fletu; linquamus Amicis
Mœrorem ut celebrent funera cum lachrymis.

From *Tabriz* we travel through *Sultany* to *Cazbyn*, the Hills *Zagri* and *Coatri* interpoſing. And,

Next night ſlept in the open Fields under a beſpangled Canopy, the Firmament; the next in *Shaw-De*, *i.e.* the King's Town, his Purgatory rather; if a conſpiracy of looſe and ſcalding ſand, burning Sun, and mean Cottages could make one; for the Houſes there differ little in ſhape or cloſeneſs from Ovens; ſo as the People all day bake themſelves in them in ſtead of Caves and Grots, which ſerve well to abate the extreme ardour of the Sun: a People ſo diſcourteous, that our miſery nothing afflicted them. Now, in regard that the heat derived from the Sun ariſes from the reflexion of his beams darted upon the ſurface of the Earth, where the Sun caſts his beams perpendicular, (which is onely within the torrid Zone) the heat where the reflex is moſt, muſt by conſequence be greateſt. But that the heat ſhould ſo exceed here at ſuch a diſtance from the Tropick, was doubtleſs from the quality of the Earth and inflam'd air that render it ſo intemperate to us, though better endured by the Natives, who from their cradles are inured to it. Cuſtom is a ſecond Nature. In probability this was the Land of *Nod*, *i.e.* baniſhment, into which *Cain* wandered after he departed from the preſence of the Lord; for this Countrey is Eaſt from *Eden*. And whereas he built *Enoch* the City, albeit it has loſt the Name, the Mountains *Enochi* nevertheleſs are not far diſtant hence being part of *Taurus* and neighbouring the Bactrians; albeit that name is found alſo near *Pontus* and *Albania*, as ſome have placed them. From that hateful Town we haſted, and next night got into *Cazbyn*.

CAZBYN (or *Kazvin* after the liſp of *Perſia*) is that ſame City which was known to ancient Topographers by the name of *Arſacia* or *Arſiſaca* which *Strabo* mentions; ſo named from *Arſaces* that valiant *Perſian* who ruled here *An. M.* 3720. and from whom the enſuing Kings *honoris gratia* were ſtiled *Arſacidæ*. This was two hundred and fifty Years before the Incarnation of our Saviour *CHRIST*; and is accounted the firſt that made *Media* an Empire in deſpight of that *Seleuchus* who was Son to the great Monarch of *Syria Antiochus* ſirnamed *Theos*. By command of *Nycanor* it was afterwards called *Europus*; but loſt that Name when it bended under the next conqueſt. It is likely this was that *Rages* (a City in *Media* as appears in *Tobit*) whither the Angel went from

Ecbatan to receive the ten Talents (of our money about three thouſand poun ds) *Tobias* was to receive from *Gabael* ſon to *Gabrias* his kinſman. Their Talent of Silver contained 3000 Shekels, *i. e.* 375 pounds; the Greek Talent being but 175 pounds ſterling: but a Talent of Gold was twelve times as much. I am not ignorant that ſome make *Ediſſa* in *Meſopotamia* to be *Rages*: but that is unlikely; for then what buſineſs had they from *Niniveh* to go to *Ecbatan*? (in the way no doubt or not far deviate to *Rages*) a contrary way leading to *Ediſſa* which was ſcituated 'twixt *Tigris* and *Euphrates*: beſides, it is ſaid in the Apocrypha that *Rages* was in *Media*, which *Ediſſa* is not; and whereas no part of *Media* is nearer than a thouſand miles from the holy City, *Ediſſa* is not above five hundred. In one Author I find it called *Hiſpian* meaning *Hiſpahan*; and if ſo, he is much miſtaken, that City being two hundred and ſeventy miles from *Casbyn*. Whence the Word *Cazbyn* is fetcht I could not learn: but I ſuppoſe from *Cowz-van i. e.* a Vale of Barley; as *Sheir-van* is a Vale of Milk, *&c.* or elſe from King *Cazvan* as they call *Acembeg* the *Armenian*: or may it not be the relict of *Casbira* an old City which *Strabo* placed here? for if I ſhould deduce it from *Chazbi* as the ſeventy interpreters tranſlate it in *Gen.* 38. 5. or from *Caſiphia* whence ſeveral of the *Levites* and *Jews* tranſplanted by *Salmanaſſar* and by order of *Artaxerxes* were led back to build the Temple at *Jeruſalem*, as in *Ezra* 8. 17. or otherwiſe from *Caſapa* in *Hyrcania*, as ſome have fancied, it would reliſh of too much affectation. The ſignification of *Exile* is unknown by interpretation or occaſion to the Inhabitants, except the broacher of that conceit had recourſe to the idiom of the old *Parthians*. *Heylin* in his Geography makes this City and *Spahawn* one, in which conjecture he is miſtaken.

The North Pole is here elevated 36 degrees and 15 minutes, longitude 85 degrees 30 minutes. By King *Tamas* (Son of *Iſmael*) it was made the Metropolis of this Monarchy the better to affront the *Ottomans*. The Kingdom it ſtands in is *Media*, the Province *Sheirvan*, that part which is called *Deylan*: removed from *Tabryz* a hundred and eighty miles Engliſh: from *Hamadan* (the Sepulture of Queen *Eſter* and *Mordecai*) a hundred and ten. Now concerning the derivation of *Hamadan*, it is obſcure; ſo that whether built or named in the memory of *Hamdan* the ſon of *Diſan* the ſon of *Seir* the *Horhite* mentioned *Gen.* 36. I know not; but famous it is at this day, eſpecially for being the burial-place of *Avicenna* (born at *Samarchand*) a man in his time of incomparable Learning and Induſtry as to Nature; as may appear by near a hundred books he wrote concerning Phyſick and Philoſophy, as alſo a Dictionary of Stones and Herbs, Poems concerning the Soul, *&c.* From *Sultany* (the reſidence of ſix Sultans) 'tis ninety, ſome ſay fifty; from *Ardavyl* (the Seigniory of the *Abaſians*) eighty; from *Gheylan* ſeventy; from *Ferrabaut* two hundred; from *Samarchand* five hundred; from *Ormus* eight hundred; from *Babylon* five hundred; from *Jeruſalem* a thouſand; from *Spahawn* two hundred and ſeventy; from *Shyraz* four hundred and ninety; from *Kandahor* five hundred and fifty miles Engliſh, or thereupon.

Cazbyn is at this day for multitude of buildings and inhabitants, the chief in *Media*, and equal for Grandeur to any other City in the *Perſian* Empire, *Spahawn* excepted. It is ſeated in a very large and fair even plain, no hill of note in thirty miles compaſs over-looking her: a champaign it is yielding grain and grapes, but little Wood ſaw I growing there. Here *Epheſtion* (*Alexanders* Favourite) was buried: but the Monument upon which the Macedonian Conqueror expended twelve thouſand Talents is not now to be ſeen, for Time has devoured it. It has a ſmall ſtream flowing from *Abonda* (*Baronta* of old) which gives the thirſty drink and mellows the Gardens: from whence by its refreſhment and the Peoples induſtry they have abundance of fruits, rice, roots and flowers in variety. I think the reaſon why we ſaw no great Rivers in any Place, is from their forcing it into Sluces and Channels under the Earth (as *Cyrus* did the deep River *Gyndes*, which a great Scholiaſt wreſts for *Ganges* inſtead of *Gyhon*) to bring it by ſubterranean paſſages to ſuch Towns as have none but by that kind of Derivative: inſomuch that if *Indus*, *Euphrates* and *Ganges* were amongſt them (I mean where the Countrey is moſt peopled) doubtleſs they would make them kiſs the Sea in five hundred oſtiums or branches. Such fruits as I remember we ſaw here were Grapes, Orenges, Lymes, Lemons, Pomcitrons, Musk and water Melons, Plums, Cherries, Peaches, Apricocks, Figs, Gooſe-berries, Pears, Apples, Piſtachoes, Filberds, Haſelnuts, Walnuts, Almonds and excellent Pomgranads; Dates there were alſo, but ſuch as came from *Lariſtan*. And ſeveral Gardens we ſaw here very pleaſant; for being furniſhed with Trees of ſeveral ſorts and watered with freſh ſprings, they become repleniſhed with fruits and flowers of ſeveral kinds beſides thoſe lately mentioned; which together with the warbling birds that are numerous there, render the place extraordinary delightful.

Casbyn is circled with a wall, but of little force againſt an adverſary; the compaſs is about ſeven miles; families are towards twenty thouſand, and the people not fewer than two hundred thouſand that live there. The Buzzars are large and pleaſant, but inferiour to ſome about her. The Mydan is uniform and beautiful, the Kings Palace and Haram are nigh the great Market; low it is, built of raw bricks, varniſhed after the mode of Paynim painting, in blew, red and yellow tinctures, mixed with Arabick knots and letters of azure and gold. The Windows are large, trellized and neatly carved. Within it is of uſual ſplendor; moſt of the rooms be arched, the roofs and ſides neatly painted in groteſque: the ground was alſo richly ſpread with Carpets of Silk and Gold, than which no Potentate in the world has more or better. And here 'tis worth the remembring what *Mortis-Ally* (*Omers* General) took from *Jezdgird* the *Perſian* King when he was vanquiſhed; a Carpet that was ſixty cubits ſquare, very curiouſly wrought with figures and precious ſtones of ſeveral colours reſembling flowers: whoſe border had the repreſentation of the Earth, beautified with herbs and flowers as in the ſpring; and the materials with which it was woven were Silk, Silver, Gold and Stones of ineſtimable value: By which it appears, that this excellent Art of Carpet-making was anciently practiſed in *Perſia*.

Near the Palace Gate is a great Tank or Magazin of water made at the common charge, and almoſt finiſhed at our being here. The Hummums (or ſweating-places) are many, and reſplendent in the azure pargetting and tiling wherewith they are cerulea-ted: the vulgar buildings alſo content the Inhabitants, but to a diſcerning eye yield little admiration. The Gardens are many and large; but with thoſe in *Spahawn* and *Shyraz* not to be compared. The *Meſchits* are not two thirds ſo many as *John* of *Perſia* computed long ago to be above 600; nor thoſe ſo faſtidious in pyramidical aſpirings, nor curious in architecture, nor in-ſide glory, as in many leſſer Towns. So as I cannot enlarge her praiſe, ſave that in Spring and Autumn I believe it may be a temperate and inticing climate: but in Summer and Winter extreme in contraries; the Sun frying them with his oblique flaming glances, and *Hyems* a while no leſs benumming them with his icicles.

Here we met the Pot-ſhaw again who got into *Casbyn* two dayes before us: And at his entrance into the Seat-royal inſtead of diſtributing the accuſtomed Royal Benevolence of giving a crown piece to all the women at his return after a long progreſs, (which the Ancient Kings of *Perſia* ever uſed and *Alexander* doubled to thoſe that were with Child, and for omitting which *Ochus* is taxed,) *Abbas* exerciſed his ſeverity. For it ſeems that forty Camels entring loaden with Tobacco out of *India*, (the drivers being ignorant of a late prohibition, the King ſometimes commanding and reſtraining as reaſon of State invited,) *Mamet Ally-beg* the Favourite (wanting his piſcaſh) commanded the penalty be executed, which was to crop their ears and ſnip their noſes; offering withal to his angry Juſtice a diſmal ſacrifice of forty load of Tobacco which was put into a deep hole that ſerved as a pipe, and being inflamed, in a black vapour gave the Citizens *gratis* for two whole days and nights an unpleaſing incenſe.

After ſome ſtay, Sir *Dodmore Cotton* to quicken his diſpatch viſited *Mahomet Ally-beg*; who according to his education entertained the Embaſſador with a ſupercilious look, adviſing him to truſt his ſecrets to his Cabinet, wherein as he would have him to underſtand the Myſteries of the whole State were locked; the King by reaſon of other great affairs expreſſing a willingneſs that it ſhould be ſo. The Ambaſſador in any other place than *Perſia* might have ſleighted his propoſition: but perceiving no other remedy, and deſiring to haſte home, imparted ſo much as he ſaw neceſſary. In anſwer to which, he ſoon perceived that touching Sir *Robert Sherley* he was to expect no further ſatisfaction, his adverſary being dead and at the *Caſpian* Sea the King having ſufficiently honoured him: but to ſpeak truly, the Pot-ſhaugh had then no affection for him, when probably by reaſon of his old-age he was diſabled to do him further ſervice; adding (but out of an enemies mouth) that his Ambaſſies to the Princes of Chriſtendom were but complements of ordinary moment. But when our Ambaſſador objected, he was in perſon there to juſtifie his Commiſſion; that he had the Kings Letter of credence, ſign'd and ſtamp'd by the Shaugh himſelf; and that it had been a dangerous preſumption for Sir *Robert Sherley* to look *Shaw-Abbas* in the face had he been an Impoſtor; the Favourite was convinced we thought, for he had no further objection, ſave That ſo our Ambaſſadour pleaſed to lend him that Phirman Sir *Robert Sherley* brought for his juſtification, he would return it him next day, with his Maſters ſence concerning it.

It was no ſmall vexation to our Ambaſſadour to treat in this ſort by proxy: but *Neceſſitas cogit ad turpia* is an old ſaying: and three dayes paſſed e're *Mahomet Ally-beg* would either vouchſafe to return the Letter or give that ſatisfaction he promiſed. Howbeit,

at length he came in perſon and told the Ambaſſador, That the King had look'd upon it, denied it to be his, and in paſſion burnt it; and that Sir *Robert Sherley* had liberty to depart. Now albeit our Ambaſſadour very well knew this undue practice, yet it was in vain to challenge the Pragmatick Pagan; nor knew he any recourſe by Juſtice to eaſe himſelf, ſuch was the conſtitution of that time and place: and by the enquiry then made, it was very well underſtood, how that he never ſhewed it the King, nor had made further ſcrutiny concerning it. The truth is, he was brib'd, but by whom is not neceſſary to be mentioned: for *Abbas* by this got the worſt, ſeeing in this tranſaction he was diſhonoured; otherwiſe his juſtice and prudence would have appeared more to Sir *Robert*'s Vindication: Beſides, the diſcontent he expreſſed againſt *Nogdibeg* (as noted) and *Ebrahim-chan* his Son, who durſt not appear at Court whiles Sir *Robert Sherley* was there, nor many months after till *Synal-chan* had mediated his peace (albeit not he but his Father had offended) made it as apparent as the Sun, that there was jugling. The truth is, the wicked practice of theſe parts is ſuch, that when any are ſuper-annuated, according to the Proverb, ſeeing they can do no more Work they are to expect no more Wages; and accordingly Sir *Robert Sherley* through old-age being diſabled to ſerve the *Perſians*, that made them both ſleight his perſon, and retrench his penſion; even then when he moſt expected ſubſiſtence and merited their beſt acknowledgments. But this bad requital of good ſervice is no new thing in *Perſia*: witneſs that which *Plutarch in vita Artaxerx.* relates concerning *Antalcidas* a noble *Spartan*; who whiles that State was paramount, no man in the *Perſian* Court was more regarded: but ſuffering an eclipſe at the battel of *Leuctra* (attributed to the good conduct of *Epaminondas*) the *Spartans* diſpatched *Antalcidas* to the *Perſian* King for ſupplies, whoſe reception was then as ſleight as formerly it was honourable. And hence came thoſe diſcontents, nay that Arrow of Death that arreſted him: for upon the thirteenth of *July* (in leſs than a fortnight after our entring *Casbyn*) He gave this tranſitory world an *ultimum vale* in his great climacterick. A Family of ſo good antiquity, that the naming ſerves to illuſtrate it without any Hyperbole. This Gentleman made good the old Proverb, That 'tis better to die honourably than to live with obloquy. And (wanting a fitter place for burial) we laid him under the threſhold of his door without much noiſe or other ceremony. He was Brother to two gallant Gentlemen Sir *Anthony* and Sir *Thomas Sherley*; deſervedly ranked amongſt the greateſt Travellers of their times, and (by their great experience) qualified for moſt eminent ſervices both Civil and Martial. So as in the due Encomium of ſuch, give me leave to apply what learned *Caſaubon* has obſerved upon *Strabo*, *Etenim Poetæ prudentiſſimos Heroum pronunciant eos, qui multis peregrinationibus uſi ſunt & varia loca pervagati, Multorum vidiſſe Hominum cum moribus Urbes.* Together with that of *Eccleſiaſticus* 34. 9. where (in the old Tranſlation) 'tis ſaid, *A man that hath travelled underſtandeth much; and he that hath good experience talketh of wiſdom: but he that hath no experience knoweth little. When I travelled to and fro, I ſaw many things, and my underſtanding was greater than I was able to expreſs; oft-times was I in danger of death, but by thoſe things I had deliverance.* In ſome meaſure verified in theſe Brethren; who in paſſing through ſtrange Countreys eſcaped many dangers, wherein nevertheleſs they reaped much honour, and in which variety this Gentleman had his ſhare; and no leſs taſted of ſundry Princes favours: For, by *Rodolph* the ſecond he was created a Palatine of the Empire; by Pope *Paul.* 3. an Earl of the Sacred Palace of *Lateran* from whence he was impowred to legitimate the *Indian* Baſtards; and from the *Perſian* Monarch he received ſeveral honourable Commands, and for whom he performed ſome memorable ſervices: but when he moſt expected thanks, found leaſt, in his old-age, even when he beſt deſerved. Yet in that not unlike *Belliſarius*. Which I ſpeak not by report. And therefore ſeeing he wants gilded Trophies to adorn his Sepulchre (albeit his Vertue can out-brave thoſe bubbles of vanity) till ſome will do it better, accept this *Ultima amoris expreſſio* from him who ſo long travelled in his company, and ſo much honoured him.

En ego qui varios Terræq; Marisq; labores
Suſtinui, feſſum jam tenet Urna Senem.
Me Comitem' Imperii dixit Germania; Roma
Jus dedit ut facerem barbara rura Cives.
Bella, Viros, Habitus, diverſas nomine Gentes
Contemplans, placuit ſic novitatis amor.
Ad Perſas tandem per amœnaq; regna Sabæum
Fungar ut officiis, ſorte vocante, feror.

Lo here, the limits to whoſe reſtleſs brain
No Travels ſet, this Urn doth now contain.
A German *Count I was; the* Papal *State*
Impower'd me th' Indians *to legitimate.*
Men, Manners, Countreys to obſerve and ſee
Was my Ambition and Felicitie.
The Perſians *laſt I view'd, with full deſire*
To purge my Fame, blurr'd by a Pagan's *ire:*

Which

Which done, Death ſtopt my paſſage. Thus the Mind
Which reacht the Poles, is by this Porch confin'd.
Reader! live happy ſtill in home contents,
Since outward hopes are but rich baniſhments.

After Land-ſweats and many a ſtorm by Sea,
This Hillock aged Sherleys *reſt muſt be.*
He well had view'd Arms, Men, and faſhions ſtrange
In divers Lands. Deſire ſo make us range.
But turning courſe, whilſt the Perſian *Tyrant he,*
With well-diſpatched charge, hop'd glad would be;
See Fortunes ſcorn! Under this Door he lies,
Who living, had no place to reſt his eyes.
With what ſad thoughts Mans mind long hopes do twine,
Learn by anothers loſs, but not by thine.

Sed greſſum Mors dira vetat; ſub limine condor,
Viventi nullus cui modo Limes erat.
Lector abi, talem nec te quæſiveris extra,
Summa (ſcias) parva gaudia ſede frui.

Poſt extant latos Terræq; Mariſq; labores,
Parvula *Sherleyum* nunc tenet urna ſenem.
Arma, Viros, Habitus, diverſas nomine Gentes
Contemplans, placuit ſic novitatis amor.
Deinde retro relegens curſum mandata Tyranno
Undiq; Perſarum, dum placitura refert.
Ludibrium fati! tegitur ſub limine tecti,
Viventi nullus cui modo limes erat.
Quam deplorandis ſpes longas inchoat auſis
Mens hominum; exemplo ſed ſine diſce tuo.

Let it not ſeem impertinent if I add ſomewhat to the deſerving memory of his Wife, that thrice worthy and heroick Lady, *Tereſia*. The Countrey ſhe firſt drew breath in was *Cyrcaſhia*, that which *Pomponius Mela* calls *Sargacia*, near *Palus Mæotis*, adjoyning *Georgia*, and 'twixt the Northerly parts of the Black and *Caſpian* Seas. She was of *Chriſtian* Parentage, and honourable deſcent. Her firſt relation to the Court was by being ſent up to attend the *Sultana*, and by that means became ſequeſtred to the *Haram*; where are many hundred Virgins admitted whom the King ſeldom or never ſees; and for ought I could hear, to the King ſhe was no otherwiſe related: He nevertheleſs has power to diſpoſe of ſuch of them as he pleaſes to his Officers, who eſteem it no ſmall honour to receive a Wife from his Royal Hands. According to which cuſtom the Emperour of *Perſia* preſented her to Sir *Robert Sherley* as a teſtimony of his reſpect: which Lady was a conſtant Companion to him in all his fortunes until death.

Such time as her beloved Lord lay dead, and ſhe half dead through a long dyſentery, to add to her affliction one *John* a *Dutchman* (rather a *Jew*) a Painter, regarding neither her Sex, Profeſſion nor diſconſolate condition, complots with *Mamet-Ally-beg* her Huſbands enemy to ruine her; pretending an engagement her Husband was in to one *Crole* a *Flemming*; and knowing he was dead, referr'd himſelf to the teſtimony of the defunct to Witneſs it, having no other evidence it ſeems to prove the debt. She might have paid them by like Sophiſtry, That if the dead Man would affirm it ſhe would ſatisfie it. But the pretended Creditors haſte to the Cawſee for a Warrant to attach her goods. Howbeit, a faithful honeſt Gentleman of our Campany Mr. *Robert Hedges* by name, happily having notice, haſtens to her Houſe and adviſes her to make quick conveyance of her goods, which the poor Lady readily hearkens to, and forthwith tears the Satten-quilt ſhe lay upon, ſhewing that vertue a ſtronger could not have bettered; and taking thence a Cabinet which contained ſome Jewels of value, being indeed the all was left her, intreats that worthy Gentleman to ſafeguard them till the danger was over. He readily obeys: and was no ſooner departed, when *John* the Boor enters with his Catchpoles; who (without any Apology for their rudeneſs, or pity to her diſtreſs) broke-ope her Cheſts, and plundered her of what was valuable: for ſome rich Veſts, coſtly Turbants and a Dagger of great price they took away; but finding no Jewels (ſuch they had ſeen him wear, and the rich Oſtrich-feather alſo, which they had wooried in their Oſtrich-appetite) they were madded at that diſappointment, and made her Horſes, Camels and Aſſes, (being all the perſonal Eſtate they could then come by) bear them company, not caring if the Lady ſtarved. The Gentleman ſo ſoon as the ſtorm was paſt returned, and beſides words of comfort gladded her heart in delivering her her Jewels again; of double value by that eſcape: without which I am perſwaded her other fortune reached not to fifty pounds. A ſmall proviſion for ſo noble a Lady; eſpecially ſeeing Money is ſo uſeful in thoſe uncharitable Regions. But God provided better for her and beyond expectation: having as I hear ſince placed her in *Rome*, where of late Years ſhe lived with more freedom and outward happineſs.

Omnia quæ de Terra ſunt in Terram convertentur, we learn from *Eccluſ.* 40. 11. And in order thereto, like diſcontents, long conflict with adverſe diſpoſitions, and fourteen days conſuming of a flux, (occaſioned as I thought by eating too much fruit or ſucking in too much chill air upon *Taurus*) brought that Religious Gentleman Sir *Dodmore Cotton* our Ambaſſadour to an immortal home: the 23 of *July* (eleven days after Sir *Robert Sherley*'s death) he bade this World *Adieu*. Our duty commanding us to ſee him buried in the beſt

ſort

ſort we could, we obtained a Dormitory for him amongſt the *Armenian* Graves; who alſo with their Prieſts and People very civilly aſſiſted the Ceremony. His Horſe (which was led before) had a Velvet Saddle and Cloth upon his back: his Coffin was covered with a crimſon Satten-quilt (black they account not of) lined with purple Taffata; upon his Coffin were laid his Bible, Sword, and Hat: Mr. *Hedges*, Mr. *Stodart*, Mr. *Emmery*, Mr. *Molam*, *Dick* the Interpreter and ſuch others of his followers as were healthy, attended the Corps; and Doctor *Goch* his Lordſhip's Chaplain buried him: where his Body reſts in hope till the Reſurrection.

Now, although his ſingular Vertue and Memory will not periſh, ſeeing 'tis acknowledged that *Evehit ad Æthera Virtus*; I wiſh nevertheleſs with all my heart that he had a Monument more befitting him, as ſome more eminent Memorial. For I may truly ſay he was *Vivum omnis Virtutis exemplar*; and therefore wiſh I could better expreſs that *Supremum officium Amoris* I owe than by decking his Herſe with theſe impoliſhed *Epicædia.*

Quod procul à Patriis jacet hic qui conditur oris,
Nullum crede nefas illum pepuliſſe, Viator.
Regis amor Populíq; fuit, pietate colenda,
Quorum juſſa tulit per mille pericula Perſis
Legatus: ſed Fata premunt, nec fœdera curant.
Si Virtus, ſi priſca fides, ſi gratia morum
Oſſa beant, Tumulus ſacer eſt. Quid tenderis ultra?
Mecha ſilet, Divum reſonat Cazbena Britannum.

En! procul à Patriis ſitus eſt *Cottonius* oris,
Anglus in Aſſyria contumulatus humo.
Præſtitit hæc Patriæ, juſsíſq; potentibus almi
Principis, obſequiis officioſus amor.
Excute mollitiem, quicunq; pericula lentus
Cauſaris, Cœlo par ſit ubiq; via.

Lo! Noble Cotton *far from home hath found*
A reſting place in the Aſſyrian *Ground.*
His Countreys love, and Duty to his King
So far, a willing heart from home did bring.
Harden thy tenderneß; no danger fear:
The way to Heaven, alike is every where.

The Burial of our three Ambaſſadours (you cannot otherwiſe imagine) was no ſmall diſcouragement to the progreſs of our Travel being as a Body without a head. For though the *Pot-ſhaugh* ſeem'd to commiſerate us as Perſons left deſolate in a ſtrange Countrey (as an aſſurance of his reſpect having ſent each of us two Veſts of cloth of Gold) yet were we convinced, That he may well call himſelf a miſerable Man, whoſe welfare depends upon the ſmiles of *Perſia.* We prepared therefore to be gone; but could not till *Mahomet Ally-beg* gave his conſent. Long attendance we danced e're we could procure a *Phirman* for our ſafe Travel, and that Letter we deſired from *Shaw-Abbas* to our moſt gracious Sovereign: but at length importunity prevailed; ſo as we got it wrapp'd up in a piece of cloth of Gold, faſtned with a ſilken-ſtring, with a ſtamp of *Arabick* Letters curiouſly gilded upon paper very ſleek and chamletted with red and blew, agreeable to the mode of *Perſia.*

The King's *Phirman* was thus interpreted.

THE High and Mighty Star, *whoſe* Head *is covered with the* Sun; *whoſe* Motion *is comparable to the* Firmament; *whoſe* Imperial Majeſty *is come from* Aſharaff, *and hath diſpatched the Lord Ambaſſadour of the* Engliſh *King*, &c. *The Command of the* Great King *is*, *That his Followers be conducted from our Palace of* Cazbyn *to* Saway, *by the* Daraguod *of* Saway *to the City of* Coom, *and by the* Sultan *of* Coom *to the City of* Caſhan, *&c. through all my* Territories. *Fail not my Command. I alſo command them a ſafe travel.*

July Bahmen

Heg. 1008.

After

After thirty days ſtay in *Cazbyn*, about the midſt of *July* we willingly bad fare-well to the *Perſian* Court. But e're we go far let me give *Mahomet Ally-beg* our ſmall friend his reward, that others may know him. His Birth-place was *Parthia* (from *Parah* which ſignifies to fructifie;) his *Almuten* calculated, the aſpect was found happy: and in him the *Machiavellian* Motto verified, That a drachm of good Fortune is better than a pound of Vertue. In a happy minute *Abbas* by accident caſting his eye upon him, Magick infuſion it had it ſeems; for from a very mean condition he was called to Court, robed in gold, and quickly made the Magnet of *Perſia*. So that we ſee there is no Soul ſo baſe, but is capable in ſome degree of exalted Vertue; as appears in this example: For by being a Favourite he quickly became *Regis aures & oculi:* and of ſuch reputation that he was ackowledged the Idol of the time, intruſted by the King, and in a ſhort ſpace acquainted not onely with the Intrigues of State, but quickly learned to ſteer the Helm of *Perſia*. His yearly in-come at our being there by many was eſtimated *viis & modis* upwards of 100000 pounds *Sterling:* which may well be, ſeeing ſcarce any *Mirza, Cawn, Sultan* or *Beglerbeg* that depended on the *Pot-ſhaugh*'s ſmiles, but in an awful complement had no other way to make him their Friend but by ſome annual piſcaſh or other. His Wealth and Favour with the King made him vain-glorious, and with delight beheld himſelf in a falſe glaſs, which repreſented him much greater than he was: An humour (as one well obſerves) ſo poyſonous, that it uſually ſwells the bladder of Vanity with ſo much wind of Ambition as makes Men conceive they ſhall evermore be Fortune's darling; but Fortune not ſeldom in ſport, like the Eagle with the Tortoiſe, raiſes them aloft, on purpoſe to make their deſcent the greater. A Favourite therefore in the height of his proſperity, ought in prudence to contemplate his ſlippery ſtanding; and how that Fortune is in nothing ſo conſtant as Inconſtancy. His preſence was comely; his countenance pleaſant, made the more amiable by many complemental ſmiles: He was of a big full Body; large eyes and noſe he had, and muſtachoes in exceſs: at this time aged about forty, a third of which he had been Fortune's Minion. But no ſooner was old *Abbas* by impartial Death ſtruck from the Helm of *Perſia*, and young *Soffee* made the Royal Steer-man, when *Mahomet*'s ſupercilious looks were humbled; yea, his ſplendor (in the ſetting of his Maſter) quickly darkned: ſo as we ſee that true which ſayes, That ordinarily Advancement and Honour change Mens minds from better to worſe; *Solus Veſpaſianus* (ſayes the Hiſtorian) *mutatus in melius.* For *Mahomet-Ally-beg* his imperious diſpoſition and avarice heaped moſt Mens contempt upon him, inſomuch as any now dares brand him with becoming *Epithetes*; and his Eſtate being ſo vaſt, the very weight threatned to preſs him to ruin. In this we alſo ſee, That Vertue is the beſt baſis for Nobility: An ornament that gives Princes Courts the beſt luſtre; albeit Favourites and great Officers ſeldom trace her ſteps, as if inglorious; but ſuch rather as ſuit with their ambition, and have a tendency to delight and advantage. This makes the People ſigh, beholding the wicked in authority, *Proverbs* 29. 2. Of all others the *Shyrazian Dynaſt* moſt affrighted him when he darted him frowns of death: But *(non ſemper feriet quodcunque minabitur)* a black miſt of unexpected deſtruction fuming from young *Soffees* brows (of the right ſtock) ſent *Emangoly* firſt to an untimely grave, and ſoon after the *Beglerbeg* his Son to bear him company: neither to be deſcended of loyal and Princely Sires, to have *Abbas* his Oath of ſafety, to be Protector of *Perſia* during the nonage of the Infant-King, to have famouſed the Crown by many heroick ſervices, nor to be *Emangoly-cawn* could repel the deadly ſhaft of jealouſie; but in the meridian of his courſe and glory, in the extreme of his hopes, and when ſo long a fare-well was leaſt thought on, he and his are hewn down, making good that of the *Satyric Poet, Ad generum Cereris ſine cæde & vulnere pauci Deſcendunt Tyranni*; His pride amongſt the Natives, perfidy to the *Engliſh*, his cruelty at *Ormus* in *Arabia*, crying for revenge. In which examples we ſee fulfilled, That as nothing is more proud, ſo nothing is more miſerable than Man. Whiles *Mahomet-Ally-beg* ſhakes off his rags of diſcontent, and afreſh ingratiates himſelf; at this day moving in a ſphere of greatneſs.

Abbas the *Perſian* Emperour was of ſtature low, of a quick aſpect, his eyes ſmall and flaming, without any *palpebræ* or hair over them: he had a low forehead, but a high and hawked noſe, ſharp chin, and after the mode of *Perſia* was upon the chin beardleſs; his muſtachoes were exceeding long and thick, and turned downwards. He was born in the Year of *Mahomet* 938. King of *Hery* fifty Years, Emperour of *Perſia*, &c. forty three, died aged ſeventy in the Year of our account 1628. of their *Æra* 1008. in *Cazbeen*. His Heart, Bowels and Carcaſs were parted and buried in *Ally-Moſched*, in *Cazbyn*, in *Ardaveil*, or at *Coom* ſome ſay; ſo as few it ſeems know the certainty of this diſtribution.

The



The Eaſtern Monarchs at this day continue the cuſtom of their Predeceſſors; who delight more in Epithetes of Vertue than in Titles of Kingdoms. They accounted it an effeminate vain-glory to ſtuff their Letters or when they ſent their Ambaſſadors abroad to forreign States to guild their greatneſs by accumulation of Names of Provinces: In which reſpect the German Emperour got little in the late Letter he ſent *Abbas*; the beginning of which was ſo filled with Titles of his Empire, that after he had heard half a dozen he had no patience to ſtay the reading of the reſt. Which alſo is the reaſon that the Muſcovite (unleſs neceſſity enforce) ſeldome or never ſends thither his Ambaſſadors. Nevertheleſs, the prolixity of Titles and Epithetes is no leſs redundant in another kind, adorning his Letters and Diſpatches with Hyperboles of his reſemblance to the Sun; his affinity to the Stars; and agreement with the ſweeteſt and rareſt ſorts of fruits, flowers, gems, *&c.* As alſo with the Epithetes of wiſe, famous, ſweet, victorious, merciful, juſt, beautiful, couragious, *&c.* Howbeit, the Titles of the Perſian Monarch may be theſe.

A B B A S Emperour, or Pot-ſhaw of 1 *Perſia*, 2 *Parthia*, 3 *Media*, 4 *Bactria*, 5 *Ortiſpana*, 6 *Choraſan*, and 7 *Aria*; King of the *Ouzbeg* 8 *Tartar*, 9 *Hyrcania*, 10 *Draconia*, 11 *Evergeta*, 12 *Parmenia*, 13 *Hydaſpia*, 14 *Sogdiana*, 15 *Paropamiſa*, 16 *Drangiana*, 17 *Arachoſia*, 18 *Mergiana*, 19 *Carmania*, 20 *Gedroſia*, and as far as 21 *Indus*. Sultan of 22 *Ormus*, 23 *Chorra*, 24 *Arabia*, 25 *Suſiana*, 26 *Chaldæa*, 27 *Meſopotamia*, 28 *Georgia*, 29 *Armenia*, 30 *Iberia*, 31 *Mengrellia*. Mirza or Prince of the Imperious Mountains of 32 *Ararat*, 33 *Taurus*, 34 *Caucaſus*,

1 Pharſy, 2 Arac, 3 Shervan, 4 Sableſtan, 5 Candahor, 6 Trochariſtan, 7 Erey, 8 Zagathai, 9 Mozendram, 10 Turqueſtan, 11 Syrgian, 12 Phargan, 13 Thalecan, 14 Maurenahar, 15 Kalſiſtan, 16 Sigiſtan, 17 Maqueron, 18 Iſtigiaz, 19 Kyrman, 20 Lariſtan & Cizcan, 21 Syndè, 22 Armuſia, 23 Larr, 24 Jaziry, 25 Chuſiſtan, and

and 35 *Periardo*. Commander of all Creatures from the 36 *Caſpian* Sea to the 37 Gulph of *Perſia*. Lord of the four Rivers of Paradiſe, 38 *Euphrates*, 39 *Tigris*, 40 *Araxis*, and 41 *Indus*: Of true deſcent from *Mortis-ally*: Governour of all Sultans, Emperour of Muſſulmen, Bud of Honour, Mirrour of Vertue, Roſe of delight, *&c.*

26 Keldan, 27 Diarbec, 28 Georgè, 29 Armeny, 30 Karkaſh, 31 Vaſpracan, 32 Aramnoh, 33 Tauracow, 34 Naugracott, 35 Jarval, 36 Deriob-koraſan, 37 Deriob-Farſee, 38 Phrat, 39 Diglah, 40 Araff, 41 Syndè.

And although to the modeſt Reader a great deal of oſtentation appear in theſe bluſtering Titles, yet will they ſeem but ſmall when we parallel them with Kings of old and at this day in other places. For ſuch was the amplitude of *Nebuchadnezzars* Kingdom that in *Dan.* 2. 39. 'tis recorded, whereſoever the Children of Men dwelt, beaſts of the field or fowls of the air, he gave under *Nebuchadnezzars* hands. To *Ahaſhuerus*, *Omnem Terram, & omnes Maris Inſulas fecit tributarias, Heſt.* 10. To *Cyrus* the Lord God of Heaven gave all the Kingdomes of the Earth, *Ezra* 1. And by Monarchs of the then known world, *Xerxes* (as *Æſchines* writes) in his Letters proclaims *Se eſſe Dominum omnium Hominum ab oriente Sole uſque ad occidentem*, Soveraign Lord of all Men from the riſing of the Sun to the going down thereof. *Domitian* (like *Pharaoh*, proudly ſcoffing, *Who is the Lord?*) in his Proclamations thus, Your Lord God *Domitian*. And *Caligula* blaſphemouſly intituled himſelf *Deus opt. max. & Jupiter Latialis*. Now if he could have ſatisfied his Atheiſm with the title of an earthly God or of *Jove*, *Menander* and *Tzetza* had defended him, ſaying from *Homer*, *Rex eſt viva Dei imago in terris, & Reges omnes olim vocaverunt Joves, & Reges pro Diis habebant, &c.* *Sapores* Son to *Miſdates* the *Perſian*, *Anno Dom.* 315. alſo began his Letter to *Conſtantius* the Emperour in this ſort (as *lib.* 17. *Marcellini*) I *Sapores* King of Kings, equal to the Stars, and Brother to the Sun and Moon. Which kindred to the Sun was alſo claimed by *Mark Anthony* that noble *Roman*, who called the two Children he had by *Cleopatra Sol & Luna*: both which nevertheleſs were led captive by *Auguſtus*, and to the end it might thereby be inferred, that both Sun and Moon were his inferiours. *Cozrhoes* alſo (*Ormiſda's* Son) in the year of Grace 620. (the firſt of the Mahometan Accompt) ſcorning thoſe of *Deus Terrenus* or of *Homo à Deo ſecundus*, blows himſelf up in this blaſpheming proeme to *Mauritius* the Emperour: *Cozrhoe* great King of Kings, Lord of Lords, Ruler of Nations, Prince of peace, Salvation of men; among Gods, a man good and ever, among men, a God moſt glorious: the great Conquerer, ariſing with the Sun, giving eyes or luſtre to the night, a Heroe in deſcent. From which affected pride thoſe idolatrous ſlaves were induced to worſhip and to clamour out, *Tu es noſtra Salus & in te credimus.* And whence the Poet to illuſtrate his Bees, ſings

Ægypt nor Lydia do their Kings obey,
Nor Medes nor Parthians half ſo much as they.

Præterea Regem non ſic Ægyptus & ingens
Lydia, nec populi Parthorum, aut Medus Hydaſpes
Obſervant, *&c.*

From which examples others in later times have arrogated to themſelves no leſs ſupereminency. For *Solyman Tſaccus* (that wrathful Turk) proclaim'd himſelf King of Kings, Lord of Lords, Emperour of *Conſtantinople* and *Trepizond*; Ruler of *Europe*, *Africa*, and *Aſia*; Commander of the Ocean, and Conquerour of *Aſſyria*, *Arabia*, *&c.* Alſo *Amurat* his Grand-ſon ſtiled himſelf God of the Earth, Captain of the Univerſe, ſacred Angel, *Mahomets* beloved, *&c.* At length the home-bred *Chynois* but th'other day ſending his Ambaſſador to *Abbas* with an Epiſtle directed, To his ſlave the *Sophy* of *Perſia*, the undaunted Emperour of the World (a well read man) ſends greeting: Neither the Ambaſſadours brags that his Maſter had ſix hundred great Cities, two thouſand walled Towns, a thouſand Caſtles, ſixty millions of Slaves, and a hundred and twenty thouſand millions of Crowns yearly revenue could make his King there to be admired, or priviledge his Ambaſſadour from dirty welcome: the haughty *Perſian* ſpurning him back again, to aſſure his Maſter they neither believed him to be the Beauty of the Earth, nor (as he writes himſelf) Heir apparant to the Sun. His next neighbour and he being at odds for Title, the *Tartar* I mean (vulgarly the great *Cham*) A *Cham* indeed in his miſtaken genealogy: For as ſome have writ, forgetting that his great Grandſire *Cingis-Cham* was a Black-ſmith, he blaſphemouſly proclaims himſelf Son to the higheſt God, and quinteſſence of the pureſt Spirits: whence (as ſome Travellers merrily report) is ingendred that fanatick cuſtome, ſome dayes after dinner to have his Herald by ſound of Trumpet echo out to the other Potentates of the World that he has din'd, ſo as

as then they have the liberty to go to dinner. What may we then think of the Peguan Monarch, of him of *Mattacala* and *Manicongo*, who nouriſh ſo high a conceit of their radiancy that Heathen Ambaſſadours and others are required to creep like Worms and hide their Faces, leſt their eyes ſhould be blear'd in gazing on ſuch a luſtre? Or of that faſtidious *Monomotaphan*, who ſeldom goes abroad or ſhews himſelf, in compaſſion to his people, leſt they ſhould be ſtruck blind in eying him, a curtain weakening the beams that otherwiſe would iſſue from his face; but are permitted to uſe their Ears to admire his champs when he eats and the gulps when he drinks: but pay ſoundly for it, at every gulp and cough (he coughs ſometimes you may ſuppoſe of purpoſe) they ſhout for joy, and *Stentor*-like make the place to ring again. And ſeeing like pride appears in the Papal Prince *Boniface* 8. we find in *Faſc. Temp.* that not content with the Title of Univerſal Biſhop, he intitled himſelf Lord of the whole World; but *Sextus* 4. his Succeſſor ſoar'd a ſtrain above him in that Panegyrick upon the triumphal Arch as he firſt entred *Rome* being writ, *In Terris, crederis eſſe Deus.* Therefore we may leſs wonder that *Preſter John (Neguz* they call him having never read Saint *Cyprian ad Quir. In nullo gloriandum eſt, nam noſtrum nihil eſt,)* adorns his Myter with fifteen Provincal Titles, adding, That he is head of the Church, the Favourite of God, the Pillar of Faith; iſſued from *Solomon, David, Judah,* and *Abraham*; *Sions* prop, extract from the Virgins hand, Son of Saint *Peter* and Saint *Paul* by the Spirit, and of *Nahu* by the fleſh; In theſe, more vagrant than his other reſtleſs motions; in vain ſecluding himſelf from the view of man by a thin lawn, ſince in his ſwelling impoſthumes his Pourtraict is diſcovered: A Canker alſo ſpreading North as far the other way, to that other kind of Heathen Chriſtian by name *Ivan Vaſilowich* a Tyrannick *Muſcovite*, whoſe Coronation *Anno Domini* 1584. was celebrated with wonderful magnificence, beſides his Furrs loading himſelf with two and thirty bubbles of oſtentation. All which conſidered, we may ſay, Wellfare *Aurelius, Saladin,* and *Tamberlane*, Heroes as great, as victorious, and as terrible to the world as any of theſe we have lately named; who ſo deteſted flattery that they bluſhed at their deſerved praiſes; and ſome at their burials cauſing their winding ſheet to be diſplayed as an epitome of all they merited; proclaimed aloud, *Pulvis & Umbra ſumus, &c.* But to return; let us now proceed on in our journey.

We left *Cazbyn* about ten at night, thereby avoiding the Suns too much warmth: and at his firſt diſcovery from the Antipodes got into *Periſſophoon*: a ſmall Town, but memorable in the ſweet cool water we had there to quench our thirſt with; an Element more uſeful than Fire in Sun-burnt *Aſia*. Our next Manzeil was at *Aſaph*. At *Begun* our next; obſervable in a royal Carravans-raw or Hoſpital of Charity, erected at the coſt and care of *Tahamas* late King of *Perſia*: And, did the water (which is blackiſh and unhealthy there) but correſpond with other delights it has, it might merit better commendation. To *Saway* we got next night; a Town both great and fruitful: But that it is the ruine of old *Tygranocerta* i. e. *Tigrani civitas* (as *Bonacciolus* gueſſes) I cannot credit, ſeeing moſt place that City in *Media ſuperior* or *Artropatia* neighbouring *Armenia*. But that it was *Meſſabatha* or *Artacana* I more eaſily believe. The Pole is here raiſed 35 degrees, 7 minutes. A City I may call it, pleaſantly upon a riſing hill giving ground to twelve hundred houſes, a ſweet Rivolet from the Mountain *Baronta* refreſhing it; from which and the peoples induſtry, the thankful earth retributes a Tribute in variety of choice fruits and grain, as Wheat, Rice, Barley, Figs, Pomgranads, Olives and Honey; the ſeven, the promiſed Land in the 8 *Deut.* 8. is commended for. I am ſure of this, no place I ever came in more delighted me for aerial Muſick; and of all the Quire, the Nightingale, twenty together (here call'd *Bulbuls*) claiming the preheminence; refreſhment very acceptable to weary Travellers: a Bird whoſe excellency the ſecond beſt of Roman Poets thus celebrates,

Scribere me vôces avium Philomela coegit,
Quæ cantu cunctas exuperat volucres.
Dulcis amica veni! noctis ſolatia præſtans,
Inter aves etenim nulla tibi ſimilis.
Tu Philomela potes vocum diſcrimina mille;
Mille potes varios ipſa referre modos.
Nam quamvis aliæ volucres modulamina tentent,
Nulla poteſt modulis æquivalere tuis.
Inſuper eſt avium ſpatiis garrire diurnis,
Tu cantare ſimul nocte dieq; potes.

I muſt ſalute the curious Philomel,
Which all the Birds in ſinging doth excel.
Come pretty friend! my ſolace in the night,
In all the Grove I find no ſuch delight.
A thouſand warbling Notes thy throat diſplays;
Which thy ſweet muſick chants as many ways.
The vulgar Birds may ſtrive to equal thee,
Yet never can attain like harmonie.
Their mirth doth laſt no longer than the day,
But thine doth chaſe the ſilent night away.

Our next nights travel was over large plains, raiſed a little in many places by artificial mounts,

mounts, and here and there cut into trenches: notable no doubt in many gallant encampings; and memorable in *Lucullus* his captivating *Mithridates* that learned King of *Pontus*: But what that grand Epicure fortunately got, *Marcus Craſſus* the covetous and richeſt *Roman* loſt, after his impious ſacriledge at *Jeruſalem*, raviſhing thence the holy reliques and ſo much treaſure as out-valued ſix Tun of Gold: puſt up with ſo much wealth and his victories amongſt the *Jews*, he reſolves with fifty thouſand men to forrage *Perſia*; but *Herodes* (Son of *Mithridat* the third) couragionſly oppoſed him heareabouts, and following his Army into *Meſopotamia* near *Charras* the *Romans* were overthrown, and the avaricious Conſul by *Spurnia* the General made his priſoner; yea, to glut his thirſt (divine vengeance ſo ordering) as *Tomyris* did to *Cyrus*, the *Parthian* ſerved *Craſſus* ſo, forcing him to quaff a health to Death in pouring down his throat molten Gold. *Charras* formerly was called *Charran*, *Act.* 7. and *Haran* in *Eſa.* 37. 12. and was ſcituate near unto *Eden* in which God planted that Famous Garden we call Paradiſe, the place where *Abraham* once dwelt before his remove from *Ur* in *Chaldea*, where *Terah* was a Fire-idolater: called *Urche*, and by ſome Authors *Orche* and *Orcho*, near the Deſart *Arabia*. In *Gen.* chap. 10. 'tis called *Calne*; in *Ezek.* chap. 27. *Carneh*: And after that *Calanneb* as *Appian* ſuppoſes; albeit ſome think the great City *Seleucia* upon *Tigris* not far diſtant thence to be it. The Countrey about it and part of *Arabia* was inhabited by the *Schenites*. But to return. By this overthrow given *Craſſus*, the *Roman* power was exterminate in *Parthia*, fifty three years before the Death of Chriſt. Yet long the *Romans* ſorrowed not; for *Mark Anthony* five years after by his General affronted them with better ſucceſs; when the *Parthians* flight nor fight at that time helped them, their Prince *Pacorus* by his death diſanimating them: affrighted in greater meaſure when *Phraartes* (*Mezentius* ſome name the parricide) depoſed the valiant *Orodes* from Crown and Life, treaſon (the Devils vertue) perpetrating that the *Romans* could not do by generous conflict. Yet *Anthony* attempts revenge, but adverſe Fortune ſuffered him not to thrive; ſuch was the reſiſtance he found by the *Satrapeni* (inhabiting *Media*) and the Armenian forces led by *Tigranes* a Captain that formerly worſted *Lucullus*. Howbeit, *Auguſtus* (in whoſe Reign our bleſſed Saviour became fleſh, and *Janus* Temple was opened) by Treaty eaſily effected what his predeceſſors could not do by force; prevailing with *Phraartes* to vail bonnet to the Roman Diadem. But two hundred and thirty years after, one *Artaxerxes* a native *Perſian* and royally deſcended, ſhakes off that ſervitude; not onely outbraving the *Roman*, but by a three dayes fight and victory over *Artabanus* revived the *Perſian* name, which for full five hundred years had been ſubject to *Parthia*.

Alexander Severus (from *Julius Cæſar* the four and twentieth Emperour) ſucceeding *Heliogabalus* the luſtful receives a pragmatick Letter from the new King to reſtore what anciently adorned the Crown of *Perſia*. This repugn'd the Roman Majeſty, and thereupon marches to give him an account: but in careleſs paſſing over *Euphrates*, the Army was ſo ſuddenly charged by *Artaxerxes* that the *Roman* Emperour was routed totally: his bad luck not ending there; for *Maximinus* the *Thracian* ſoon after bereaved him of his Empire and the *German* aſſaſſinates of his life; his vertuous Mother *Mammæa* (*Origens* Proſelyte) aſſociating the Emperour in his death as ſhe had formerly in his glory. *Licinius Valerianus* ſirnamed *Colobus* undertook then to rule the Empire, and took upon him to over-rule the riſing *Perſian*: but neither his eloquence which was notable, nor Army which was great, could do what a Supreme Judge had decreed otherwiſe; for *Sapores* with an undaunted party denied him entrance, and in the trial the *Romans* were defeated; but which was worſe, *Valerian* himſelf being taken priſoner was to his dying-day (and to the aſtoniſhment of all Tyrants) made a foot-ſtool for *Sapores* to tread upon whenſoever he mounted: the Juſtice of God herein being ſingularly manifeſted, by compenſating the Emperour in this ſingular abaſement and odious ſervitude for his cruelty and extreme rigour extended to the Orthodox Chriſtians, many thouſands of which he had martyr'd, and amongſt the reſt Saint *Lawrence* that noble witneſs, who upon a grid-iron was in a moſt horrid and inhumane manner broiled to Death. But have I not wandred too far in reviving the memory of *Parthia*? For by this we are entred *Coom*: where having refreſhed our ſcorched and wearied bodies three dayes, of ſo noble a place I could not chuſe but make this following obſervation.

C O O M (in the latitude of 34 degrees 40 minutes) is a City at this day of ſpecial note in *Parthia*; placed in the mid-way betwixt thoſe two royal Cities *Cazbyn* and *Spahawn*: A City which (if fame ſay true) for Antiquity and quondam greatneſs gives place to no other in *Perſia*; whether conſidered in the Name *Gauna* (a name it once bore and by aſſimilation thought by ſome to be that *Guriana* which in old times was a Town of ſingular note; but erroniouſly as I conceive, ſeeing that was under five degrees further latitude

and by *Ptolomy* placed in *Mergiana*: Or in the name *Arbacta*, ſo called from *Arbaces* the *Mede* who in the year from the Creation 3146. laid the foundation or rather new-impoſed the name ſoon after the deſtruction of *Nineveh*, to whoſe overthrow he moſt contributed: Or in *Coama*, which is a name I find recorded in *Ptolomy* and *Diodore*; and being then of that eminency as gave the adjacent part of that province the name *Coama*, *& Regio Cominſæna*, as I find in *Strabo lib.* 11. and alſo in *Ptolomy*. Notwithſtanding, ſome there be and that of approved authority, who take this City rather than *Spahawn* to be that which by reaſon of its hundred gates the *Grecians* termed *Hecatompulos*; and may be granted ſeeing the latitude is the ſame which *Ptolomy* gives it.

Nor was this place leſs conſiderable for magnitude than antiquity: for κατ' ἐξοχὴν by *Arabian* Geographers it is one of the four beſt Cities that Empire had; and the Inhabitants have a tradition, That for bulk it was once comparable unto *Babylon*. Friar *Odoricus de Friuli* alſo reports it to have been full fifty miles in circumference, and that for greatneſs it gave not place to any other City in *Aſia*. Howbeit, the circuit it then had cannot by any marks now extant be diſcovered: but that it was a large Town is diſcernable both by the rubbiſh appearing in ſeveral places, the foundation of Temples, and other publick Structures. Now ſeeing ſome Travellers have vouchſafed this City ſo immenſe a body, it gives me the invitation to take a retroſpect of other great and famous Cities; which if it be a vanity, I have no better excuſe than by remembring that S. *Auguſtin* made it one of his three wiſhes, To have ſeen *Rome* in its glory.

The greateſt Cities that ever were, without all peradventure were *Babylon* and *Rome*, (with which I might rank *Nineveh*:) Emperial during ſuch times as thoſe Monarchs ſwayed their Scepters over the Univerſe. That hyperbole mentioned at *Shyraz*, which deriſively term *Cairo* and *Damaſcus* Villages, I willingly pretermit; for ſince their fall, new *Babylon* and new *Rome*, that is to ſay *El-Cairo* and *Conſtantinople*, are by moſt ranked amongſt the greateſt Cities of the World. Concerning *Babylon*, being now ſo near the place, I ſhall here onely note her circuit: *Solinus* (who gives the largeſt meaſure) reports it to be four hundred and eighty furlongs, which according to our admeaſurement is about threeſcore *Engliſh* miles. And *Rome* (in *Nero*'s time at full growth) had fifty: of which laſt, the extent may beſt be imagined by the number of thoſe free Denizons enrolled into Cenſe that were able to bear Arms, which as *Lipſius* and others relate were 463000. and could not exceed one third of the whole, Women, Children and Servants comprehended. And if we ſhould allow old *Rome* in its flouriſhing ſtate to have been fifty *Italian* or *Engliſh* miles about, which is a vaſt circuit; yet cannot we grant that it was ſo thick built, nor with Houſes ſo large for habitation or ſo high as are now in *Paris* and *London*; theirs ſeldom exceeding 2 ſtories, I mean the common ſort of Buildings; but granting that the Houſes in old *Rome* might exceed for number, yet were they not ſo fill'd with Inhabitants. *Roſinus* in his *Antiquit. Romæ* divides old *Rome* into 13 Provinces, each Province contained a hundred Houſes, called Regions by *Romulus* at the foundation: But the greatneſs of *Rome* was principally increaſt by the many publick Structures and Temples it had. *Quod magnitudinem Romæ adauxit fuerant Templa & multifaria ſacrorum locorum, ubi ſigna & ſtatua deorum, hominum & animalium, ponuntur.* Thus enumerated: *Hippodromos, Equiria, Circos, Theatra, Amphitheatra ludorum & Naumachiorum fora, Cœnacula, Curia, Baſilicas, Regias, Obeliſcos, Comitia, Septa, Caſtra, & alia publica Ædificia, Nymphæa, Thermæ, Lavacra, Mauſolea, Sepulchra,* 1055 *Lacus, ſeptem Campos, Hortos amplos & quamplurimos, iſtos præſertim Domitii & Getæ Imper.* (as *Strabo lib.* 5.) *Fontes, Vineta, & plurima vacua ſpacia, & quidem late patentia, in quibus nullæ Ædes conſpicicbantur:* which put together, muſt needs take up a great part of the City. But that it was fifty miles about is to be queſtioned: *Quamvis ex Vopiſci verbis depravatis putant ambitum Romæ fuiſſe quinquaginta milliaria, tamen ex Rufo & Victore qui poſt Conſtantinum Imperat. vixerunt, circuitum Romæ non fuiſſe ampliorem quam nunc antiqua mœnia complectantur: Bozius de ſtatu Italiæ fol.* 284. Now whereas I named *Cairo* and *Conſtantinople* as the greateſt Cities of recent times, it was partly for their being adopted into the names of thoſe two former; and ſome Travellers as yet continue that repute concerning them, although I am of another opinion: For, *Cairo* is well known to be a long and narrow ſcattering piece, or rather pieces of Towns patcht together, and falls much ſhort of that grandeur ſome report it: *Affectus ſum admiratione* (ſaith *Ludovicus Rom. Patricius*, being at *Cairo*) *reperta eſt iſta Civitas fama longe inferior. Tanta enim non eſt inventa, quanta erat rumor. Neque Urbe Roma ambitu major eſt, licèt multò frequentior; longe plures habens indigenas, vicis etiam quamplurimis diſpergitur:* albeit *Villamont* report it otherwiſe; and *Albicius Stemmate Chriſtianorum Principum*, who have it by report onely, the other being an Eye-witneſs. And concerning *Conſtantinople*, it is a great and populous City; yet has not

not above twelve *Engliſh* miles compaſs, the Houſes very mean and low built, and within the Walls are many Gardens and waſt places: but were their circumvallations treble to what they are, they would fall ſhort of what old *Rome* and *Babylon* are reported. Thoſe alſo, when I conſider the many and great Gardens and Orchards they then probably had, (for without doubt that high raiſed Garden which *Nebuchadnezzar* erected upon arched pillars was for admiration and proſpect over the City which was founded upon a level ground, rather than that there wanted Garden-room in *Babylon*;) as at this day *Conſtantinople* and *Cairo* have, and according to the recent mode of *Spahawn*, *Agray*, and other the greateſt and nobleſt Cities of the Orient, (for as to the greatneſs of thoſe of *China* I give little credit;) I am perſwaded that thoſe vacant and pleaſurable places took up wellnigh half the ground within thoſe Cities. So as by what I have conſidered and obſerved, I am not afraid to ſay, That it is probable ſome of our *European* Cities are not leſs numerous in Houſes and fixed Inhabitants, than thoſe I named. For albeit in *Spain*, *Italy*, *Germany*, and the *Netherlands* there are very many large and beautiful Cities; yet there find I none that for greatneſs and populouſneſs are comparable to *Paris* and *London*; which two, like the reflex of the two great Luminaries, appear the greateſt: and of thoſe, to which the precedency ſhould be given, is work for a more accurate obſerver. Nevertheleſs, though by the vogue of moſt Travellers I well know that *Paris* has the firſt place attributed; I grant it is ſo increaſed ſince I was there, being upwards of 20 Years, that I am not qualified to give a judgemnt: But on the other ſide, *London* is alſo increaſed ſince then, even to admiration: ſo that were the length of *London* drawn into a circle (the ſhape that *Paris* bears) taking in all that Building which is contiguous, it is believed the diameter would equal if not exceed *Paris*. And as to number of Inhabitants, the addition it has from the Sea by People from exotique places, gives it a capacity above *Paris*, and as by the Weekly-Bills of Mortality is preſumed. Moreover, the number of Gardens, Cemeteries and like places adjoyning Religious Houſes and Churches, Colledges in the Univerſity, beſides thoſe belonging to the King, Princes and other of the Nobility there, with the great number of Tennis-Courts in *Paris*, take up much more ſpare place than *London* doth, which eſpecially within the Walls is moſt compact and thronged with Houſes, with few Gardens or like vacant places interjecting. But ſuppoſing that the narrow Lanes where Coaches, and Alleys where Men can hardly paſs (which alſo are good Buildings) were expatiated and extended to an equal breadth with the broadeſt Street, doubtleſs either of thoſe Cities would then ſwell beyond the compaſs either of *Babylon* or *Rome*, or any other; which nevertheleſs is ſubmitted. This digreſſion I have the rather adventured, obſerving how that forreign Writers either out of ignorance or envy ſpeak ſparingly of our Metropolis; and in rank, place it amongſt Cities that be but of a ſecond or third magnitude. Therefore to return.

The Name this City now bears has been variouſly pronounced, according to the different Dialect of Nations: Some call it *Coim*; others *Kom*, and *Kome*: *Oderic* calls it *Como*; but the *Arabian* Geographers *Comm*. The ſcituation nevertheleſs is unanimouſly agreed to be in a large and delightful Plain; the Countrey for ſome miles about very fruitful in its ſoil, and the air exceeding ſweet, ſeldom clouded with fogs or parched with heat, ſave when the Sun paſſes from the Vernal *Æquinox* to the Northern Tropick: the breezes alſo ſeldom fail them which allays the heat; likewiſe abated by thoſe fruitful Gardens they have, whoſe Trees are their beſt umbrella's for refreſhment as well as ſhade, bearing ſtore of delicious fruits, namely Grapes, Pomgranates, Melons of all ſorts, Pomcitrons, Apricocks, Plums, Pears, Piſtachio's, Almonds, Apples, Quinces, Cherries, Figgs, Wall-nuts, Small-nuts, Berries, and the beſt Wheat in *Perſia* (*Gumbazellello* excepted:) the Peach or *Mala Perſica* is alſo here abounding; a fruit and leaf ſo much reſembling man's heart and tongue, that the *Ægyptick* Prieſts dedicated it to their Goddeſs *Iſis* as the hieroglyphick of affection: probably that which *Virgil* in his *Georg.* refers to,

> Media *yields pleaſant Apple of harſh juice*;
> *'Gainſt ſtep-dames poyſon nothing more in uſe.*

The City has about two thouſand Houſes, moſt of them of more than common ſtructure; well built, well formed, well furniſhed: the Streets are ſpacious; the *Buzzar* beautiful; but the City is now unwalled, according to the uſual mode of Cities in *Aſia*. The *Moſque* is famous and Venerable, having been richly and beautifully adorned by enſhrining the Body of once amiable *Fatyma*, *Mortis-Ally*'s Wife, Daughter and Heir to their Prophet *Mahomet*. The *Meſquit* is of epirotique form; the Tomb raiſed three yards

yards high covered with Velvet, and the aſcent by three or four ſteps of refined Silver. And more than this, there is *Nullum memorabile nomen* that I could light upon; for *Shaw-Soffee* who ſucceeded *Abbas* was here ſince buried.

Such time as *Tamberlang* the Victorious *Tartar* (ſo I may well ſtile him, ſince in eight Years he conquered more than the warlike *Romans* could in eight hundred, as his acts writ by *Albacen* the *Arab* and tranſlated by *John de Bec* Abbot of *Mortimer* teſtifie,) returned loaden with ſpoils of war, having hammered the brazen face of the *Turkiſh* inſolence, *An. Dom.* 1397. *Heg.* 777. this poor *Coom* (amongſt others) parched in the heat of his fury; not from any eye of rage or envy he darted, but from an imprudent provocation and affront which *Hoharo-mirza* (called *B'heder-cawn)* cauſleſly jealous put upon the triumphant *Tartar*; ſo ill reſented, that no leſs than the loſs both of his Life and Crown would expiate, making alſo many Men and Towns ſharers in his miſery; this place eſpecially, (which but for the *Ardaveilian Syet* his requeſting mercy had been levelled with the Earth, plough'd up and ſalted:) But in the ſable weed ſhe is now apparelled: For great *Coom* is now onely *Magni nominis umbra*. So as we ſee Towns die as well as Men, and may ſigh with melancholy *Statius*,

Quicquid habet ortus, finem timet, ibimus omnes,
Ibimus. —— ——

——— *Death is the common Friend!*
For what e're had beginning, ſhall have end.

From *Coom* we rode to *Zenzen*, of old *Zoara*; and thence to *Caſhan*, *Caſſaim Cluverius* miſ-ſpells it: a City from *Coom* removed ſix and thirty miles; the way eaſie and plain, albeit ſandy.

CASHAN, where the Artick elevation is 34 degr. 7 minutes, longitude 86 degr. may worthily be reputed the ſecond Town in *Parthia* for grandeur, wealth and beauty: diſtant North from *Spahawn* ſixty long *Engliſh* miles: and from *Cazbyn* South two hundred and ten or thereabouts. Whence the Name derives it ſelf, the illiterate *Caſhanians* could not tell; but my conjecture is that 'tis borrow'd either from *Cuſhan*, which in the *Syriack* ſignifieth heat or blackneſs; or from *Caſſan-Mirza* Son to *Hocen* Son of *Ally*; or elſe from *Shaw-Caſhan* (Son to *Axan*, begot by *Tangrolipix An. Heg.* 582. of our account 1202.) ſubjected by the *Great Cham*; or (which beſt pleaſes me, if ancient enough) from *Uſhan-Caſhan* the *Armenian*, (*Acen* or *Caſſan-beg* ſome call him) who in the Year of our Lord 1470. of *Mahomet*'s flight from *Mecca* 850. vanquiſhed *Malaoncres* (whom ſome call *Abdulla-chawn)* the laſt of *Tamerlang*'s progeny that ruled *Perſia*.

At this day it is a City both great and lovely, and ancient too; for *Oderic* intitles it a noble and renowned City in his time: and as now it is well ſeated, comely built, and abundantly peopled; over-topt by no Hill, unſeaſoned by no Mariſhes, nor watered by any great Stream; which chiefly augments the heat when *Sol* approaches *Cancer*: But which rages there in no leſs violence is *Scorpio*; not that in the *Zodiack*, but real Scorpions which in numbers engender here. A little Serpent of a finger long, (which makes me marvel at *Cedrenus* who ſayes there are Scorpions 2 cubits long in the *Brachmans* Countrey, *i. e. India,)* like but leſs than our Cray-fiſh; and is the onely creature that ſtings with his tail, ſome flyes excepted: Of great terrour in the ſting; and ſo inflaming, as with their invenomed arrow ſome die, few avoid madneſs, at leaſt for a whole day; the ſting proving moſt dangerous when the ſeaſon is hotteſt, which is when the *Dog-Star* rages. And as it was ſaid of another, *Una eadémq; manus fert vulnus opémque:* ſo in this malady is no ſuch remedy as by applying the oyl of Scorpions. The Poet ſo adviſes,

Quæ nocuit ſerpens, fertur caput illius apte
Vulneribus jungi, ſanat quæ ſauciat ipſa.
Ut Lariſſæa curatus Telaphus haſta.

The Serpent's head joyn'd to the wounded part
Fitly is ſaid to heal th' infected ſmart.
Like Telaphus *cur'd by* Achilles *Dart.*

The execration is, *May a Scorpion of* Caſhan *ſting thee.* But which is more remarkable, and agreeable to what *Pliny* in his Natural Hiſtory reports of the Scorpions in *Meſopotamia*; they ſay, and we found it true; ſome of them creeping into our our Rugs as we ſlept, they ſeldom or never hurt a Stranger. *Holler* affirms how that one who exceedingly loved the ſmell of Baſil, being dead had a Scorpion found in his brains: howbeit, the *Æthiops* ſay, That to eat Baſil is an Antidote. But *Maimonides* the learned *Jew* in his *Conn. Ethici*, ſayes, *Contra ictum Scorpii urina filii eſt propinanda quadraginta dierum, ad menſuram quatuor ovorum:* the quantity of 4 egg-ſhells full of a Child's urine drunk forty dayes cures the ſting of a Scorpion: But what *Pliny* reports, That Crabs having their claws

claws broke off and buried in the Earth, will become Scorpions, *ſit fides penes Autherem.* The *Africans* report, That 'tis a preſent cure to anoint with garlick. And *Pontanus* writes, how that one ſtung with a Scorpion was helped by drinking Frankincenſe with the ſculpture of a Scorpion reſolved into powder. Howbeit, the *Perſians* uſual remedy is to bleed and bathe the affected part with Scorpions oyl; or otherwiſe to hold it over the head of the Scorpion, firſt being ſoundly bruiſed.

This noble City is in compaſs not leſs than *York* or *Norwich*, about four thouſand Families being accounted in her. The Houſes are fairly built, many of which are pargetted without and painted; the *Moſques* and *Hummums* are in their cupoloes curiouſly ceruleated with a feigned Turquoiſe: the *Buzzar* is ſpacious and uniform; furniſhed with Silks, Damasks and Carpets of ſilks, ſilk and gold, and of courſe thrumd-wool; no part of the World having better or better coloured. Here are alſo ſtore of Spices and other Merchandize. Beſides, the People here (the fruit of Induſtry) be more civil, no leſs active, and as trim and rich in their attire as I could obſerve in any other part: and by reaſon they allow few to be idle, here are full Manufactures of Silks, Sattens and cloth of gold curioſly wrought and coloured, no better in the World; and in ſuch plenty that one *Cartwright* an *Engliſh* Merchant who was there about the Year 1600. ſpares not to averr, That there was then more Silk brought in one Year into *Caſhan*, than broad Cloaths are into *London*. Here alſo they have a ſingular Art in dying or colouring of Silks, and ſtaining of Linnen-cloth like the *Indian-Pantadoes*. They alſo make very curious lively flowers and knots, and in beautiful colours upon Leather which are very laſting and for ſeveral uſes. In a word, a more induſtrious and civil People, or a Town better governed *Perſia* elſewhere has not. Here is no want of pleaſure neither, abounding in Gardens, Fruits, and Corn, by the elaborate *Tymars* made to fructifie, which being cultivated, retribute a gainful acknowledgment. The *Carravans-raw* in this City is very noble, nay I may ſay an unparallel'd Fabrick of that kind, by many degrees preceding all other *Carravans-raws* we ſaw in *Perſia*; this being both large enough and fit enough to lodge the Court of the greateſt Potentate in *Aſia*. A Royal foundation it is, being built by *Abbas* for Travellers to repoſe in *gratis*, and to expreſs his magnificence as well as charity. The whole Building is grounded with Marble, riſing from the ground ſix foot; the reſidue is brick arified in the Sun, pargetted and adorned with knots and fancies of *Arabic* Characters, in azure, red, and white colours laid in Oyl, after the mode of *Perſia*. It is a perfect quadrant; for each angle from one another are two hundred paces, the whole eight hundred. In the umbilic of this Court is a ſquare Tank filled (by an Aquæ-duct) with cryſtallin water. This royal Inne has alſo adjoyning it ſuch Gardens as rather exceed than want to diſplay the founders munificence. Here is not any other memorable Antiquity that I could hear of, ſave that *Nycador-Oglan* the Uſurper who died frantick was buried here *Anno Heg.* 655. and he ſcarce worth the Memory. More than which I have not to ſay concerning this City, other than that ſeveral conjectures by learned men have paſſed, Whence the Wiſe-men came that preſented our bleſſed Saviour with their offerings, who were without doubt the firſt-fruits and called of the Gentiles; waiting the accompliſhment of *Balaams* Prophecie mentioned in *Numb.* 24. 17. *There ſhall come a Star out of* Jacob, *and a Scepter ſhall riſe out of* Iſrael, *and ſhall ſmite the corners of* Moab, *and deſtroy the Children of* Seth: which was gathered more from this of their Prophet than any other Aſtrologic computation. Now that they were Gentiles is evident; that they came from the Eaſt, undeniable: But from what City or Province no leſs diſputable than the place of their burial. The word *Magus* is proper to *Perſia*, *Perſia* is Eaſt from *Bethlehem*; ſo as ſome are of opinion they came from hence; others ſay from *Shuſhan* where then flouriſhed an Academy. Nevertheleſs, the people here have a Tradition, That thoſe three Wiſe-men or Kings went hence; which ſome ſay were intombed in *Cullen*. Howbeit, *Melchior* perſwades us they came from *Sheba* in *Sabea*: and *Ex orientali Arabiæ regione*, *Reges ad colendum Chriſtum venerunt*, ſaith *Poſtellus*, The Kings came from the Eaſt part of *Arabia* to worſhip Chriſt. Others labour no leſs to bring them from the *Omerits* in *Æthiopia* South. From *Babylon* otherſome think they came: from *Ormus* ſome would have them; a conjecture as likely as it was Paradiſe. *Ceyloon* and *Taproban* have been thought their Countrey: But if you pleaſe to truſt Friar *Oderic* of *Friuli*, *Caſhan* was it. And his conjecture is not amiſs, ſeeing that *Theophylact* and other ancient writers, as alſo Saint *Chryſoſtom* in his 6. *Hom.* upon Saint *Matthew* affirms, that the *Magi* who came to worſhip Chriſt, were *Perſian* Princes. But ſeeing this is a work of ſuch difficulty, let me rather buſie my brains in queſt of what a *Magus* was, ſince *Simon Magus* through his black Art has in common acceptation rendred the name odious; and under which Title, Witches, Sorcerers, Enchanters,

chanters, Fortune-tellers, or pretending Calculators of Nativities, Hydromantiques, Pyromantiques, and other Diaboliques have cloaked their trumperies; altogether unworthy the name of the *Persian Magi* which was an honourable Epithete, and peculiar to *Persia*. Such as excell'd in Philosophy and Piety, *Suidas* terms them *Philosophi & Philotheci*. Which nevertheless has been attributed though under other names to such as amongst other Nations were studious in Philosophy and the Liberal Sciences; such as after the Dialect of their Countreys were called *Gymnosophisti, Brachmanni, Tallapoy, Chaldæi, Druides, Bardhi, &c.* who in their times were contemplative and studious in the secrets of Nature, which in the worst sence and vulgarly as commonly accepted is called Magique; but Judicial and Natural Astrology in a more favourable, and by the most learned: And in which, our most ancient Philosophers the *Druides* (long before the *Saxons* entrance) were excellent, as I might prove by many instances; but that one out of *Pliny*'s Natural History *Plin. lib.* 30. *c.* 1. may serve, That the *Britains* were so addicted unto Magick as in that Art they were the first that instructed the *Persians*; an Authority that serves well to reprove *Tully*, who rashly intitles the *Britains* barbarous; albeit I suppose he did it upon the general account as they usually stiled all those Nations, *Quibus nec linguam nec legem Romani dederint*, who derived neither their Laws nor Language from the *Romans*. And in that the *Greeks* were even with them, when they comprehended the *Romans* under that attribute. Now the difference 'twixt the *Magi* and *Pseudo-Magi* are these. Common custom (saith S. *Hierom*) apprehends that *Magicians* are no better than *Enchanters*; such as Impostors now a days are rightly termed, who usually delude their customers with fallacious words and species, or otherwise practise an unlawful correspondence with *Satan* in his black Arts, like those *Jannes* and *Jambres* who resisted *Moses*, and either by a *deceptio visus* or diabolical enchantments imitated *Moses*, until by a supreme vindictive hand upon themselves by that plague of Lice they were constrained to acknowledge the Omnipotency of God, and that *digito Dei* those wonders were performed by his Servant *Moses*, which they were not able to counterfeit, *Exod.* 8. 19. In which rank were *Elymas*, i. e. the *Persian Sorcerer* mentioned *Act.* 13. 8. and *Simon* sirdamed *Magus* his Con-disciple, both which used infernal Arts, and were accordingly discovered and punished by the *Apostles*. Whereas contrarily, it may be presumed by the character given the right *Magi* (such as those were who come with their offerings to *Christ*,) that theirs was lawful: For, saith *Peter Martyr*, By the word *Magi* we understand Wise and Honest Men; and is the more credible, seeing that the definition of *Magia*, is no other than an elevated Wisdom and Science of the Harmony and concents of Universals in Nature, in which the *Magi* took an unexpressible delight. Now it will not be denied that the pleasures of the Intellect do far exceed those of the Affections; for in pleasure there is satiety, which is not attained to in knowledge; Satisfaction and Appetite (saith the Lord *Verulam*) being perpetually interchangeable. And *Apuleius* withall in his *Apol.* tell us, That *Persarum lingua Magus est, qui nostra, Sacerdos:* Which is probable, seeing that the *Jews* themselves had it in such estimation as it was a rule, how that in *Gemara-lege non admisisci in Sanhedrim Magiæ non ignaros, & 70 linguarum peritos.* With which agrees that of another; *Is Magus est qui Divinorum erat cultor & interpres.* And *Peucerus lib. de Divinit. Præ-erant Magi religioni Persicæ ut in populo Dei Leviæ, studiisq; veræ Philosophiæ erant dediti; nec usquam Rex Persarum poterat esse, qui non antè Magorum disciplinam scientiámq; percepisset.* Which we may the better credit, seeing *Cyrus* in that memorable conspiracy he made against his Brother *Artaxerxes*, perswading the *Greeks* to confederate with him, amongst other praises vainly arrogated to himself, one was, That he was more capable of Rule than his Brother for that he was the greater Magician; intending thereby *Bonas Artes & Munera Linguæ, Stellarúmq; vias & magni Sydera Cœli*, his proficiency in the Liberal Arts, Languages and Astrology. *Plutarch* also in the Life of *Themistocles* acquaints us, that of so high esteem were the *Magi* with the *Persian* Kings, as they frequently and delightfully heard their Lectures touching Philosophy and Art Magick. *Mantuan* also very rightly thus defines them,

Ille penes Persas Magus est, qui Sydera novit,
Qui sciat Herbarum vires, cultúsq; Deorum.
Persepolis facit ista Magos, prudentia triplex.

A Persian Magus *call'd he is,*
Who knows Herbs, Stars, and Deities,
All three learn'd in Persepolis.

So as upon the whole it appears that the *Magi* were so called from their laborious scrutiny into hidden causes; by their practice and experience in Astronomy improving the theory as well as practique part. For by their careful observing the celestial motions, they comprehend their probable influences; and from thence divined many strange and notable

notable events in Nature, as Earthquakes, Inundations, Eclipſes, diſtemperature in Weather, Revolutions of State and the like: but which was moſt conſiderable, by their contemplating the wonderful order, harmony and providence by which the Creature is made and governed, they duly magnified and admired the Creator; and from their cuſtomary diving into occult cauſes of Nature, were thence called Magical; albeit no other than a connexion of Agents and Patients in Nature, reſpecting each other; and by learned men, diſcovered to produce ſuch effects, as to ſuch as are ignorant of their cauſes appear ſtrange and wonderful. But after this digreſſion, I proceed upon our Travel.

The 23 of *Auguſt* we came to a Village called *Bizdebode*, which was about eighteen miles from *Caſhan*: There we reſted but one day. The next night we got to *Natane*, which ſome call *Tane*, and in probability takes name from *Nanea*; for *Diana* was there ſo called and worſhipped. There goes a Tradition likewiſe, that the laſt unfortunate *Darius* there breathed his laſt, through the treachery of that perfiduous Bactrian *Beſſus*, *A. M.* 3635. Which if ſo, then I may make this obſervation, The Village and Lodge aſhamed of ſuch a barbariſm, ſeems to hide it ſelf betwixt two lofty hills, ſo as until near the place 'tis hardly to be diſcerned. Nevertheleſs from the top of either of thoſe hills we had a delightful proſpect; for from thence we could ſee ſeveral Countrey Villages, watered by ſmall Rivolets. That Nights Travel was full thirty Miles. The next night we got to *Reig*: but more than that it was one and twenty miles from *Natane*, not worth remembring; and that from *Spahawn* it is diſtant three farſangs; but from *Cazbyn* two hundred and ſixty or thereabouts. Whence to *Bagdat*, the firſt day is to *Corranda*, and then ſucceſſively to *Deacow*, *Miſcarroon*, *Corryn*, *Laccary*, *Corbet*, *Nazareil*, *Sabbercawn*, (near which is *Pully-ſhaw* and *Caromon-ſhahoon* formerly called *Coon-ſha*, where was decided that famous conteſt for the *Perſian* Crown 'twixt *Artaxerxes* and *Cyrus* recorded by *Xenophon*, and in memory whereof in the concave of the adjacent Mountain is engraven Pourtraits reſembling thoſe I mentioned of *Ruſtan* near the ruines of *Perſepolis*; onely here are added the figures of Elephants and other Beaſts, ſuch as are well worth a Travellers obſerving.) *Bagdat* is next to *Sabbercawn*, whence is but one days journey to *Bagdat* upon *Tigris*, the total being a hundred and thirty farſangs. Howbeit, from *Spahawn* there is another road; firſt travelling to *Golpichan* which is forty farſangs; thence to *Toſſarchan* forty more; to *Mando* fifty, to *Hemoometzar* ſeven, and then by *Baroe* to *Bagdat* ſeven more; in all a hundred forty four farſangs; the paſſage more eaſie, though of greater diſtance and therefore more travelled, eſpecially by Carravan: Of which City old and new, ſuffer me to give a brief deſcription. And firſt of *Babylon*.

BABYLON was of old a City in that Countrey which in *Gen.* 11. 2. is named *Shinaar*, a Vale watered by the River *Euphrates*, one of thoſe that ſtreamed through Paradiſe: The Countrey afterwards was called *Caldea* (*Keldan* and *Arcalder* by *Beroſus*, but the Land of *Nimrod* in *Mic.* 5. 6.) and after that *Babylonia*. To the Eaſt it had *Suſiana*; to the Weſt *Meſopotamia*; and to the South part of the *Perſian* Gulph. The name was impoſed upon that memorable confuſion of ſpeech happening there about a hundred and twenty years after the Flood, which defeated that deſign the race of *Cham* (for *Hebers* Family would not joyn with *Nimrod* in that attempt) had hatcht to ſecure themſelves from a ſecond Deluge. The promoting which impious work is attributed principally to that *Nimrod* who in *Gen.* 10. 9. is ſtiled *The mighty Hunter*; ſuch, as his Tyranny became a Proverb: By *Beroſus* called *Nimbroth*; who with his confederates intended ſuch a pyle the top whereof ſhould reach into Heaven, *Ædificemus nobis Urbem & Turrim, cujus caput ſit in Cœlis*, Gen. 11. 4. *Beroſus* adds, *ad altitudinem & magnitudinem Montium*. And accordingly *multorum manibus* (there being as good Authors report no leſs than five hundred thouſand men) by full thirty years inceſſant labour that ſtupendious work whoſe baſis was nine miles about, had its ſuperſtructure advanced to a proportionable height; five thouſand paces ſay ſome, which make 25730 foot: a height hardly to be believed, when we conſider how that wonder of the world the greateſt of the *Ægyptian* Pyramids exceeds not a thouſand foot ſayes *Heylin*; five hundred foot ſave one ſayes *Greaves*; whoſe report is moſt to be credited ſeeing he meaſured it; which Pyramid if but five hundred foot, equals the height of *Pauls* when the Pyramidal Spire ſtood upon the Steeple. Yet *Herodotus* reports this Tower was in height four thouſand paces; S. *Hierome* exceeds him making it ſixteen thouſand: but ſeeing the Stair or paſſage to aſcend by was circular, and of that breadth alſo (if we may credit *Verſtegan*) as afforded ſcope ſufficient for Horſe and Carts to turn 'tis probable the paces mentioned by St. *Hierom* and *Herodotus* rather relate to the compaſs than to the perpendicular. Which conſideration can beſt qualifie that Jewiſh hyperbole we meet with in the *Jalcut*, averring that it was ſeven and twenty miles high: An edifice (let the height be what it will) ſo wonderful as

gave occaſion to a Heathen Poet to feign his *Gyganto-machia*; *montes montibus ſuperponere, ut Jovem de ſua ſede detruderent.*

Affeaſſe ferunt regnum cœleſte Gigantes,
Altáq; congeſtos ſtruxiſſe ad ſydera montes.

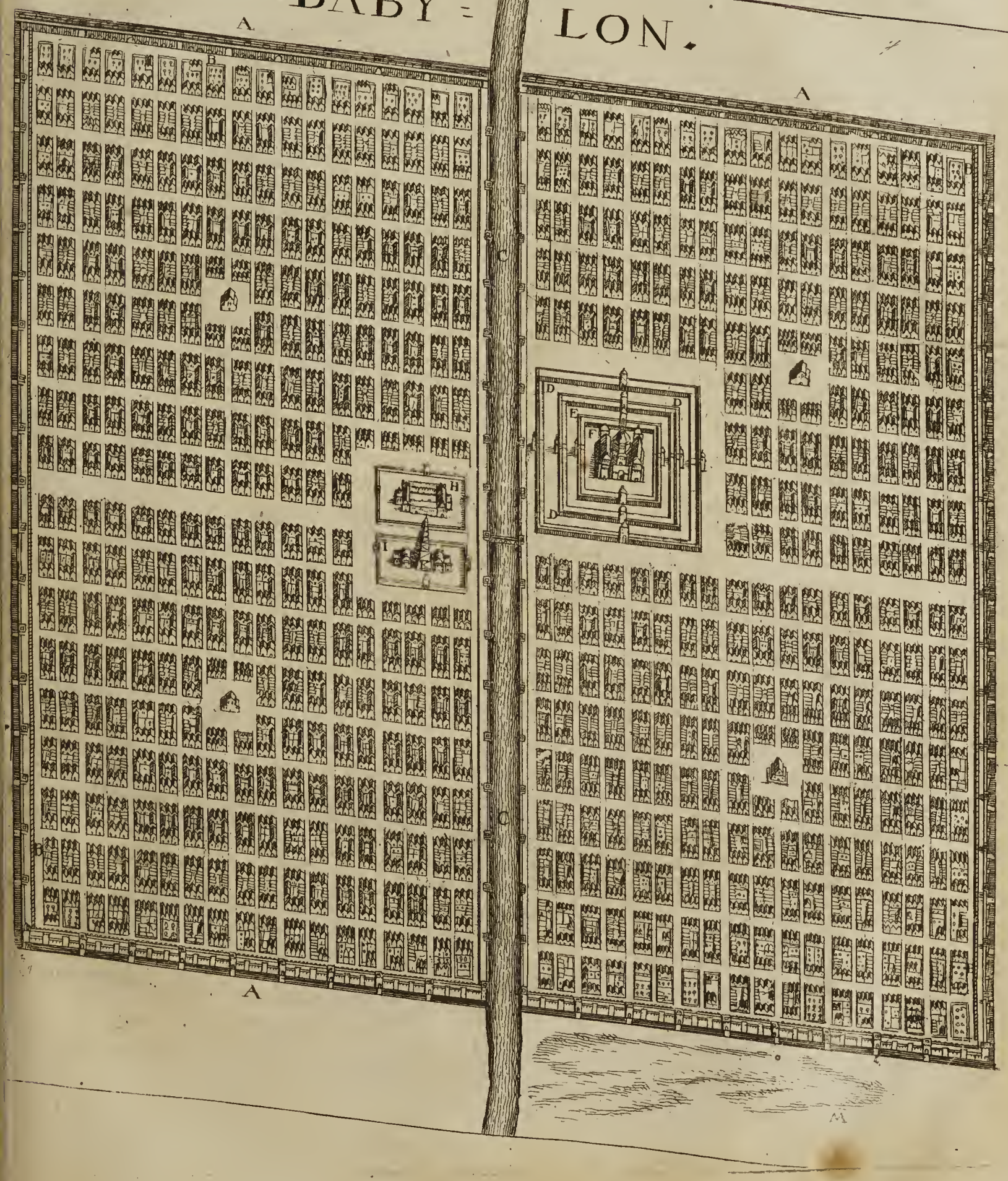
The Heavens look'd pale with wonder, to behold
With what attempts and rage the Gyants bold
Sought to affront the Gods, by raiſing high
Mount upon Mount, to inhabit in the Skie.

But he who from his ſupreme ſeat beheld their arrogance, to check the progreſs of that impious deſign confounds their Language, from one which was the Hebrew (*Ex quo fonte Orientales & Meridionales linguæ dimanant*, ſaith *Poſtellus*) unto ſeventy two ſaith *Goropius*; by that cauſe of ſeparation, *Naturale idioma & primum à Parente rerum naturæ Deo munus conceſſum, illic erat mutatum*, diſperſing them into ſeveral parts, the better to plant the World.

Now albeit the Tower was never finiſhed (for it was as one ſayes well *Opus ultione divina incompletum* (although *Alexander* by wonderful expence and labour of men many hundred years in vain attempted it, and before him *Semiramis* ſay the Fabulous *Greeks*, or rather *Nabuchadnezzar*,) the City nevertheleſs ſwell'd into a vaſt extent: For *Nimrod* living there ſix and fifty years increaſed its buildings, was the firſt that ſoveraignized over men and that taught them Idolatry; ſo as dying they deified him by the name of *Sudormyn*, which the *Romans* after converted into *Saturn*. *Arphaxad* (*Sems* Son) planting *Caldæa* and *Elam* his Brother *Perſia*, *Belus* ſirnamed *Jupiter Babylonicus* ſucceeded at *Babylon An. Mundi* 1800. By ſome he is called *Baal* and *Bel*; whoſe Son *Ninus* (called *Amraphel*) having conquered *Libya*, *Arabia*, *Media*, and *Bactria*, is accounted the firſt Monarch of the Earth; and the more to expreſs his magnificence, built or rather enlarged (for in *Gen.* 10. 11. *Aſhur* or *Nimrod* is ſaid to build) *Nineveh* the great upon *Tigris* formerly called *Nyſib* and *Reuhaboth*, and ſince *Moſul*, being indeed rather the ruines of *Seleucia*: by *Nebuchadnezzar* afterwards made the Capital City of *Aſſyria*, which yet gave the preheminence to *Babylon*. After two and fifty years rule over-ruled by that Virago *Semiramis* He was buried in the Temple he himſelf had built and dedicated to *Belus* his Father, *Juno* his Mother, and *Rhea* his Grandmother; whoſe Golden Statua's he erected in the middle of the City to be worſhipped: agreeable to what we find mentioned *lib. Sapientiæ cap.* 14. *v.* 14. *Acerbo enim luctu dolens pater, cito ſibi rapti filii fecit imaginem; & illum qui tunc quaſi homo mortuus fuerat, nunc tanquam Deum colere cepit; & conſtituit inter ſervos ſuos ſacra & ſacrificia. Deinde, interveniente tempore convaleſcente iniqua conſuetudine, hic Error tanquam lex cuſtoditus eſt ut Tyrannorum imperio figmenta colebantur*, When a Father mourned grievouſly for his Son that was ſuddenly taken away, he then made an Image for him that was a dead man, whom forthwith he worſhipped as a God; and amongſt his ſervants ordained ceremonies and ſacrifices: So as in proceſs of time, that wicked cuſtome prevailed and was obſerved as a Law; and Idols by the Commandement of Tyrants became to be adored. *Et hos quos in palam homines honorare non poterant propter hoc quod longe eſſent è longinquo, figura eorum allata evidentem imaginem Regis quem honorare volebant, fecerunt; ut illum qui aberat tanquam præſentem ſua ſollicitudine colerent*, And for ſuch as were ſo remote that they could not worſhip them preſently, they counterfeited the viſage, and made the gorgious Image of a King whom they honoured, flattering him that was abſent, as if he had been preſent. *Omnes tamen non fuerant in pari honore & auctoritate, verum in certos ordines & claſſes diſtributi. Alios majorum gentium, alios minorum.* Howbeit the Heathen Gods were not all had in equal honour and power, but diſtributed into certain orders or claſſes, ſome being accounted the greater and others leſſer Gods of Nations. *Varro, in duas claſſes, certos & incertos.* And *Cicero* in 2 *lib. Nomotheſiæ*, ranks them into three diſtinct orders or degrees; *Unum eorum qui ſemper Cœleſtes habiti ſunt, ut* Jupiter, Mars, Apollo, &c. *Ii dii cœleſtes vel majorum gentium appellantur; alterum eorum, quos in cœlum merita vocarint, ſemidei & dii terreſtres, ut Hercules, Bacchus, Belus, Romulus,* &c. *nominantur; tertium propter quos detur hominibus aſcenſus in Cœlum.* The firſt was thoſe who inhabited the Heavenly Places, call'd the greater Gods of Nations. The next, thoſe Heroes whoſe deſerts transferred them thither; and the laſt *dii infimi* or *mediaſtini*; ſuch who for their eſteem amongſt men, were by them canonized. *Principes quia juſti erant* (ſaith *Fab. Pictor* 1 *part.*) *& religionibus dediti, Dei dicuntur*, Princes alſo becauſe they were juſt were termed Gods, but not ſo much for Juſtice as Power was *Ninus* idolized; and in adulation, by the *Aſſyrians* ſirnamed *Jupiter*, by others *Amraphel*; and imagined that ſame King whom *Abraham* vanquiſhed after his departure from *Ur* (ſo called becauſe there the Fire was worſhipped)

to

BABY = LON.



A. *The Walls* 365 *ſtadia*, 50 *cubits high*, 150 *Towers.*
B. *The Gardens.*
C. *Euphrates.*
D. *The Kings Pallace* 60 *ſtadia about.*
E. *The inner circuit or ſquare* 40 *ſtadia.*
F. *The innermoſt ſquare* 30 *ſtadia.*
G. *The Bridge.*
H. *The leſſer Pallace.*
I. *Temple of* Belus.
K. *The Tower in* Belus's *Temple.*
L. *The Chappel at the top of the Tower.*
M. *The Mariſhes.*

to *Haran* to avoid Idolatry; which place was betwixt *Babylon* and *Nineveh*, where before the Flood was the terreſtrial Paradiſe. But by the *Caldeans* this *Ninus* was called *Hercules*, for *Hercules plures fuerant. Diod. Sic. l.* 5. names 3. *Cicero* 6. and *Varro* 24.

This active Princeſs reigned forty years; during which, ſhe enlarged the Empire from *Ethiopia* to *India*: Of that high courage as news being brought when ſhe was dreſſing her head how that *Babylon* was revolted, ſhe preſently vowed never to perfect her dreſs till the City was reduced. *Semiramis* as ſhe enlarged the Empire by her forces, ſo did ſhe her fame by ſundry great and memorable acts: For beſides the elegant Gardens ſhe made in *Media*, at *Babylon* likewiſe upon many high pillars of ſtone ſhe made a Garden which for the manner and curioſity thereof was accounted one of the Wonders of the World, and by a deep channel brought Water thither from the River *Orontes* to expreſs her puiſſance, ſaith *Diod. Sic. l.* 4. *c.* 7. or rather to *Ecbathan*, after that cutting the *Caſpian*-Strait; contracting *Euphrates*, and building over it the nobleſt Bridge any ſtory ever mentioned; raiſing two Obelisks in *Babylon* the leaſt of which was a hundred and thirty foot high and five and twenty in thickneſs, hewn and brought thither down *Tygris* from *Ararat*; She alſo erected two incomparable Palaces on either ſide *Euphrates*, one towards the Eaſt, the other towards the Weſt end of *Babylon*; the firſt extending thirty, the other ſixty furlongs; and each compaſſed with a ſtately Wall. But tranſcending thoſe, in the center or middle of the City ſhe raiſed the nobleſt building in the world: It was a ſquare Tower of black poliſhed Marble, every ſide being a thouſand paces (entred by four Gates of burniſhed Braſs,) the height of the firſt was a quarter of a mile: Eight Towers roſe one upon another, gradually diminiſhing: nine furlongs high and ten broad ſaith *Diod.* in little imitated by that *Mauſolæum Auguſti* which was built many Ages after in *Rome* 'twixt the *Tyber* and *Via Flaminia*, thought to reſemble that which *Artemiſia* dedicated to the *Carian* King. At the culmen or top was a Chappel, wherein was a ſumptuous Bed and Table of Gold, and in which were placed three Golden Images repreſenting *Jupiter*, *Ops*, and *Juno*, i. e. her Father-in-law *Belus*, her Husband *Ninus* and her ſelf: Statua's twelve cubits high, of pure maſſie Gold, continuing amongſt thoſe Idolaters for many ſucceeding generations the moſt reverenced Idols in the World: that of *Jupiter* weighed 1000 *Babylonian* Talents, that of *Ops* the like, that of *Juno* 800: there were alſo placed two ſtanding Cups weighing thirty Talents; two perfuming pots, and three other large Veſſels all of pure Gold, one of which weighed 1200 Talents: thoſe Pots were of uſe there, for (as ſaith *Herodotus*) in that Temple was yearly conſumed in Fankincenſe to the value of 100000 Talents: a Temple un-defaced, until about the year from the beginning of the World 3490 in a frantick fit it was demoliſhed by *Xerxes* after his beating by *Leonidas* and *Themiſtocles* the Grecian Land and Sea Generals. This Grand Idol had for many Ages been had in divine veneration; ſo as the Reformation had been commendable had it proceeded from a better principle. From the top of the higheſt Tower, and by reaſon of the continual ſerenity of the Sky, the *Caldean* Aſtrologers (whoſe skill in that Art they ſay was practiſed 3600 years before *Alexanders* conqueſts, which if true, reaches to *Enochs* time) preciſely obſerved the Planetary motions; and though they could not hear their rowling harmony, yet thence they had the exact light and magnitude of the Stars, their heliacal acronical matutine and veſpertine motions, riſe and fall; the progreſs of the Sun; the conſtellations, aſpects and influence of the Planets, *&c.* for in that Art during thoſe times they had the greateſt Knowledge of any Aſtrologers.

Now though the heart of *Semiramis* was put into an orb of Gold above, yet her body was interred below. And as *Xerxes* ranſacking for treaſure above, in lieu thereof having opened the place where *Belus* (a great Aſtrologer as well as King) was interred, he onely found a large veſſel of glaſs which contained his body in ſwimming oyl which for 1600 years had it ſeems continued in that condition; ſo *Darius* afterwards in like hopes of wealth violating her tomb below, diſcovered her Coffin; upon the opening of which, ſuch a peſtilential ſmell vapoured thereout as not onely killed ſome that were ſpectators but infected the greateſt part of *Aſia*. The like memorable example happened *Anno Dom.* 170. upon a mans forcing open a Shrine of Gold in the Temple of *Apollo*; whence inſtead of the treaſure that avaricious wretch expected, there iſſued forth ſuch an infectious breath as firſt killed the man, then infected the whole City, and ſoon after overſpread ſuch a vaſt ſpace of the earth, as it is thought half mankind died of that peſtilence; which ceaſed not till it had un-peopled the greateſt part of the Univerſe. But concerning this great Empreſs accept that ſhort character *Beroſus* gives her, *Hæc Virago, militia, triumphis, divitiis, Victoriis & Imperio, omnes mortales anteceſſit*; *Nemo etenim huic fœminæ comparandus eſt.* And as to the City, albeit *Nimrod* begun, it was exceed-

exceedingly beautify'd and enlarged by *Semiramis:* concerning whom *dicitur altam—— Coctilibus muris cinxiſſe Semiramis Urbem.* And another Poet; *Perſarum ſtatuit Babylona Semiramis Urbem.* Not onely compaſſing it with a Wall, but ſuch a Wall as worthily was accounted principal of the World's ſeven Wonders: for as *Solinus* reports, it was four hundred and fourſcore furlongs about, which make threeſcore of our miles. *Diod. Siculus,* three hundred ſixty five; for each day one furlong. *Qu. Curt.* three hundred fifty eight; the height and thickneſs holding proportion. The height ſay the ſame Authors was two hundred cubits (the common cubit is the length of the Arm from the elbow to the longeſt fingers end, which is half a Yard; the holy Cubit was a Yard; the Geometrical Cubit three) Fifty Cubits of the largeſt meaſure, ſaith another; and the thickneſs was forty foot: fifty Cubits ſay others; ſo broad that ſix Chariots could well drive together at the top, and ſo battlemented that they could not fall. A broad graff or trench it alſo had filled with Water that went round the Wall; which was entred by a hundred gates of Braſs. And what made this Wall no leſs beautiful than ſtrong, was, that it was arched, ſo as under a Piazza Men might walk as in a ſhade. *Semiramis* begun, but finiſhed it was for the recreation of *Amyrtis* the Wife of *Nabuchodonoſor* the Great, or as ſome ſay by *Nitocris* his Daughter, who as *Joſephus ex Beroſo lib.* 1. *contra Appion.* and *Herodotus lib.* 1. ſay emulated *Semiramis.* Seconded by ſuch a Palace, as gaining even his own admiration, extorted from him that impious boaſt, *Is not this* Great Babel *that I have built?* A City ſo ſtrong, that albeit *Cyrus* by that ſucceſs obtained at *Borſyppa* had the opportunity to wreath his brow with the *Median* Diadem, yet was he unable to maſter it untill he turned *Euphrates* another way (as *Semiramis* had done when ſhe built the Bridge) by which he made his happy approach, whilſt *Belſhazzer* (not perceiving danger ſo near at hand) was carouſing amongſt the Princes of his Empire and fell aſleep; a perpetual ſleep as called in *Jeremiah* 51. 57. being (after that dreadful apparition upon the Wall) that night ſlain by *Darius,* as recorded in *Daniel* 5. 30. A City ſo great, that (as *Ariſtotle* reports) one part in three days (hours ſays one) after it was taken knew not that the Enemy was entred: but that one Poſt ſhould run to meet another to ſhew the King of *Babylon* that his City was taken at one end, we read in the Prophet *Jeremiah* 51. 31. and that at the noiſe of the winning of *Babel* the Earth was moved, and the cry heard amongſt the Nations, *Jer.* 50. 46. A City ſo Imperial, that for many generations it was the uſual place of reſidence for the Monarchs of the whole World; honoured with the Court of nine and forty Emperours from *Nimrod* to *Belſhazzer* for about 1600 Years; for the Empire terminating in that Prince, was transferred to *Darius,* and after to *Cyrus* by the Victory he obtained over *Aſtyages* his Grand-father *An. M.* 3400. A City ſo beautiful and ſo ſtately, as *Pauſanias* in *Aſſyr.* avers, that *Babylon, Omnium quas unquam Sol aſpexit Urbium erat maxima & ſplendidiſſima, &c. Babylon* was the greateſt and the moſt glorious of all the Cities that ever the Sun beheld: For which cauſe by way of excellency in the 14. Chap. of *Eſay* 4. Verſe, it is called the Golden City. So that beſides the ſuperlative praiſes prophane Writers give, Holy Writ ſtiles her the Princeſs and glory of Kingdoms, *Iſa.* 47. and the praiſe of the whole Earth, *Jer.* 51. 41. Now, where could the wit of Man find out a better to inhabit than that local place which *Adam* in his Innocency enjoy'd? in which *Babylon* was ſcituated: ſo rich that *Alexander* when he became maſter of this Place found treaſured there two hundred thouſand Talents of gold, every Talent being in ours 4500 *l.* and what fitter place could that great Monarch chooſe to bid farewel to the World than in what was *Epitome Univerſi* as one calls it: and at a time when Ambaſſadors from all parts of the Univerſe attended to acknowledge him Sovereign; and where a *Parliament* of the whole World was aſſembling to conſult how to preſerve what his victorious Arm had purchaſed? But to ſhew the incertainty of this World's glory (being indeed but a Μία φαντασία) this great Victor in the meridian of his ſplendor and ſtrength, quaffing ſome ſay too great a draught of Ox blood (as the richeſt Wines there were called) to *Hercules* his emulated Progenitor, departs with this Epithete given by an envious Critique, *Terrarum fatale malum & ſydus iniquum Gentibus*; having diſturbed the World about twelve Years; whoſe Spirit how heroick ſoever it was, is nevertheleſs cenſured by a *Roman* Hiſtorian in theſe words: *Nihil aliud quàm benè auſus eſt vana contemnere.* Now according to natural motion as all things when at the higheſt deſcend, ſo this triumphant City by the revolution of ſucceeding times unable to reſiſt the uncontroulable decree of Heaven ſignified by the greater Prophets, had this judgement pronounced, The proud walls of *Babylon* ſhall be utterly broken, and her high gates be burnt with fire, ſhe ſhall become a heap, a dwelling place for Dragons; and that it ſhould be ſaid, How is *Babylon* become an aſtoniſhment? a hiſſing and a deſolation amongſt all Nations? *Jer.* 50. 51. And as in the Old, ſo in the New; in

Rev.

Rev. 17. the like judgment is denounced againſt myſtical *Babylon* (for the Old was then deſtroy'd) Babylon *the great is fallen, is fallen, and become the habitation of Devils, &c.* of that aſtoniſhment both to the Kings and Merchants of the Earth, that ſtanding a far off they weep and wail, ſaying, Alas! alas! for that great City; but the Righteous do rejoyce, ſeeing that in her was found the Blood of the Prophets and of the Saints, and of all that were ſlain upon the Earth; which how far applicable unto this, I intermeddle not: Nor conserning her have more to ſay, than that the utter deſolation of this Great City may well ſerve as a Mirror for all others of that kind to view their deſtiny: for even the greateſt Cities die and have their periods. Give me leave therefore onely in her preſent ruines to erect a Monumental Pillar to her memory, whereon in Capital Letters I may affix this Elegiac Inſcription,

BABYLON

Nil niſi NOMEN habet.

Nevertheleſs as was her riſe, her fall was not at one time, but languiſhed by degrees. The greateſt blow given was by *Seleuchus Nicanor A. M.* 3645. who about 360 Years before the Incarnation of our Saviour, in that very place where *Coch* once ſtood built a City, at the place where *Tigris* and *Euphrates* meet, for ſome ſpace making one Channel; and after his own Name called it *Seleucia*: but before that was named *Calanne* and *Chalne*, one of thoſe four Cities over which *Nimrod* ruled, mentioned in *Gen.* 10. 10. being fifty miles to the North of *Babylon*; by the diminution of the one, the other increaſing: For, partly by perſwaſions, but principally by menaces, that great Prince forced ſix hundred thouſand Souls out of *Babylon* to people *Seleucia.* Agreeable to the Prophecie of *Jeremiah* 51. 45. which ſays that the People ſhould go out after her. *Strabo* alſo *lib.* 16. in brief remembers as much; *Babylonis partem Perſæ diruerunt, partem conſumpſit Tempus, partem negligentia Macedonum, præſertim poſtquam Seleucus Nicanor condidit Seleuciam ad Tigrim, ſtadiis tantum* 300 *à Babylone diſtans, &c.* The *Parthians* afterwards did the like to *Seleucia* when they built *Cteſiphon* about a league further upon the River; and that new City in the like ſort was made deſolate upon the building of *Vologocerta* by *Vologeſes* the *Parthian* King about a hundred Years after the firſt *Cæſar*; the ruines of which great Cities oft amuſe and probably miſguide Travellers, when they view their ruines for the finding out old *Babylon* or *Nimrod*'s Tower: notwithſtanding all the light held forth by ancient Writers, or the traditional reports of the preſent Inhabitants who ſpeak onely by hear-ſay and pure ignorance: And by reaſon of Voiſinage *Seleucia* alſo is (but erroneouſly) by ſome taken for *Babylon* rather than *Bagdath.* That *Babylon* which is in *Ægypt* was built by *Cambyſes* the *Perſian* King Son to *Cyrus*, but ſince named *El-Cairo* by *Gehoar* Lieutenant to *El-Cair* the *Babylonian Chalyph*, *Caire* in *Syriack* and *Britiſh* ſignifying a City. Where, note that *Memphis* and *Latopolis* ſtood there or very near that place, as *Leo* in his Hiſtory of *Africk* acquaints us.

BAGDAT (raiſed out of old *Babel*'s ruines) is in 36 degrees 20 minutes North; in 82 of longitude: built in that part of *Meſopotamia* the *Perſians* call *Yrakein*, the *Turks Dyarbec*, the *Arabs Jazirey*, the *Armenians Meredin*; albeit ſome place it in *Suſiana* about 25 miles North of *Babylon.* The Name *Bagdat* (I ſuppoſe) is either from *Bag-Deb*, i.e. a Lordly City; or from *Bawt-dat*, i. e. a Princely Garden; for *Bagdaden, i. e. Hortus Eden*, others fancy it. Howbeit, ſome ſay from *Bugiafer* the *Babylonian Kalyph*, who diſburſed two millions of gold to re-edifie it after that devaſtation which was made there by *Almerick* King of *Jewry.* But long ſhe enjoy'd not that ſplendor; for *Chyta* a *Tartarian* Prince by order from *Alako* his Brother, not onely ſack'd it with a barbarous rage, but withal cruelly tortured the then Lord *Chalyph Muſtacd-zem.* Howbeit in the Year of our Lord 762. of the *Heg.* 142. *Almanſor* (or *Abviapher* as ſome name him) the three and twentieth *Chalyph*, by Art Magick obſerving a preciſe time when by a good influence of the heavens it might in future times be fortunate begun to rear her up again; and as a peculiar act teſtifying his devotion builded the *Moſque* in that place where one *Bagdet* an Eremit had made his Hermitage, and from whoſe memory probably it took the denomination. *Almanſor* nevertheleſs (as *Mircond* the *Perſian* Hiſtorian ſayes) gave it another name; *viz. Medina Iſalem, i. e.* the City of Peace: or according to *Ben-Caſen, Deer-Aſſala, i. e.* the Church of Peace. I ſuppoſe that great *Almanſor* who every month to alter his gray hairs to black, was at the charge of two thouſand drachms of Musk.

An

An evil Spirit it ſeems predominated in this place: For ſhe no ſooner began to take breath and deck her ſelf in a Summer-livery, when another cold Northern blaſt benummed her; *Tangrolipix* or *Sadoc* Lord of the *Zelzuccian* Family and Father of the *Ottomans*, in deſpight of the *Arab* and *Perſian An. Dom.* 1031. *Heg.* 411. for ſome time forcing her to bow under the yoke of *Turkiſh* bondage. Howbeit, once more an *Arabian Chalyph Negmeddin-Fidal-Ally* by name Son to *Emyr-Elmummim*, ſet her at liberty. After whom *Addae-daul* and *Siet Saife-Deddaul* enlarged her; and to them (according to *Acmad-Abu-beker*) followed *Almoſtacer-bilah* Son to *Almoctadibila*, who ruled there *A. D.* 1100. *Heg.* 480. Which ſeveral *Chalyphs* as they were exceſſively rich, ſo they ſpared neither coſt nor pains to redintegrate her memory. After which, *Iſmael-Sophy* conquered it from *Bajazeth*; but *Solyman* his Succeſſor regained it from *Shaw-Tahamas* his Son. From *Solyman* the *Perſian* King *Mahomet* (Son to *Tahamas*) recovered it again *An. Dom.* 1566. *Heg.* 946. entring unſuſpected in the diſguiſe of a Merchant, fifteen hundred of his Men in like habit driving into *Bagdat*, a *Carravan* of three thouſand Camels; and giving the Watch-word, immediately threw off their diſguiſe and brandiſhed their glittering blades in the eyes of the aſtoniſhed Gariſon. The *Perſians* by that ſtratagem kept it till the Year of our Lord 1605. *Heg.* 985. when it again reverted to *Turkiſh* thraldom: Howbeit *Shaw-Abbas* the *Perſian An. Dom.* 1625. *Heg.* 1005. by pure force beat the *Turks* thence, as alſo their confederates the *Tartars* from *Van* in *Armenia*: Since which the *Turks* by a like ſtratagem have regained it, and at this preſent hold it: Such and ſo many have been the viciſſitudes of that important place. Let us now into the Town.

Bagdat at this day ſcarce equals *Briſtol* either for bulk or beauty; albeit the circuit may be three miles, including about fifteen thouſand Families. Watered it is by *Tigris*, which there is ſomewhat broader than the *Thames* at *London*, but not ſo navigable nor gentle. *Scaliger* ſuppoſes this to be *Seleucia*; but is miſtaken; for *Seleucia* was 50 miles lower upon *Tigris*. The greateſt part of the Building was by *Muctafer* the 52*th Chalyph An. Heg.* 520. removed to the Eaſtern ſide of the River.

In the City is little more worthy of obſervation than the Bridge, the *Moſque*, the *Sultan*'s Palace, the *Coho-Houſe*, the *Buzzar* and the Gardens. The Bridge reſembles that at *Rohan* in *Normandy*; having paſſage over thirty long Boats which are boarded and chained one to another and made to ſeparate at pleaſure. The *Moſque* builded in the Weſt ſide of the City is large, round, and pleaſantly raiſed of white Free-ſtone, brought down *Tigris* from *Moſul*. The *Sultan*'s Houſe that adjoyns the *Buzzar* or great Market is large, but low; and near it are ſome braſs Pieces which the *Turks* brought thither or from *Ormus* when it was taken by the *Perſians*. A little Chappel alſo *Panch-Ally* by name is memorable by reaſon of that impreſſion of five fingers which *Mortis-Ally* (*quis hoc credat*) made in the ſolid ſtone there. *Coho-Houſes* are Houſes of good-fellowſhip, where towards evening moſt commonly many *Muſſulmen* ordinarily aſſemble to ſip Coffee: a *Stygian* liquor, black, thick, and bitter; brew'd out of Bunchie or Bunnu-berries; more reputed of, if they hold to the old cuſtom recorded by *Herodotus*, how that not a Woman here but once in her life time ſat in *Venus* Temple: but moſt eſteem'd from a tradition they have that *Mahomet* ſipt no other broth ſave this which was invented by *Gabriel*: In the *Coho-houſe* they alſo inebriate themſelves with *Arac* and *Tobacco*. The *Buzzar* is pretty large and ſquare, the Houſes comely, and the Gardens ſweet: yet all put together, are no way comparable to many late upſtart Towns about her. Nevertheleſs by having the ſtamp of great *Babylon* impreſt upon her, is by Travellers very much honoured; and the memory of the old City gains this new one a due obſervance from all places of the Univerſe.

Twelve miles lower towards *Euphrates* a confuſed Mount is ſeen, which ſome imagine the rubbiſh of *Nimrod*'s Tower; the rather becauſe ſlimy bricks and mortar may be digged out of it. I rather imagine this to be the ruine of that great and memorable Temple lately mentioned erected by *Semiramis* in honour of *Bel* or *Jupiter Belus*. At a diſtance it is better perceived than when nearer hand; the inſenſible riſing all the way may occaſion it. What more or more properly can I apply than that of *Auſonius* in one of his *Epig.*

Miramur periiſſe homines? Mønumenta fatiſcunt,
Interitus Saxis Nominibúſq; venit.

Why wonder we that People die? ſince Monuments decay:
Yea, flinty Stones with Mens great Names Death's tyranny obey.

Bagdat

Bagdat is diſtant from *Aleppo* forty dayes journey by Carravan, of which above two thirds of the way be through the Deſerts: but by water it may be done in fewer. For in one day we paſs from thence to *Felugia*; in ſixteen days more to *Birrha*; from whence in two days to *Aleppo* in *Syria*: From *Aleppo* by Carravan to *Tripoly* (under mount *Libanus*) in ſeven dayes. *Aleppo* is twenty leagues from *Antioch*. But to ſee old *Shuſhan* is neither unworthy our labour, nor out of our way; for it gave name to *Suſiana* which has *Aſſyria* to the North, the Gulph South, *Perſia* Eaſt, and to the Weſt *Babylon*.

SHUSHAN every where famouſed, was one of the three Royal Palaces the *Median* Monarchs ſo much gloried and delighted in, *viz. Babylon*, *Shuſhan* and *Ecbatan*. *Xenophon* thus diſtributes the Court-motion, *viz.* Three Spring-months in *Suſa*, two Summer-monthes in *Ecbatan*, and ſeven Winter-monthes the King ſpent in *Babylon*, meaning when the Sun was remoteſt: for their Winter is equal to our Summer in heat, when the Sun riſes to his Meridian. This was built by *Darius* Son of *Hyſtaſpis Anno Mundi* 3444. as *Pliny* in his 6 *lib. c.* 28. who rather beautified it with many Palaces, as *Elian.* 13 *lib.* Some ſay *Laomedon* built it, ſuch time as *Thola* judged *Iſrael*. Others make *Cyrus* firſt Founder of *Piſogard*, (called ſo from *Piſon* a branch of *Hiddekel*) to be the Architector in memory of his good ſucceſs obtained in that very place againſt *Aſtyages* the Median. It is ſpoken of in the firſt Chapter of *Heſter*, That there, *Ahaſhuerus Anno Mundi* 3500. feaſted his Lieutenants over an hundred twenty and ſeven Provinces, a hundred and eighty days. But *Nehemiah* and *Daniel* (whoſe burial-place it is) call it *Suſis caſtrum in Elam regione*, thereby making *Suſiana* part of *Perſia*, or rather a Province. And notwithſtanding the many mutations and miſeries it ſuffered, yet was it able to ſmile upon *Alexander* when he extracted thence to pay his Soldats and fill his Bags with fifty thouſand Talents in Bullion and nine millions of coined Gold. And well may be, ſince *Caſſiodore* in his 7. *lib.* 15. *Epiſt.* reports for truth, That *Memnon* (Son to *Tithon*, reckoned by *Herodotus lib.* 1. the firſt founder and to have called it *Memnonia*) ſo gloried in his work, that he cemented the ſtones with Gold; which made *Ariſtagoras* proclaim unto his men of War, That if they could but maſter it, every Souldier there might then compare with *Jove* for wealth.

The name *Shuſhan* is much controverted. *Athenæus* defines it from plently of Lilies; but whence fetcht I cannot apprehend, the *Arabic* or *Perſian* having no ſuch etymon or ſignification: As well I might ſay from *Suzan* or *Shuzan* which in the *Perſic* Tongue ſignifies a needle or a glaſs-bottle: but rather believe it is derived from *Chus* (*Noahs* Grand-ſon,) *Suſiana* from him being called *Chuſiana*, and at this day not much diſcrepant in the name *Chuſiſtan*, and not *Elharan* as ſome have fancied. More probable, in that *Chus* (*Chams* Son) planted a Colony here ere he removed into *Æthiopia* (a miſtake which made the Septuagints imagine *Nyle* one of thoſe four ſtreamings from Paradiſe,) his Sons alſo hereabouts inhabiting, *viz. Nimrod* in *Chaldæa*, *Seba* in *Arabia*, *Havilah* in *Suſiana*, (the other *Havilah* the Son of *Joktan* removed into *India*,) *Raamah* into *Arabia* firſt and after that into *Carmania*, &c.

At this day 'tis called *Valdac*, or *Baldach* as *Paulus Venetus*, and not far from the Gulph; and watered by *Chozes* or *Choaſpes*; which ſome incongruouſly take for *Hydaſpes*, and from this *Choſes* the *Coſſæi* or *Cuthæi* were which removed to *Samaria*. Which ariſing from the *Jaaroonian* Mountains ſtreams very pleaſantly to this place, and not far from *Balſorac* participates with the Gulph of *Perſia*; where alſo *Euphrates* (called *Phrat* and *Almalcher*) from *Libanus* ſome ſay, from Mount *Abo* in *Armenia* ſay others; and *Tigris* (now called *Diglat*, *Tegil* and *Hiddekel*) from *Taurus* (or *Nyphates*, part of *Taurus*) imbowel themſelves: A River of ſuch account with the *Perſian* Emperours, that no water but this of *Choaſpes*, no bread but from *Aſſos* in *Phrygia*, no wine but the Chalybonian in *Syria*, no Salt but what they had from *Memphis* in *Ægypt* could pleaſe their pallats. *Daniel* calls it *Ulai*; *Pliny*, *Eulæus*; now *Tirtir*; an anti-ſtream of which glides to *Shyraz*: *in lacum quendam confluunt Tigris, Euleus & Choaſpes, atq; ex eo inde in mare exeunt*, ſaith *Strabo*. *Sunt etiam qui affirment omnia flumina quæ Suſiam pervadunt, in unum Tigridis alveum illabi*, ſaith the ſame Author, and by comparing the 8 of *Dan.* 2. with the 10. *c.* 4. *v.* may be ſuppoſed *Tigris*.

Shuſhan is under thirty degrees, *Ptolomy* makes it four more; in compaſs an hundred and twenty ſtades or furlongs; ſo *Strabo*. *Polycletus* numbers two hundred, which is above twenty miles Engliſh. The Wall about it was quadrangular. In building, walls, houſes, and Temples in little it reſembled great *Babylon*. The Royal Palace here ſome ſay was built by *Mordecai*; and of that magnificence, that it was not inferior to that other which *Daniel* formerly built at *Ecbatan*. The out-ſide and the pavement of this were

were Moſaick or ſmall pieces of checquer'd Marble; arched alſo and ſupported by pillars richly gilded and ſet with ſtones of luſtre: The roof was painted after the reſemblance of the Starry Firmament; and in all parts ſo beautiful in the Art and ſo rich in the material as ſufficiently expreſſed the Founders greatneſs as well as the Architectors ingenuity. By *Cyrus* it was made choice of for the delight of his moſt beautiful *Panthea*; a Lady celebrated by Writers in thoſe times, and on whom *Cyrus* the great paſſionately doted. *Xenophon* alſo ennobles this City from the plenty it had of Springs and pure water ſtreaming into *Choaſpes*; which for the delight the *Perſian* Monarchs took to drink of occaſioned the Poet *Tibullus* to obſerve that

——Ubi Regia lympha Choaſpes
Profluit——

——*Where* Choaſpes *ſprings,*
Which once was ſtiled, the Delight of Kings.

for no Subject was permitted to drink thereof, being wholly appropriated to the Kings uſe and his Children, by the Law of *Perſia*, *Herodotus l.* 1. *Strabo l.* 15. *Geogr. ch. ult.* in which regard it was called *aurea aqua*, *aqua Regia*, &c. famouſed alſo for that Bitumen which ſome call *Naphta*, an oylie liquid ſubſtance like clay; but ſet on fire inflames the very air: ſhewed *Alexander* near *Ecbatane* as one of the rarities of *Aſia*. The like is at *Hait* a hundred ſixty nine miles from *Bagdat* upon *Euphrates* in the way to *Aleppo*. From *Babylon*, *Ecbatan* and *Shuſhan* it had equidiſtancy.

Valdac had form and beauty till *Moſes* ſirnamed *Askar* (*Omars* kinſman) *Anno Dom.* 641. *Heg.* 21. depopulated it. It has now a reſemblance of *Moſul* or *Niniveh*; nothing but ruines covering her. Of which, and other ſuch noble and now deſolate Cities I may ſay with King *David*, Pſal. 46. *Come and behold the Works of the Lord, what deſolations he hath made in all the earth!* And ſeeing we are ſo near the old local place of Paradiſe, can I paſs by without a view and ſome remembrance?

PARADISE or the place of the terreſtrial Garden of *Eden* (*Hogea-del-Holan* the *Indians* name it, *Gan-Eden* the *Hebrews*, *Geſerta* now, wherein God placed *Adam*) is much controverted; and where it was, no leſs doubted: ſome making it an Allegory, others a local place. Strange it is to conſider the variety. Some ſay it was in the middle Region of the Air, whence they draw thoſe four great ſtreams that water Paradiſe: Some place it in the Mountains of the Moon; otherſome in the circle of the Moon, and others under the circle; ſuppoſing that thence the four Rivers flow under large and deep Seas into Paradiſe. Nevertheleſs, ſome there be that think the four Rivers ſignifie four Cardinal Vertues, the word Paradiſe being a metaphor of delight; mans fall the baniſhment; and the torrid Zone the fiery Sword: fanatick fancies, ſuch as made the brain-ſick *Hermians* and *Seleucians* averr, there never was a Paradiſe. But ſome (and thoſe of the ſobereſt judgment) imagine that it was ten miles about, that the Province was *Meſopotamia*, the place *Eden* to this day retaining both name and memory. St. *Auguſtine* judges it was in the happy *Arabia*: Amongſt the *Tartars* dreams *Goropius* (in *Holland* he might as well have ſaid;) under the North Pole thinks *Poſtellus*; in *Syria Beroaldus*, upon the banks of *Tygris Xenophon*; Every where before *Adam* ſinned thinks *Ortelius*. Some ſay it comprehended *Meſopotamia* (that part called *Padan* or *Padan-Aram* and *Aram-Naharaim* i. e. *Syria fluvii*) *Armenia*, Mount *Taurus*, incircling *Shynaar*. Others carry it further, as that it included *Nilus* and *Ganges*; a too great limit for a Garden! for *Nile* ariſing from *Zair* in *Afric* empties it ſelf into the mid-land Sea; and *Ganges* from *Syba* near *Imaus* in *Scythia* into the *Bengalan* Gulph. The Inhabitants in *Ceyloon* ſay Paradiſe was there; and for proof ſhew *Adams* foot-ſteps, *Eves* tears, *&c.* Otherſome it was in *Ægypt*, *Syria* and *Judea*: that the tree of knowledge grew on Mount *Calvary*, the ſecond *Adam* ſuffering where the firſt *Adam* offended. Some alſo dream that it is in a Mountain above the skie, where *Enoch* and *Elias* are reſerved till this World be deſtroyed.

The moſt probable is, That *Nile* nor *Ganges* had no being there: the Septuagints miſtake ariſing from their ſuppoſition that *Piſon* was *Ganges* and *Gihon Nile*. *Meſopotamia* no doubt was Eaſt from *Arabia* where *Moſes* (the firſt that ever wrote Hiſtory) about the year from the Creation 2430. compleated his Pentateuch. And as queſtionleſs, the Garden of *Eden* was watered with *Euphrates* and *Tigris*; who in their ſeveral fluxes, one from *Periardo* in *Armenia*, the other from *Libanus* divide themſelves into four branches; *Piſon* one (ſtreaming through *Piſo-gard* in *Perſia* and call'd *Piſo-Tigris*;) *Gihon* the other which after became a proper name for all great Rivers in *Perſia* (commixing with *Choaſpes*) both run into the Gulph at *Balſora*. For, whereas it is ſaid, *Piſon* compaſſes the Land

Land of *Havilah* we muſt not imagine it to be that *Havilah* which is in *India*; but that rather in *Suſiana* where *Havilah* Son of *Chus* planted before he removed into South *Afric*. Or if that will not content, make Mount *Taurus* a Wall unto it Eaſt and North; and *Euphrates*, *Tigris*, *Araxis* (or *Gozan* if you pleaſe,) and *Indus* the four Rivers to water it, will be a ſufficient extendure and in the adoleſcency of the World (as the name imports) moſt delicious and till *Noahs* Flood (moſt think) un-defaced.

The Authors ſickneſs.

Can I chooſe a better place to ſeat your patience than here? After the Death of ſome Gentlemen, my courſe came next, though not to die, yet to put my feet into the Grave. Whether through cold I got on Mount *Taurus* (where I wantonly ſuck'd in too much cool air;) or that I played the Epicure too largely upon fruit; or that diverſity of *Meridians*, or ſo long quaffing variety of waters might be the cauſe, I cannot ſay: but ſome or all of theſe (by Gods Appointment) upon our deſcent into *Media* put me into a violent dyſentery; ſo as by continuance in that diſeaſe I was like a Skeleton, and reduced to ſuch weakneſs that I may be bold to ſay ſcarce could any man be more infeebled. I wanted not the advice and help of the Archi-ater, the Kings Doctor; who albeit he was doubtleſs a very skilful Phyſician, yet did me little good, ſo malignant was my diſtemper; albeit I took what he preſcribed, (part of which I well remember were Pomgranad pills, Barberries, Sloes in broth, rice and ſundry other things) and returned what he expected: ſo that it was hard to judge whether my ſpirits or Gold decayed faſter. In this ſad condition and miſery I was forced to travel three hundred miles hanging upon the ſide of a Camel in a cage reſembling a cradle.

Morod the *Æſculapius* of *Perſia* ſeeing I would rather dye than part with more fees, (for when it was gone I knew not where to borrow, Merchants were ſtrangers to me, and I had above thirteen thouſand miles home by the South-weſt of *Afric*,) limited my life to five days exiſtence: But he that ſits on high, in compariſon of whoſe wiſdom all humane knowledge is meer folly, in four and twenty hours after (as it were by miracle) prov'd this Oraculizer miſtaken in his criſis. For I had then attending me an *Armenian* called *Magar* and a Tartarian woman who (ſore againſt my will) would for my recovery be often invocating her heatheniſh Deities; but finding they had no power, whether to accelerate *Morods* ſentence or to poſſeſs my linnen and apparel (of which I had good ſtore) I know not; but no doubt well knowing that Wine was by the Doctor forbidden me, ſhe nevertheleſs in an agony of thirſt preſents me with a Viol full of intoxicating Wine, which both looked and reliſhed curiouſly, and I poured down no leſs inſenſibly without wit or meaſure: but (as if *Opium* had been ſteeped in it) it quickly baniſhed my ſenſes and put me for four and twenty hours into a trance; ſo as in that time (had not a friend and ſervant reſiſted) I had been buried alive, they thinking I was dead, *Nam nec calor, nec ſanguis, nec ſenſus, nec vox ſupereſſet*, as was ſaid of another in like condition. But through Gods mercy, this deſperate Potion recovered me: For after I had diſgorged abundantly I fell into a dead ſleep, (Natures nurſe, and as one aptly terms it the parentheſis of all our cares) not having done ſo for a month before, the people admiring the operation; ſo that by the benefit of that little reſt, and binding quality of the Wine, but chiefly through Gods mercy towards me, that body which was reduced to ſuch weakneſs and like a crazy rotten veſſel leaky on all ſides, was through mercy as it were new careened, launched out into the World again, and in few months become ſtrong and perfectly recovered. Howbeit, my deſperate Doctreſs (whiles my other ſervants wept) when ſhe thought me dead, opened my trunks and robbed me of my Linen and Moneys: For all which I would not purſue her, the Law is ſo ſtrict there againſt Felony, eſpecially in behalf of ſtrangers. I will therefore ſay with *David*, Pſalm 71. *O! what troubles and adverſities haſt thou ſhewed me? and yet didſt thou turn and refreſh me; yea and broughteſt me from the deeps of the Earth again!* For which I render Praiſes unto thee. And ſeeing thou haſt delivered my Soul from death, wilt thou not alſo deliver my Feet from falling? *Oh! that I might walk before thee in the light of the living.* Pſal. 56. 13.

NOw concerning the Kings and other Princes ruling over this Empire in the first and second Monarchies of the World, it would require a volume to proceed in the method of an Historian: but seeing the Chorography of those parts is what I chiefly aim at, I will onely present the Reader with a Summary of their Successions, inter-woven with such publick matters as I conceive may specially relate unto the places observed in our Travel; and in that I shall trace it to the first original.

God perceiving that the wickedness of Man was great in the Earth, and that all the imaginations of the thoughts of his heart were continually evil, repented that he had made man, *Gen.* 6. 5. so as by the flood of waters he destroyed every thing in whose Nostrils the Spirit of life did breath, whatsoever were in the dry Land: *Noah* onely finding grace in the Eyes of the Lord escaped in the Ark, together with his Wife, their three Sons and their Wives, being in all, eight persons. The face of the Earth was covered with water one hundred and fifty days, fifteen cubits above the highest Mountains. In the seventh month the Ark rested upon the Mountain of *Ararat*. In the tenth month the tops of the Mountains were discovered. Forty days after, *Noah* opened the Window of the Ark; after which, in the end of the second month, *Noah* and all that were there (preserved as seed to repleniſh the earth) issued out; and in thankfulness to the Lord and as an evidence of his faith he built an Altar, and of every clean Beast and Fowl offered a burnt-offering thereon unto the Lord. God blessed *Noah* and his Sons, bad them bring forth fruit, multiply and repleniſh the earth: the Sons of *Noah* were *Sem*, *Ham*, and *Japhet*; of whom the whole earth was over-spread. *Noah* began to be an Husbandman, planted a Vineyard, and lived after the Flood 350. years, the whole course of his life was 950. years and then dyed, *A. M.* 2006. Concerning *Ararat*, and the place of *Noahs* Plantation after he forsook the Ark, I have else-where spoken.

In the space of a hundred and thirty Years after the Flood *Noah*, who is called *Noacchus*, and *Shisuthrus* in *Abidenus*, having peopled the Orient, to the end the middle and more Western parts might be likewise planted and the World distributed amongst his Children, he gave several of them their mission; who accordingly travelling from the East came into the Vale of *Shynaar* (as far as the great River *Euphrates*,) where they rested: for they found that place fit for plantation. After which, as well to get themselves a Name as for their better association, (or as some imagine, for the better securing themselves from a second Cataclism,) *Nimrod* by thirty Years incessant labour of that great Company built a City and Tower whose top they intended should reach Heaven, *Gen.* 11. 4. But the Highest perceiving their impious design, descended, and by confounding their Language (for till then they were *Populus unius labii*) made them desist, and from thence scattered them abroad upon the face of the whole Earth: By which multiplication of that original Idiom of speech the place was called *Babel*, in *Hebrew* and most other Tongues, signifying Confusion. Now albeit this was miraculous, it might be well worth our labour to consider, whether *Speech* proceed from Art or Nature. The most Learned agree that *Arte humana & non Natura loquela & nomina rerum sunt imposita*, but I do not think that subject fit for this place. Soon after the Creation, *Adam* and his Children planted the World from *Eden*, reputed the Navel or Center of the Earth; albeit *Strabo* by his story of the two Eagles which begun their flight from East to West and met at *Pytho* in *Phocis*, would have that the *Meditullium*; so *Noah*'s Children near the same place commenced theirs, thence dispersing themselves into the most remote places. *Sems* posterity chose *Asia* the great; *Chams Africk*; and *Japhets Europe*: Albeit the *Juchosin* or *Liber de generatione* published scarce two hundred Years since by *Abraham Zacut* a *Jewish* Cabalist tells us (but not his authority,) That the five Sons of *Noah* first planted all that part of the greater *Asia* which is betwixt *Euphrates* and the *Indian* Sea, as far as *Ganges*. But of more certainty 'tis, that in *Phaleg*'s time about three hundred Years after the Flood the World was set out into partition: and as their number increased, so were Colonies dispersed for better and more universal plantation.

Nimrod, whether by reason of his more than ordinary stature and strength or (for *Berosus* reports him to be ten common cubits high, which make 15. foot) from the eminency of his birth, or else by consent of his brethren, usurpt a Soveraignty over, is diversely conjectured, but as an Eminent Writer observes, *Is primus erat qui cepit regnare super homines, ignem quoque adorare*, the first noted Idolater, and that presumed to Lord it over his Brethren. *Cyril* nevertheless *contra Julian.* l. 4. ascribes it to *Belus* or *Arbelus* his Son, *Arbelus vir arrogans, primus dicitur à subditis accepisse nomen Deitatis*; Howbeit in sacred and prophane story he is acknowledged the first Monarch of the earth. For as

as the first Foundation of *Babel* is attributed to him, so is the first Kingdome; as appears by *Gen.* 10. 10. where 'tis said, *The beginning of his Kingdom was Babylon, Erech, Accad and Calneh in the Land of Shinaar.* And *out of that Land Ashur* (or as some Translations, *Nimrod*) *went forth and builded Nineveh and Calah, which is a great City.* This is he whose name derived from the *Hebrew Marad*, renders him *Rebellis contra Deum & Naturam*: He, who by reason of his Tyranny became a Proverb, *Quasi Nimrod robustus Venator coram Domino.* By *Berosius* called *Nymbroth*; by others *Saturnus Babylonicus*; whose Father was *Chush* or *Jupiter Belus*; and his Father *Cham* called *Jupiter Chamon*; agreeable to that of *Tzetza, Reges omnes olim vocaverunt Joves, &c.* And after five and twenty years rule as King, died about the year of the World 1844. his body being buried at *Babylon* say most; albeit one Author I meet with finds some part of him at *Persepol*.

To *Nimrod* succeeded *Belus* his Son, stiled *Jupiter Babylonicus*, *Baal*, and *Bel*, which in Caldee signifie the Son, or Soveraign Lord. This Prince at the age of threescore years gave place to *Ninus*; who imitating his great Ancestors, added to his Empire *Arabia*, *Armenia*, and those Countreys that verge upon *Bactria*: and to deifie his Father *Belus* erected his Statua in Gold, which he commanded to be worshipped. This is the first Idolatry any Storie mentions. After fifty years, *Semiramis* (the Daughter of *Decreta* an *Ascalonite*, her Father not known in History) being made his Wife, so captivated his reason, then in dotage, as prevailing that she might command the Empire five days, made such use of her power as within that time the King was sent to his long home; so as then she swayed the Scepter without control: and being of a masculine spirit so greatly enlarged the Assyrian Empire that she not only added *Æthiopia* and *Bactria*, but also the East-Indies, *Quo præter illam & Alexandrum nemo intravit*, saith an old Historian: but of that last had little reason to boast, seeing that she was (though unwillingly) forced to a retreat over *Indus* by *Staurobates*; in passing which, all but twenty of that great body of thirty hundred thousand Foot, and ten hundred thousand Horse, with near a hundred thousand Chariots of War (as *Ctesias* writes) miserably perished. Nevertheless, to recount the wonderful things together with the memorable conquests she effected both at *Babylon* and other places, would be to repeat what is spoken concerning this Virago in the late description of *Babylon* and other parts. Her Death (after forty two years rule) is variously reported; some affirming that she was slain by her Son *Ninus* in his Fathers vindication; others, that she died a natural death; or was metamorphosed into a Dove, which in her memory the *Babylonian* Princes bore afterwards in their royal Banner or Ensign.

Ninus her Successor, by some Writers called *Ninias*, and by othersome *Zaneis*, *Mars* and *Amraphel*, is supposed to be that Prince whom *Abraham* overthrew with *Chedorlaomer* the Persian King near *Damascus* in the rescue of his Nephew *Lot*, as recorded in *Gen.* 14. 1. *Chedorlaomer* King of *Elam*, i. e. *Persia*, whether that was his proper name or given him from the Regal Tire or Garment he wore upon his head which was termed Chedar or Cydaris, or that he was called *Kedar* from his duskie complexion, is doubtful: But more certain, he is that same whom the Tarich calls *Cheyomarraz*, Father to *Siamech*; to whom in order succeeded *Owchang*, *Jamsheat*, *Zoac*, *Freydhun*, *Manucher*, *Nawder*, *Afraciab*, (whom some suppose *Achemenes*,) *Bazab*, *Kaycobad*, *Shelomo*, *Chozrao*, *Lorazpes*, *&c.* But being as yet in quest of the Assyrian line, return we to *Ninus*, who begun his Reign *A. M.* 2000. and finished it after thirty eight years Rule, being succeeded by *Arius*, by some called *Thuras*; after whom followed seven and thirty Emperours, the last of whom was *Sardanapalus* who begun his Reign over that great Monarchy *A. M.* 3124. but by all Historians said to be a Prince so degenerating from the warlike Spirit of his great Ancestors, that he is stiled *Vir, muliere corruptior*; and not without reason, seeing he was so effeminate, that he not onely wholly sequestred himself from men, but gave himself up to the society of his Wives and Concubines, both in habit and exercise imitating them: A Prince that wanted *Plato* for his Tutor, who was so far from *Sardanapalus* his opinion that *Gratias egit quod mas fuit non fœmina*, thanked God that he was a man and not a woman. So as it was not without difficulty that *Arbactus* his Median Lieutenant obtained admission into his Palace at *Nineveh*; where he found the Emperour most delicately attired not with an *Ornamentum Virile* but in a Ladies dress bespangled with rich Jewels and spinning of Silk amongst the females. Nevertheless, after due reverence saluting him with a *Salve Domine Imperator*, the Emperour returned him this puling answer, *Ne me dic Dominum precor, ego enim sum Domina*: At which, astonished, the General withdrew; but so dissatisfied, that so vast a Monarchy and so many Sons of *Mars* should be subjected under so pusillanimous a Prince, as he immediately sounded the Trumpet of Rebellion,

and drew *Belochus* the *Babylonian* Governour into his conspiracy. Whiles *Sardanapalus* was handling his Distaff, the two Generals brandished their Swords and marched up with all their force against *Nineveh* the great; so called in *Jonas* chap. 3. vers. 11. a City of three dayes journey, 480 furlongs in compass saith the Historian, which if true, was a hundred furlongs more than *Babylon*. *Diod. Sic.* places *Nineveh* upon *Euphrates*, contrary to all other Historians: threescore miles about saith *Herodotus*; and so gallantly seated upon *Tigris*, that by the Prophet *Zephany* chap. 2. vers. 15. she is stiled *gloriosa Civitas, habitans in confidentia, dicens in corde suo, Ego sum, & extra me non est alia amplius*; a glorious City, saying in her heart, I am, and besides me there is none, (or none greater:) but withal *Civitas sanguinum*, which hastened its destruction.

The Rebels quickened their march thinking to surprize the City, which (notwithstanding the Kings neglect) was so well fore-seen, victualled and man'd, but which was most, commanded by so faithful a Governour, that it not only bad defiance to the besiegers, but issuing out at convenient times, forced them sundry times to retreat to a further distance: The City by this means held out upwards of two years; insomuch as the conspirators despaired of taking it; had not a superiour Power who sets periods to all Dominions so disposed, that by the over-flowing of *Tigris* (as foretold by the Prophet *Nahum* 1. 8. and 2. 6.) near twenty furlongs of the Wall fell (a Wall that was a hundred foot high, and withal so broad, that upon the Rampire three Chariots might pass on breast, adorned with 1500 Turrets,) that great and unexpected breach giving the Enemy desired entrance. The miserable Emperour then in despair, retired to his Palace, and inviting his Women into the place where his Jewels and Treasure lay sets fire to it, whereby all was quickly consumed, himself for company. Such was the woful *Exit* of that great Prince, who as *Justin* observes, *Hoc solo imitatus est Virum*, in this onely Act exprest his manhood. The Coin then melted in that Flame is by consent of Writers computed One hundred millions of Talents in Gold, and one thousand millions of Talents in Silver; which in ours amounts unto Twenty thousand and five hundred millions of pounds: a sum not parallel'd in any story, and incredible, did not the greatness of that Empire, and the long time his frugal predecessors had been amassing it, convince towards it.

Thus this great Monarchy which had continued gloriously commanding the World about 1350 years, had its first though not ultimate period in a succession from *Nimrod:* And being divided between the two great Captains, agreeable to their former Governments *Arbactus* arrogated to himself *Media* and *Persia* with the adjacent Provinces; (albeit some give *Persia* to *Achemenes* Son of *Perses*, who contributed a considerable assistance to the two other conspirators in this great enterprize, and from whose loins *Cyrus* the great descended, who afterwards subjected the Assyrian and Median Empires under that of *Persia*:) but *Belochus* took for his share *Babylon* and the East of *Assyria, Nineveh* included.

Arbactus (who in some Authors is also called *Arbaces*) by this fall of *Sardanapalus* raised to himself the Sovereignty of *Media*; and dying, was succeeded by *Mandanes*: but some omitting him say *Sosarmus*, who after thirty years gave place to *Medidus*; and he after five and twenty says *Heylin*, forty says *Raleigh*, did the like to *Cardicas*; who after thirteen years rule bequeathed the Royal Scepter to *Diocles*, as Sir *Walter Raleigh* calls him, *Dejoces Heylin*: the difference concerning the time of whose Reign is no less, the one giving him seventeen, the other fifty three years in Government. This *Dejoces* first founded *Ecbatan*, sayes *Heylin*; by Doctor *Usher* the reverend Primate reputed *Arphaxad* whom *Nabuchodonosor* slew in the Mountains of *Ragau, lib. Judith c.* 1. *v.* 15. Nevertheless, I find that the distance of time between *Dejoces* and *Nabuchodonosor* to be upwards of eight years: So that how to make *Dejoces* and *Arphaxad* one, is more difficult than to agree the Foundation of the Town, seeing *Arphaxad* is not said to build the Town, but the Walls and Towers thereof, *vers.* 14. Now albeit the City was sadly plundered and defaced or demolished by the Assyrian Emperour; nevertheless it was repaired in his time if it be true what good Authors report that *Daniel* the Prophet re-edified a Royal Palace for the King, which for elegancy of structure and value of materials was comparable to any other then extant. *Dejoces* dying *A. M.* 3291. was succeeded by *Phraartes* a Prince of great courage and success, who died before the Walls of *Nineveh*, leaving the Median Crown unto *Cyaxares* his Son. Who during his forty years rule prosecuted the Assyrian War, and laid close siege to *Nineveh*; but was forced to withdraw, having notice that a great body of *Scythian* Horse had invaded his Countrey, and there rested: This was an un-expected chance of War, and as *Herodotus lib.* 1. reports, had no other way to recover his right, than by inviting the most considerable

Field-

Field-Officers of the Scythians to a banquet, and picking a quarrel with some in their cups, upon a signal given by *Cyaxares* all their throats were cut; which was of that dread to the other *Scythians*, that they willingly found the way back again into their own Country, with this character from *Justin lib.* 1. *Scythæ magis ebrietate quam bello vincuntur.* *Astyages* his Son upon his Fathers death was proclaimed, and with all due ceremony crowned King. *Astyages* is mentioned in that *Apocryphal* story of *Bel* and the *Dragon*; and by some supposed to be that great Prince *Ahashuerus* who married *Hester* the *Jew*, but the ground of that conjecture I neither find nor credit; seeing that by the best Authors either *Darius Hystapis*, or *Artaxerxes* by the *Greeks* called *Macrochyr*, one of them was undoubtedly that Prince: Besides, the distance of time betwixt those two Kings is not less than an hundred twenty nine years. Of this *Astyages* little is recorded, save that for the richness of his Apparel none ever excelled him. His Daughter *Mandane* whom he had by *Ariana* his Wife, he gave in marriage to *Cambyses* the *Persian*, Father of *Cyrus* the great. *Astyages* first dreamed, That his Daughter made so much Water as drowned all *Asia*; and another time, that the Sun being under his feet, thrice he profered to embrace it, but still it avoided him: Which upon the Astrologers acquainting him that it related to his Grandson *Cyrus* which signified the Sun, he endeavoured (but in vain) the Childs destruction. To him succeeded *Cyaxares* by some called *Darius* the *Mede*; whom *Cyrus* succeeded *A. M.* 3406.

To *Belochus* (now settled in the Assyrian Empire about the year of the World 3146.) succeeded *Pul Assur*, called *Tiglath Pilesar*; who in 2 *Reg.* 15. 29. is recorded to have ruined *Galilee*, one of the three principal Provinces of *Canaan*; of which Province *Samaria* was the capital City; and carried all the inhabitants of *Nephthali* and *Damascus* Captives into *Assyria*. After three and twenty years rule he gave place to *Salmanasser* by some called *Nabonasser*, who prosecuting his Fathers design plundered *Samaria*: and in the Reign of *Hoshea* King of *Israel* (who neglected the payment of his Tribute) after three years siege took *Samaria*; and the Almighty (being provoked by his people through their idolatry and conforming themselves to the Heathen that were round about them) so ordered that the ten Tribes were also removed out of his sight, none being left but the Tribe of *Judah* onely, 2 *Reg.* 17. 18. those of the captivity were placed in *Halah* and *Habor* by the River *Gozan*, and in the Cities of the *Medes*.

This Assyrian Prince after ten years rule was succeeded by *Sennacherib*; who going to fight against *Tirhakah* the *Æthiopian* King, in the way sent a blasphemous summons to King *Hezekiah* by his Servant *Rabshekeh*; for which, upon the Prayer of good *Hezekiah* and pursuant to the Prophecy of *Isaiah*, one hundred fourscore and five thousand of the *Assyrians* were in one night slain by an Angel of the Lord; which made *Sennacherib* hasten back to *Nineveh*, where worshipping in *Nisroch*'s Temple he was slain by his Sons *Adra-Melec* and *Sha-rezer* who escaped into *Armenia*, and (after seven years rule) *Esar-Haddon* his Son reigned in his stead, 2 *Reg.* 19. 35. *Esar-Haddon* having taken revenge upon the parricides, by that confusion then happening between the two Brethren gave occasion to *Merodach* the Governour of *Babylon* to rebel, and succeeding therein deposed the King, and thereupon retransferred the Seat-Royal from *Nineveh* to *Babylon*. *Merodach* or *Berodac Balladan* as called 2 *Reg.* 20. 12. swayed the Scepter, of whom little mention is made, albeit he raigned 40 years, and left the Imperial Crown to *Ben-Merodach* his Son; who after 20 years gave place to *Nabopullozar* the Triumpher over *Pharaoh-Necho* the *Ægyptian* King, and at the end of 25 years was succeeded by *Nabuchodonosor*, who by reason of his many Victories and triumphant Reign was called the *Hercules* of the East. This great Prince was the Golden Head of that terrible Image mentioned in *Dan.* 2. 32. To whom the Highest gave a Kingdom, power, strength and glory; commanding not onely whersoever the Children of Men dwelt, but also the Beasts of the Field and the Fowls of the Heaven were given into his hand as Ruler over them all, *Dan.* 2. 38. so as it will be too great a labour in this small circle to enumerate his conquests, his victorious arm subduing where-ever it was extended: *Ægypt* he made a Province of his Empire; *Jerusalem* he destroyed, and fired the Temple; carrying *Zedechias* and his people prisoners to *Babylon*, the last of the four Kings of *Judah*, (viz. *Manasses*, *Jehojakim*, *Jeconias* and *Zedechias*) who by the *Assyrian* Kings were led captive to *Babylon*. *Syria* and *Arabia* were likewise subjected under the stroke of his Scepter; and part of *Æthiopia*. The pride of *Nineveh* he abased, agreeable to the prophecie of *Nahum* 3. 9. and *Tob.* 14. *ult.* slew *Arphaxad* and spoiled *Ecbatan*. In a word, the extent of his Dominion was not straitned within less bounds than the confines of the then inhabited World. But to particularize his many sumptuous and magnificent structures, especially that at *Babylon*, would be no less tedious: For he not onely beautified old *Babylon* but added to it a new City upon the opposite side

of

of the River which he incloſed with a triple Wall of Brick; and for the delight of his Queen (whom ſome name *Amyrtis*, ſuppoſed to be the Daughter of *Aſtyages* the *Median* King,) and for the recreation of his Daughter *Nytocris* (who in ſpirit and noble buildings ſhe afterwards made ſeemed another *Semiramis*) by extraordinary coſt and incredible number of hands raiſed ſuch ſtately Arches of ſtone as for height and breadth ſeemed a Mountain, which gave a curious proſpect not onely over that mighty City and River but into the Country round about which was level, and the horizon uninterrupted by any hill; ſo that beſides the delightful walks it had, he planted it with all manner of fruit and flowers, inſomuch as it ſeemed a Paradiſe. Which, with the rich and ſtately Palace he erected for his Royal Seat (reputed one of the Wonders of *Aſia*, and continuing perfect to *Alexanders* time) begot ſuch admiration in the King himſelf as occaſioned that expreſſion, *Is not this great* Babel *which I have built, &c.* which boaſt drew upon him the moſt memorable Judgment any ſtory mentions, for ſeven years ſpending his time amongſt ſavage beaſts: yet through divine mercy reſtored to ſenſe and dignity, all the remainder of his life acknowledging Gods power moſt Sovereign and Everlaſting.

This mighty Monarch after four and forty years rule paid Nature her laſt debt and was buried in *Babylon*, having firſt bequeathed his Crown and Scepter to *Evil-Merodach* a Friend unto the captived *Jews*, and in particular to King *Jehojachin*, as we find in *Jer.* 52. 31. nevertheleſs, a Sun very unlike the Father; much of what the one by prudence and valour got, the other loſt by want of judgment and too much puſillanimity: For, *Ægypt* under *Amaſis* revolted from him; *Media* by the good conduct of *Aſtyages*, and *Perſia* by the lively ſpirit of *Cyrus* withdrew from under his ſubjection; and marching with reſolute Armies againſt him, in the end deprived *Evil-Merodach* both of life and reign; whom nevertheleſs *Balthazar* called *Belſhazzar* in *Daniel* ſucceeded, a Prince of that tyrannical and diſ-obliging nature as rendred him no leſs contemptible abroad than hateful at home: ſo as the period of that great *Aſſyrian* Empire which from *Nimrod* to this Prince had flouriſhed upwards of 1600. years under a ſeries of fifty Monarchs, had its ultimate period. For *Belſhazzar* too ſecurely and impiouſly feaſting a thouſand of his Lords, (thoſe Gold and Silver Veſſels conſecrated to the Lord, and by his Grandfather *Nebuchadnezzar* brought from the Temple at *Jeruſalem* to *Babylon* being profanely uſed by the King, the Princes, their Wives and Concubines) *digito Dei*, Judgment by *Daniels* interpretation was pronounced againſt that miſerable Prince, and execution immediately followed; for, the *Medes* and *Perſians* who then beſieged the City entred forthwith and maſtered *Babylon*, yea that night was *Belſhazzar* King of the *Caldeans* ſlain, and *Darius* the *Mede* (then about ſixty two years old) ſaluted King, *Dan.* 5. 31. Where we are to note, that this *Darius* the *Mede* as the *Perſians* call him, by the *Greeks* is called *Cyaxares* as we find by *Xenophon*: He was Uncle to *Cyrus* the *Perſian*, and obtaining the Diadem when he was old held it but two years, and dying iſſueleſs, gave *Cyrus* an uninterrupted admiſſion unto the whole: For as we read in *Ezr.* 1. 2. the Lord God of Heaven gave unto him all the Kingdoms of the Earth. And *Heſt.* 1. 1. had his Empire extended from *India* to *Æthiopia*, which comprehended 127 Provinces. The ſiege of *Babylon* the Metropolis of the World may not be pretermitted without a little notice. *Cyrus* was Son of *Cambyſes* and *Mandane* daughter of *Aſtyages* the *Median* King; *Cambyſes* was Son of *Cyrus*, Son of *Darius*, Son of *Achemenes*, Son of *Perſes*, who (ſaith *Iſidore*) gave *Perſia* its name; a Prince of that Vertue and repute as gave that Race for many years the uſual ſirname of *Achemenidæ*. *Cyrus* (whoſe name being derived from *Chyr Sherez* in *Hebr.* which ſignifies the Sun) ſome years before calling to mind the miſchief intended him at his birth by his jealous Grandfather, ambition predominating over parental reſpects, he marched againſt him with a gallant Army of *Perſians* under conduct of *Harpagus* whom *Aſtyages* had ordered to deſtroy *Cyrus*; but abhorring that cruelty preſerved the Infant who lived to recompence the fact, and were miniſterial together in the ſubduing *Aſtyages* (whom they ſent priſoner into *Hyrcania* in *Evil-Merodach's* time, where in anguiſh of mind he ſoon departed;) and after the death of *Cyaxares* his Son (old when he entred upon the Government) *Cyrus* both by birth and conqueſt claimed that Crown. The *Caldean* Emperour not liking his ſucceſs, proclaimed war againſt *Cyrus*, and drew *Crœſus* the rich and puiſſant King of *Lydia* into his league. Howbeit, *Cyrus* who well knew the *Babylonians* tempers, and the intended place of rendezvous, with a great body of Horſe quickly got into *Cappadocia*, and interpoſed 'twixt the *Babylonians* and them; and ſoon engaging the *Lydians*, though the fight was ſmart night compelled them to retreat. *Cyrus* early preparing to renew the fight found no enemy, but intelligence that *Crœſus* had withdrawn himſelf into *Sardis* his beſt City and ſtrongeſt Hold, diſmiſſing moſt of the Army into quarters. *Cyrus* drew before the Garriſon and after ſome aſſaults not onely took

took the City but in it an incredible mass of treasure, and which was most considerable, the King himself, whom the Conquerer notwithstandiug his alliance set upon a high pile of Wood, which when ready to be inflamed he lamentably cryed out, *Solon*! *Solon*! which *Cyrus* demanding the reason of, was by the relation so convinced both as to his own mortality and the chance of war, as in princely prudence he not only repealed the sentence, but restored him though not to the Kingdom yet to his good opinion. The people nevertheless soon after endeavouring their liberty were not only utterly disarmed, but in policy so trained up in ease and licentiousness that they who before were a redoubted and warlike Nation became effeminate and amongst men of honour of no esteem. The *Caldeans* by this blow given their friends began to apprehend their approaching troubles, and that *Cyrus* would make their Countrey the seat of war. So that in the first place they victualled *Babylon* with provisions of all sorts sufficient for a twenty-years siege. But *Cyrus* pre-ordained for the conquest of that City and Empire, not so much from that prophetick acclamation of *Nabuchodonosor* which some allude to, *That a Mule should subdue* Lydia *and subvert the Assyrian Monarchy*, the Mule signifying his mixture of blood; as from that election of the Almighty, *Isa.* 45. 1. above 100 years afore his birth, *That as his Anointed he should subdue Nations, loose the loins of Kings*, &c. *and* (which was his greatest trust) *fulfil the pleasure of the Almighty, saying to Jerusalem, Thou shalt be built, and to the Temple, Thy Foundation shall be laid*, Isa. 44. 28. which accordingly he piously endeavoured in the first year of his Reign, making a Decree to build Gods House, restoring the sanctified Vessels (which *Nabuchodonosor* took thence,) to *Sheshbazzar* one of the Princes of *Judah*, *Ezr.* 1. 8. & 5. 14. which was a Commission very warrantable for this great enterprize. The City was compassed with a Wall so high and thick as deservedly made it one of the Wonders of the World. It was, saith *Diod. Sic.* 365 furlongs about, in height 365 foot, and so broad that six Chariots could well pass in front; the great River *Euphrates* ran through the middle of the City, well-nigh double the breadth of the *Thames* at *London*, which *Semiramis* nevertheless made communicable by a Bridge, the like whereof was not in all the World: the Garrison also was well man'd, so abundantly victualled and provided with necessaries of all sorts and barricadoed with brazen Gates, so strong that the besieged held it impregnable. But God having decreed the end, directs the means; for, as propheſied in *Jeremy* chap. 51. vers. 11. *Suscitavit Dominus spiritum Regum Medorum*; *& contra Babylonem mens ejus est ut perdat eum.* Accordingly *Darius* the *Mede* and his Nephew *Cyrus* perceiving how impossible it was to take the City by battery or storm, and how well they within were furnished with victual, contrive another way, (probably taking their design from the Princess *Nytocris*, who when the Bridge was built diverted the stream by sluce, (for a large deep sluce she cut a mile above the City, which turned the Channel and gave it another course till they had laid their Foundation, and raised the superstructure so high as needed.) Accordingly whiles *Belshazzar* was lulling himself in his vain-confidence, *Cyrus* by several sluces and trenches which the pioneers and many hands cut and effected in that soft and easie ground, so drained the usual channel that it became dry as fore-told by *Jeremy* chap. 51. v. 31. And whiles the besieging Prince was carrousing with his Satrapa's, their Wives and Concubines, as formerly remembred and recorded by the Prophet *Daniel* chap. 5. vers. 2. and by *Jeremy* chap. 51. vers. 57. the besiegers made the easier entrance, so as the City was surprized, and the besieged then found it their best play to save themselves by flight, in which many fell by the Sword; others in the City; amongst whom, *Belshazzar* himself, whom wine and sleep had miserably prepared for it. By which subversion this great City that formerly knew no subjection but sat as Empress of the World, now begun to relish the mutability of Fortune and was forced to bow under the *Persian* Yoak; for the Victor not content with dis-robing her of her Imperial dress gave her as a prey to the insulting Souldier. A sad judgment, but no doubt by divine dispensation both to bring her to a strict account for her notorious Idolatry, and to compensate the cruelty and taunts upon sundry occasions expressed towards the captivated *Jews*, as we find particularly denounced by the Prophet *Jeremy* chap. 51. vers. 24. *Sic reddidit Babyloni & cunctis habitatoribus Caldeæ omne malum suum quod fecerunt in Sion*, and also that the world by the ruine of this masterless piece might know, there is a set time for the undoubted dissolution of the whole; and that mans impiety is a forceable attractive of Gods Indignation and Vengeance.

The Fame of this great enterprize was such as with little trouble served to reduce the rest of *Asia*: But unable to forbear giving the reyns to his boundless desire, his great spirit would not be satisfied whiles his Empire had any bounds; so that he marched with a numerous force against the *Scythians*. *Tomyris* Queen of the *Massagetes*, (a people some

ſome reduce from *Magog*, but I rather think from *Maſſag*, i. e. *mixtura* in Hebrew) the Princeſs (he formerly though in vain courted for his Wife) affronted him with an Army equal for number and not inferiour for reſolution. So that both ſides appearing deſirous to engage, after a hot diſpute the Queen became victorious; and having *Cyrus* in her power, the death of her Son *Spargapizes* (to whom *Cyrus* refuſed quarter not long before) coming freſh in memory, ſhe commanded his Head ſhould off, and then threw it into a Veſſel filled with blood, with this expreſſion, *Cyrus*! *now drink thy fill.* So writes *Herodotus* and *Juſtin.* Nevertheleſs, *Val. Magnus* and *Strabo* eport otherwiſe: as, That at the age of ſeventy years, and the nine and twentieth of his Reign he died in peace, and was with all due ceremony buried at *Paſargada* a City in *Suſiana* which he had founded. With which agrees *Xen. lib.* 8. *Inſtit.* So that how uncertain ſoever the place and manner of his death be, 'tis more certain, That his body was intombed at *Paſargada*, ſeeing that *Alexander* the great returning thither out of *India* inconſiderately put to death *Orſin* a Prince of the Blood-Royal of *Perſia* upon a ſuggeſtion of that malicious Eunuch *Bagoas* that he had violated *Cyrus* his Tomb, upon which was onely this plain Epitaph,

Heus! tu homo! Ego ſum Cyrus, Cambyſis filius,
Qui Perſicum imperium conſtitui.
Regnator fui totius Aſiæ.
Ne mihi ergo Monumentum invideas.

Ho! man! I Cyrus *am,* Cambyſes *Son,*
Who firſt the Perſian Monarchy begun.
The Aſiatic Empire I controll'd.
Envy not then that this ſmall place I hold.

To *Cyrus* the magnificent (for ſo he is called) ſucceeded *Cambyſes* his Son; a Prince in nothing reſembling the magnanimity of his Father; being infamous for his cruelty and prodigious luſt: But his Reign was ſhort (not exceeding nine years,) yet turbulent. Outrage as 'tis obſerved is commonly attended with a ſhort life. For, having ſubdued *Ægypt* and *Æthiopia* as far as *Elephantina* (whoſe neighbour the *Troglodites* (never having been tributary to any) refuſed ſo much as to ſend him of their Earth and Water (which laſt they could ill ſpare) in token of their ſubjection; ſo well fenced were they with rowling ſands and heat intolerable) in a jealous humour by the hands of that villain *Praxaſpis* he made away his onely Brother *Smerdis*; and having no iſſue of his own the anguiſh thereof diſpoſed him ſo to frenzy, that it increaſed upon the tidings brought that fifty thouſand of his men (whom he had ſent to burn the Temple of *Jupiter Ammon* which ſtood in *Barca* that confining part of *Cyrene* formerly called *Marmorica*) were buried in thoſe hideous waves of Sand, which Satan (who oft-times commands the air) had raiſed for the preſervation of his Worſhip: A ſtorm againſt which there was no ſhelter nor evaſion, as *Herodotus l.* 2. albeit pre-cautioned by the *Pſilli*, who ſuffered the like fate for that ſimple challenge they gave the South-winds for the injury they did them in drying up their few Rivolets. With which not being admoniſhed, but rather hardned, in revenge he forthwith demoliſhed the Temple of *Anubis* at *Memphis*, broke the neck of that beaſtly Deity, of great veneration with the *Ægyptians*; who indeed were ſo prodigiouſly Idolatrous, that *Varro* reports of them, *Omnia animalia (excepto porco) tanquam Deos colebant.* And at *Damaſcus* going about the like pranks (which had been good had the zeal been rightly grounded) he was caſually wounded by his own Sword, ſo mortally that he could not be recovered, but in that extremity died frantick and unpitied.

The Deputy he had left to ſuperintend *Perſia* had a Son reſembled *Smerdis*: whom he veſted with the Imperial Robe and Crown which *Cyrus* left: and that device paſt currant until the impoſture was diſcovered by a Lady of his own Seraglio who was Daughter to *Ottanes* a Satrapa of no mean account; who one time telling her Father what ſhe obſerved he acquainted the ſeven ſubordinate Princes how that the pretended *Smerdis* wanted his ears. Quickly they found the means to give him his deſert, after he had as an impoſture worn the Diadem eight years.

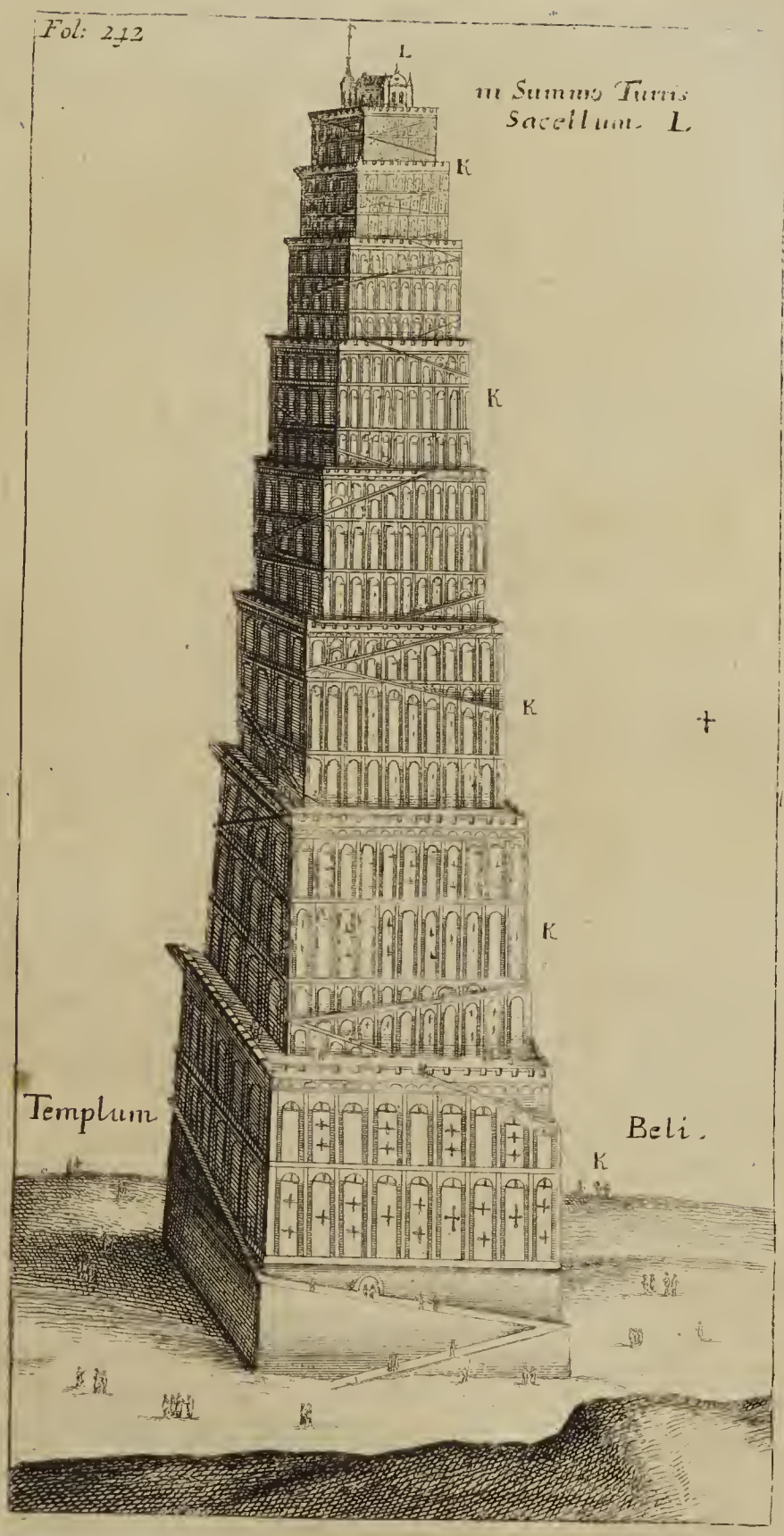
The ſeven Princes who had the ſuperintendency of the Realm not knowing of any right Heir to the Crown, found out no better expedient for an Election, than by agreeing, That he ſhould Reign whoſe Horſe neighed firſt next morning after the riſing Sun: which being publiſhed, that night *Darius* his ingenious Groom made his maſters Horſe cover a Mare in the place appointed; ſo that he no ſooner entred the field next morning, but the Horſe (mindful it ſeems of his late entertainment) fell to neighing courageouſly; which the reſt of the competitors (ignorant of that craft) accepted as an undoubted preſage of his merit, and with all due ceremony ſaluted him with the Regal Name; at *Perſagard* the Arch-flamen put upon his ſhoulders the Veſt and upon his head the Crown or Royal Tiara which the great *Cyrus* had on at his Coronation. Howbeit, by being lineally deſcend-

deſcended from *Arſamnes* who was Grandſon unto *Cyrus* the great as ſaith *Herodotus*, he had a Title to the Crown; albeit others are of a different opinion, believing that deſcent was invented after his acceſſion to the Crown. Nevertheleſs, ſeeing he acquired his greatneſs by the favour of his Horſe, inaſmuch as a Horſe in the *Perſian* Tongue was then and yet is called *Aſp* and *Aſpis*, it hath induced me to think that his agnomen of *Hyſtaſpis* was thence derived.

During the *interregnum*, *Babylon* not yet well acquainted with the Yoke, revolted; but by the faithfulneſs of *Zopyrus* was reduced. This is that Prince, whom the captived *Jews* minded of *Cyrus* his great Anceſtors good intention to the holy City and Temple which *Nebuchadnezzar* had deſtroyed, and ſtirred up his heart to re-build both. In the interim, he expreſſed much kindneſs to the *Jews*: whence it is, that ſome of their *Rabbi's* will needs have him to be that *Ahaſhuerus* who upon the repudiating of *Vaſhti* married *Heſter*, *Mordecai*'s Niece. After which, he proſecuted the *Grecian* War, and extended his bounds beyond the *Helleſpont*: the war was upon this occaſion. He diſpatched Ambaſſadors to *Amintas* the *Macedonian* King, *ut Aquam & Terram traderent Dario*: whiles his Council was deliberating what anſwer to make, the King in Civility invited the Ambaſſadors to a banquet, where ſeveral Ladies were; to whom the Ambaſſadours, either from their intemperate drinking, or the haughtineſs of their Maſters Empire, expreſſed ſuch rude behaviour that ſoon after at a like collation the Ambaſſadours were ſlain by ſome of the *Macedonian* Youth who had diſguiſed themſelves in womens habit. A raſh attempt. For, being known to *Darius*, albeit he expreſſed his diſlike of the Ambaſſadors miſ-behaviour, he would have puniſhed; yet looked upon it as a violation of the Law of Nations, and conſequently an affront towards his perſon: which he was ſo ſenſible of, that having firſt acquainted them with his apprehenſions, with all poſſible ſpeed (making this the colour of that War) he marched towards them with a Royal Army, and without much reſiſtance harraſſed their Countrey as far as *Marathon* a Town near *Athens*; where the *Athenians* with a ſmall force encountred that great Army of *Perſians*, who by apparitions were put into that pannick fear that they were ſhamefully put to flight, not rallying till they had paſt the *Helleſpont*. A Victory albeit attributed to the ſingular courage and good conduct of *Miltiades*, yet by the ingrateful State of *Athens*, to their everlaſting infamy moſt unworthily requited. This great defeat, aggravated by the revolt of *Ægypt*, and the diſſention amongſt his Sons about their Title to the Crown, and ſome add the grief he took for being diſappointed of his hopes to enjoy *Anthina*'s lovely Daughter, were of that force as they broke his great heart; after he had reigned ſix and thirty years, having ordered that his body ſhould be buried at *Perſepolis*; and directing (notwithſtanding that *Arta-Baſhanes* was his firſt-born Son) that *Xerxes* his ſecond Son born after *Darius* had obtained the Crown, ſhould ſucceed in the Throne.

Xerxes the firſt year of his Reign reduced *Ægypt*, and the next made what preparation he could to proſecute the War againſt *Greece*; the diſgrace his Father received at *Marathon* was ſo freſh in memory. The Army he raiſed was ſo prodigiouſly great, that men thought it was not only enough to over-run *Greece*; but the whole Univerſe: no leſs (as moſt Hiſtorians ſay) than eighteen hundred thouſand Foot; *Herodotus* heightens them to five millions two hundred eighty three thouſand two hundred and twenty men; and alſo fourſcore thouſand Horſe; his Navy alſo were a thouſand Ships which *Juſtin lib.* 2. centuples, *Naves quoque decies centum millia numero habuiſſe dicitur*. With that monſtrous body this great Monarch marched undiſturbed as far as the *Helleſpont*, without ſeeing the face of an Enemy: There he took the ſecond muſter of his Army. It is reported, that from a ſudden conſideration of the mortality of his men, he could not refrain weeping. Ominous tears! for they preſaged what happened ſooner than peradventure he then apprehended. To joyn the two Worlds he forthwith cauſed above ſix hundred great boats to be coupled and planked, and thereby made a Bridge over the *Helleſpont* 'twixt the two Caſtles *Abydos* which is on the *Aſian* ſhore and *Seſtos* in *Europe*, where the Sea (albeit a mile broad) is narroweſt. Having thus paſſed his Army, to expreſs equal care for his Fleet and withal to leave ſome ſignal of his magnificence he converted the *Peninſula* where Mount *Athos* ſtood into an Iſland, the place he cut being about two miles. This great body of Horſe and Foot (which as they ſay drank the River *Cyſſus* dry) devoured alſo ſuch a world of Proviſions that the Providers found it impoſſible to ſubſiſt long in thoſe ruinous quarters; ſo as it forced the *Perſian* Monarch to engage the *Grecian* Army ſooner than otherwiſe was intended: which albeit they wiſely delayed, nevertheleſs waiting for an advantage, the *Perſians* were no ſooner advanced to *Thermo-pylæ* (ſo called from the hot Baths there, a ſtrait or narrow paſſage not exceeding half an Acre of Ground, betwixt the Mountains that ſeparate *Theſſaly* from *Greece*,

ſome ſay five and twenty foot) but that *Leonidas* the *Spartan* King with three hundred *Lacedemonians* (the remainder of five thouſand that firſt appeared) defended the Paſs with ſuch incomparable reſolution that for two dayes they withſtood this World of Men. An oppoſition ſo memorable, as albeit *Leonidas* with his Men were ſlain, yet ſo noble a ſacrifice lives and will live in Fames honourable Roll to all poſterity, as not without cauſe the *Greeks* in that place raiſed him a Statua with this inſcription, *aliquando hic contra myriadas, cum trecentis hominibus pugnavit Leonidas.* Howbeit, *Xerxes* after this ſmart entertainment marched as far as *Athens*; which being abandoned by the Inhabitants he eaſily fired, by the way having plundered the Temple at *Delphos*, which was marvellous rich by the offerings of many Princes and people of preceding generations: Sacriledge(for ſo 'tis called, ſeeing he acknowledged *Apollo* for one of his Gods) ſo notorious ſayes *Herodotus* and other Hiſtorians of thoſe times, as occaſioned many fatal calamities to purſue him: albeit he framed this excuſe, That it was irrational, nay impious, to confine the Celeſtial Gods to Earthly Habitations, for thereby they immured them within Wood and Stone, but was otherwiſe underſtood by the *Greeks* who gave Judgment againſt him, by the bad ſucceſs of his affaires, as followeth. For firſt, his great Armado was ſoon after beaten and ſunk by *Themiſtocles* the *Athenian* Admiral, with his four hundred ſail near the Iſle of *Salamis* in the Gulph of *Negropont*; and ſuch havock made by the incenſed *Greeks*, that *Non victi ſed vincendo fatigati inter ingentes catervas ſtratorum hoſtium occiderunt*, ſaith an Author; a ſight or execution ſo dreadful to the *Perſian* King that his Spirits ſunk ſo as he could not think himſelf ſafe amidſt his Royal Guard ſo long as he continued on the wrong ſide the *Helleſpont*: And accordingly leaving *Mardonius* (his General and Uncle by marriage) three hundred and fifty thouſand ſelect men, he haſtened to *Seſtos*; where finding the Bridge diſordered by a late ſtorm, he was neceſſitated to ferry over in a ſmall Cock-boat; thence giving one Hiſtorian occaſion to ſay, He was *primus in fuga, poſtremus in prælio*; and to another, and that very truly, *Ejus introitus in Græciam non tam terribilis quam diſceſſus fuit turpis, &c.* Nevertheleſs, to diſſemble his grief for that inſtability of Fortune, he began to play ſuch mad pranks as rendred him more and more ridiculous: For, in the firſt place to be revenged for the breaking his Bridge, and loſs ſuſtained at Sea, he commands a Sea-Captain to give the Water three hundred laſhes; and having the Images of *Neptune*, *Boreas* and *Proteus* brought as Delinquents before him, to expreſs his own greatneſs (being Brother to the Sun and Moon, as he uſually ſtiled himſelf) and what low eſteem he had of thoſe marine or inferiour Deities he committed them Priſoners to his Provoſt Marſhal who was ordered to manacle their hands and load their legs with fetters during pleaſure; for which irreverence and impiety as they imputed, the *Greeks* proclaimed him *Deorum immortalium Hoſtis*: but he in requital thereof, and to ſhew that he loved to imitate *Cambyſes* his Anceſtor, chained the *Palladium* and fired the Temple of *Minerva*, the rather, for that ſhe was the *Athenians* Tutelary Goddeſs; and with like frenzy burnt the Temples of all other Gods interpoſing his return (that of *Epheſus* excepted:) whence ſo ſoon as he underſtood how that the reſt of his great Army was wholly broken by the overthrow given *Mardonius* at *Platæa* by Land, and *Arta-Intes* at *Micale* by Sea in one ſame day, he continued his flying march as far as *Babylon*; where to ſhew that he put not his confidence in thoſe ſtrong Walls, he cauſleſly pulled down part thereof; and then alſo without the leaſt provocation firſt defaced and after that demoliſhed the nobleſt ſtructure and piece of Antiquity that was at that time extant throughout the world, the Temple of *Belus*, which *Semiramis* with charge incredible and Art incomparable had erected and dedicated to the memory of her Husbands Grandſire *Belus*. It was a ſquare Pyramis ſaith *Strabo lib.* 13. *c.* 3. made of brick; in the midſt roſe eight Towers, the firſt of which was one furlong high, and the reſt proportionable: ſo high, and ſo curious that it ſuperadded to the other ſeven Wonders of the World. He alſo raviſhed thence the Statua of *Belus*, which was twelve cubits high and of maſſie Gold; and as *Herodotus lib.* 1. ſlew divers of the Flamens that would have reſcued it: *Alexander* would have repaired this broken Pyramis, but after an eſſay found it not practicable. Howbeit this act of his, albeit Hiſtorians reproach him for it, nevertheleſs ſeems alluded to by that memorable prediction of *Jeremiah* chap. 15. verſ. 18. where inveighing againſt the groſs Idolatry of the *Caldeans* the Prophet concludes, That *Vana ſunt opera & riſu digna, in tempore viſitationis ſuæ peribunt.* And in Verſ. 44. *Viſitabo ſuper Belum in Babylone, murus quoque Babylonis corruet, &c.* Thus having ſatiated his humour againſt thoſe imaginary Gods, with like barbarous outrage he exerciſed his Tyranny againſt men; moſt inhumanely putting firſt the Wife of *Maſiſtis* the *Bactrian* Lieutenant, and after that himſelf and Children to Death; with ſeveral others, of whom he had conceived ſome cauſeleſs jealouſie: So as becoming more feared than loved,



K. *Temple of* Belus.
L. *The Chappel at the top.*

loved, *Artabazus* his Uncle and Captain of the Guard, doubting he might have his ſhare in that ſcene of blood, conſpired with *Mithridates* an Eunuch his Chamberlain, and having found a wicked opportunity to execute their Treaſon, they cut him off. A fact fully recompenced by *Artaxerxes* his Son who ſucceeded in the Throne.

Now notwithſtanding theſe prodigious extravagancies of *Xerxes*, that he had ſome Vertue and bravery intermixed, appears by *Alexander* the great, who at his entring *Perſepolis* perceiving a Statua of *Xerxes* thrown under foot by the Souldiers, viewing it a while ſaid to ſome Officers ſtanding by, He was conſidering with himſelf whether in reſpect of his Vertue he ſhould ſet it up again or let it lye upon conſideration of that miſchief he had done in *Greece*; which ſaid, he ordered its ſtanding, as formerly. By this we ſee the Cuſtom of the *Perſian* and other Eaſtern Princes was to erect Statuas in memory of the Dead rather than Sepulchers: So did the Romans of old, *Majores noſtri Statuas multis decreverunt, Sepulchra vero paucis*; *Cicero* 9. *Philip.* *Xerxes* was buried at *Perſepolis.*

Artaxerxes began his Reign *Anno Mundi* 3500. and ruled the Empire moſt honourably full four and forty years. This Prince is uſually called *Longimanus, quia dextra fuit longior quam ſiniſtra*; ſo long, that ſtanding upright he could touch his knee with his right-hand; By the *Arabians Tamas-ſharſhi*; and by the *Perſians Ardſhyr-Bahaman.* Affected with the loſs his predeceſſors had ſuſtained by the *Grecian* War he diſpatched his Ambaſſadors in the firſt year of his Reign to conclude a peace with the *Athenians*, inclined to it by *Timagoras* who had received a bribe of ten thouſand Dariques or Sagittaries which with his giving adoration to the *Perſian* King, according to the cuſtome here, at his return coſt him his life; he had the better means to reduce *Ægypt*, which he effected in the end. During that, *Themiſtocles* the great *Athenian* Captain incurred the jealouſie of his own and the Spartan Democratical States, and had the ſentence of Oſtraciſmi inflicted; ſo as forced by his ingrateful Country-men to ſhift for himſelf he adventured to the Court of *Perſia* in diſguiſe, where he received as generous entertainment as could be deviſed; of ſuch high eſteem was a noble Enemy with the *Perſian*: But ſoon after being by the *Perſian* King deſired to ſerve under him in *Ægypt* againſt the *Grecians*, he being of a Heroick Spirit choſe rather to bid farewel to the world in a cup of poyſon, than engage againſt his Countrey, notwithſtanding their cruelty.

The reſt of this great Monarchs Reign was peaceable and full of Honour. He was a Prince of great civility and a conſtant well-wiſher to the *Jews*; in *Ezra* 7. and *Nehemiah* 2. much ſpoken of, and therefore by moſt is taken to be that *Ahaſhuerus* who for the moſt part kept his Court in the Palace of *Shuſhan*: and the rather, for that *Artaxerxes* by the *Perſians* is pronounced *Arta-ſhaſht*, art is great, which ſome make *Ahaſhuerus.* But that *Nehemiah*, *Ezra*, and *Zorobabel* were by this *Rex Regum* as he ſtiles himſelf permitted to return to build and inhabit *Jeruſalem* is by none I meet with ſo much as queſtioned. He was contemporary with the High Prieſt *Jojachim*, which gives *Krentzhemius* and others occaſion to affirm that *Heſter*, (or *Atoſſa* i. e. a mirtle, *Formeſter* and *Ediſſa*, as by ſeveral Nations ſhe was called) was the Wife of this Prince. He died at a ripe age and was buried at *Perſepolis.*

Darius the Baſtard (by the death of *Xerxes* and *Sogdianus* Queen *Heſters* Children) for ſome time eſtabliſhed the Empire to himſelf. *Ægypt* in his time rebelled; and contracting a defenſive League with the *Athenians* utterly expelled the *Perſians* thence and preſerved their liberty during his and his Succeſſor *Artaxerxes Mnenons* Reigns. In the interim, to his illegitimation he added inceſt; an unnatural and impious act, yet familiarly practiſed by the *Perſians.* *Perſæ, Medi, Indi & Æthiopes, cum matribus & aviis, cum filiabus & neptibus copulantur*, ſayes *Hier. ad Jovin.* and thence called *Maguſſæi* deriſively by other *Ethniques.* By that Lady he had *Artaxerxes* whom we lately named, and *Cyrus* his Brother, that for ſome years governed *Aſia* the leſs: a Prince of equal magnanimity to any in his time; but withal ſo ambitious, that his Father ſtill kept him at a diſtance, being indeed jealous of him; and the more, obſerving that the Queen paſſionately affected him.

After nineteen Years Reign *Darius* died, and his Son *Artaxerxes* was placed in his Throne. The greateſt of this Princes troubles took riſe from the reſtleſs ambition and purſuit of his Brother *Cyrus* after the Crown; heightned thereto by the partial favour of the Queen-mother and ſecret inſinuations of *Tiſſaphernes* his pretended Friend, who firſt made him believe he had moſt right to ſway being born after his father was King; but finding that project not likely to ſucceed, faced about, informing the King of the Princes intent: Which occaſioned a ſummons to be ſent him, and appearing, being ſecured but in fetters of Gold, at the importunity of his Mother *Pariſatis* he was ſoon ſet at li-

berty and reſtored to his Lieutenancy of *Lydia* and the adjacent Provinces; at that diſtance ruminating how to compaſs his ambitious ends under colour of revenge for the late diſgrace he ſuffered; and having a conſiderable intereſt in *Greece* they were willing to widen the difference thereby to make *Perſia* the leſs capable of offending them; ſo as they readily furniſhed him with ten thouſand Auxiliaries expert in War. But the preparations that *Cyrus* made, made it appear he was in earneſt, and that he reſolved either to win the Crown or find a Grave: Accordingly with a conſiderable Army of Horſe and Foot he paſſed through *Syria* into *Aſſyria*, and without oppoſition poſſeſſed himſelf of the two principal Seats of the Empire *Babylon* and *Suſa*, which made him believe the reſt his own, and was no leſs the opinion of moſt. Howbeit, at length, intelligence being brought that *Artaxerxes* was advancing with nine hundred thouſand men, it ſomewhat altered his former apprehenſion. *Cyrus* nevertheleſs prepared for fight; what he wanted of number was ſupplied by skill. Both Armies being on their march, at or near *Coonaxa* (or as the *Perſians* pronounce it *Koom-ſhaw*, about 4000 furlongs from *Babylon*,) came firſt in view of each other. The Generals having diſpoſed their men into ſuch order as they thought beſt, quickly engaged: for many hours Victory ſeemed doubtful. *Cyrus* for his part expreſſed as much reſolution as man could do: for firſt with his own hand he killed *Artagerzes* a *Caddu ſian* Prince, ſoon after made way into the thickeſt of his Enemies, and perſonally charging *Artaxerxes* gave him ſuch a teſtimony of his valour, that by the Enemy (who with a ſhout applauded the Fact) it was thought he had been ſlain: But the King being rather enflamed thereby requited him ſo with his Sword, that *Cyrus* had no further deſire to engage the King. In fine, perceiving the Emperial Enſign (which was an Eagle of Gold) advance, *Cyrus* reſolved to put it to an iſſue; ſo as too eagerly expoſing his own perſon it happened that his Tiara or Regal Cap (which he wore as pretending right to the Crown) fell from his head; which being obſerved by *Mithridates* a *Perſian* Youth, with a bold thruſt he wounded the Prince in the Face, ſo that he was forced for ſome time to withdraw out of the fight and towards night was accidentally and miſerably ſlain by ſome Pioneers Inhabitants of *Coon-ſha* who by miſtake fell into his naked quarter. In this expedition *Xenophon* the Hiſtorian had command: but ſo ſoon as the whole Army fell into a rout, in deſpight of the *Perſians* he made a ſafe and memorable retreat through the *Caddu ſians* Country into *Georgia* and croſſed the River *Phaſis* to *Trepizond* where he embarqued for *Byzantium* and thence with honour brought his Countrey-men into *Greece*. In this great fight many thouſands were on both ſides ſlain; nevertheleſs, *Artaxerxes* becoming maſter of the field taking a view of thoſe that were ſlain, amongſt others *Cyrus* was diſcovered by the long hair he wore: His head was quickly ſevered from his body and preſented the King; and *Mithridates* to whom his death was imputed (albeit the King would have had the honour of it himſelf) was highly rewarded; but ſoon after by the craft and cruelty of *Pariſatis* the Queen-mother in a moſt horrid manner put to death, as we find by *Xenophon* and *Plutarch* in the life of *Artaxerxes*; who not ſatisfied therewith alſo made *Statira* the Queen away by poiſon, only for expreſſing her deteſtation of the fact.

Amidſt the ſpoiles it happened that *Darius* the young Prince light upon *Aſpaſia* a Lady of ſuch extraordinary beauty that *Cyrus* upon the firſt ſight became amorous, and after ſome diſcourſe ſo paſſionately affected that without her he could not live. The aged King upon the report of her beauty would needs ſee whether Fame ſpake truth; and upon view became equally captivated: ſo as this unhappy competition occaſioned a difference not to be reconciled 'twixt Father and Son. The King nevertheleſs perceiving how extreamly the Princes ſoul was endeared to her, and conſidering that *indecora ſunt intuta* gave way to his Son, endeavouring all he could to abate his own deſire; which though ſmothered a while broke out at laſt into ſuch a flame that he violently ſeized her from his company, and pretending that it was in zeal, ſequeſtred her within the Veſtal Temple of *Anaya* as they call *Diana* at *Ecbatan*. Which enraged the Prince; and being further heightned in his jealouſie by *Terebates* an Eunuch in near relation to the King, without the leaſt conſideration (finding no other way how to recover *Aſpaſia*) he practiſes how he might aſſaſſinate the King his Father in his Cloſet: A Treaſon of an ugly dye, and according to its demerit no ſooner known but that the Conſpirators were ſlain in the attempt, and the Prince himſelf (though Heir apparent) ſecured, tried by a Council of War, moſt of which were Princes, condemned, and the ſentence put in execution. Now albeit the King for his own preſervation approved thereof at firſt, yet afterwards the loſs of ſo hopeful a Prince ſo overcharged his thoughts that in a languiſhing condition it at length broke his heart. Such was the end of this great Monarch after ſix and thirty years Reign; being likewiſe buried at *Perſepolis* in or about the year of the World 3600.

Ochus

Ochus his third Son was crowned King: who during his six and twenty years rule acted as many tragique parts as the worst of his predecessors ever did: so as of him 'tis said *Nulla non sanguinis, non sexus, non ætatis misericordia permotus est.* And for Example, not content with the cruel persecution he made abroad against *Ægypt* which he reduced, and the blood he spilt in the conquest of *India, Bactria, Syria,* and *Cyprus* where he gave little quarter; at home he inconsiderately made away his two Brethren: and as he was contriving more bloodshed was himself cut short by *Bagoas* the Eunuch, who finding it impossible to ascend the Throne, mounted the right Heir *Arsames* thereon, whom nevertheless he soon after slew fearing he would revenge his Fathers death. In this unhappy Prince the Royal Race of *Cyrus* the great took end, having ruled the *Persian* Empire about two hundred and thirty years.

Bagoas albeit of great power was nevertheless so hateful to the subject by reason of his treasonable practises that he saw it was in vain in his own behalf to attempt the Crown: so that not knowing how to secure himself better than by obliging his Friend he pitched upon *Codomanus* who at that time was Lieutenant of *Armenia* by Commission from the late King. *Codomanus* nevertheless was of the Blood of Kings, and of such noted valour and courtesie that it was no sooner proposed than generally approved of. Having the Royal Scepter in his hand, according to custome he assumed the name *Darius*, the better to ingratiate himself with the people who had that name in veneration. This is he whom the *Greeks* call *Ultimus Darius*, the *Persians Parvus* or *Cowcheck* from his mis-fortune rather than want of prowess, in which and other Princely Vertues he was equal to any of the greatest Monarchs preceeded him. But the Supream who from his highest Thrones disposes of Monarchies and States as to his Divine Wisdom seems best, set a period unto this; as fore-told by the Prophet *Daniel* chap. 11. vers. 2. And in order thereto, albeit *Philip* the Father of *Alexander* so soon as he could prevail with the *Grecian* States to be their Captain General had invaded part of the lesser *Asia* by *Parmenio* his Lieutenant General and *Attalus* his Field-Marshal, and laid a Foundation for *Alexanders* Prosecution of the *Persian* War; nevertheless, was so opposed by *Memnon* a *Rhodian* Officer under *Darius* that *Philip* made but little progress in that Work: for the design was laid aside upon that unhappy death of *Philip* who was slain by *Pausanias* a *Macedonian* Youth whom *Attalus* against nature had abused, and being complained on to *Philip* receiving but a sleight return provoked the young man in a treasonable way to vent his passion upon the King. So that it appeared, the overthrow of the *Persian* Monarchy was clearly designed for *Alexander.* Who no sooner had composed his domestick broils at home which gained the Son the same reputation with the *Grecian* Princes and States the Father had, to retaliate the *Persian* for the many invasions and vexations they had given *Greece,* but principally to quench his ambitious thirst and to give the reins to his boundless spirit, he first disposed of his own Kingdom to *Antipaters* trust, and then distributed most of that he had amongst his Friends, giving this reason to *Parmenio, Spes sola & Asia mihi sufficient.*

Inconsiderable was the number he raised for so great a task, not exceeding thirty thousand Foot, five thousand Horse, and one hundred and eighty Ships; which nevertheless expressed the greatness of his mind: yet notwithstanding in this is not to be too much censured, seeing what his Army fell short for number and bravery was supplied by courage and skill, most of them being Veterane Souldiers who had received many honourable scars in the Wars under *Philip* his Victorious Father, *Ut milites & militiæ Magistri fuerunt*: Whereas on the contrary, albeit *Darius* infinitely exceeded *Alexander* in numbers and wealth, and that through long peace and plenty most of them were richly clad and delicately fed; yet withal were given over to luxury and grown effeminate.

Alexander (whom the *Persians* call *Scander* and *Alcander*) then crossing the *Hellespont,* gave defiance to the *Persians* by throwing a Dart. He landed without much opposition, and had leisure to offer a solemn sacrifice upon *Achilles* his Ancestors Tomb. The first encounter he received was near the River *Granicus* which divides the Trojan Territories from the *Propnotis* in the *Adrastian* Field: the more noted place this is, not onely from this first battel witn the *Persians,* but for that *Pompey* the great at *Stella* near this place defeated *Mithridates* the great King of *Pontus,* and *Tamberlane* the like to *Bajazet* with his five hundred thousand men, of which, two hundred thousand lost their lives that day in the field. In this first fight *Spithridates* the *Persian* General performed the part of a gallant Commander; nevertheless, being slain the rest fled; *Quos terrore Nominis magis quam Armis vicit,* saith *Plutarch* concerning *Alexander.* The Victory was *Alexanders*; who in that fight expressed so much skill as well as valour, that the glory of the day was wholly his. Of the *Persians* fell above twenty thousand says *Quintus Curtius, Plutarch* reduces them to two thousand; but

but of the *Greeks* not above thirty Horse and Foot, to whose memory *Alexander* forthwith caused Statua's of Brass to be erected by *Lysippus* the best Statuary at that time in the world.

This success gave him the command of most parts of *Asia* the less, and not onely furnished him with recruits, but what they most wanted, provision. Passing through *Phrygia* towards the *Euxin*, at *Gordis*, with his Sword he dissolved that Knot upon which the conquest of *Asia* by Oracle was said to depend. *Darius* by this time found the Maxim true, That the meanest enemy is not to be contemned, much more so great a Souldier as the *Macedonian*: so that at length he resolved in person to engage *Alexander*, and like himself advanced with an Army of three hundred thousand Foot and a hundred thousand Horse according to *Justin*; *Plutarch* doubles their number. Concerning the method of his march *Curtius* and others give us this memorable relation. In the Van of the Army the Arch-flamen carried the holy Fire, attended by the Priests and three hundred sixty five Youths who were their relators all cloathed in red. Next followed the Chariot of *Jupiter* drawn by white Horses, the Riders being apparelled in Scarlet and holding Rods of Gold in their Hands. After them came the Chariot dedicated to the Sun, which was attended by ten other sumptuous Chariots richly wrought with Silver and Gold. The Van-guard of Horse was forty thousand, consisting of several Nations and Habits. The Kings own Regiment of Foot which the *Persians* termed Immortal were adorned with chains of Gold, their Coats imbroidered with Gold and Sleeves powdered with oriental Pearl. After which marched fifteen thousand more splendid than the former, apparelled like Women; these were called the Kindred of the great King. Next whom rode his Life-guard excellently mounted and clad like the Servants of so great a Monarch: and after them *Darius* himself, sitting in a triumphant Chariot which was of burnished Gold embellished with glittering Stones and supported by several Gods of his great Empire; upon his own head was the Royal Tiara, and the head of the Chariot resembled a *Sumbrero de Sol*, two Eagles spreading their Wings over him; on either side were too little Pagotha's or Pillars, all being Gold set with precious gems. Two hundred Satrapa's or rather Princes of the Blood with rich Partizans went neerest his person. In the last place came *Sisygambis* the Queen-mother, and the Wife of *Darius*, whose attire was so rich that it was not to be valued: they also were drawn in Chariots of Gold, with fifteen Cajua's in which sat the Kings Children and Nieces, a large train of *Persian* Ladies, with an infinite number of Concubines, and their guard of Eunuchs as richly apparelled as the rest attended them. Near these marched the Treasurer at War with his charge, which was so great as that it burthened two thousand Camels and Mules. After which followed two hundred thousand Foot and fifty thousand Horse; but *Seneca* well observes, that *multitudo non habet vim sed pondus.* An Army so nice in diet, so rich in habit, so different in language, and generally so effeminate, as without doubt it was their very numbers they thought would amate that little force *Alexander* was in the head of; who though few, were little frighted with their enemies great body, and upon the description made of their wealth their courages were so inflamed they thought it long e're they engaged. The fight was soon begun, and continued not long: for the *Persians* more minded to preserve what they had, than to run the uncertain hazard of War upon such unequal terms, or to adventure their Golden Robes and Jewels against those course despicable fellows that with Iron and Steel advanced against them. In this short fight or skirmish rather the *Persians* lost 100000 Foot and like number of Horse saith *Quintus Curtius*; others say 60000 Foot and 10000 Horse, most of which fell in the chase. *Darius* himself was so pursued, that fearing to be known in that posture, he threw the Crown from his head. The Treasure also was all taken; but which was of most note, his Mother, Wife, Children and Kin were *Alexanders* prisoners, who used them like a noble Prince; for albeit they were of incomparable beauty, yet commanded he his affection so as they had not the least violation or disrespect given by any; the Victor also ordering that what Jewels they lost should be forthwith restor'd: yet the spoils were many and rich, even to admiration. Amongst which I onely mention a Cabinet of Gold, thick set with Diamonds and other precious Stones, which for materials and Art was reputed the best Jewel in the World. *Alexander* taking that in his hand and shewing it to *Perdiccas*, pleasantly demanded what was fittest to put therein? Some saying Gold, others Pearl and Stones of price; No, says he, nothing but *Homers* Iliads. *Plin. lib.* 7. *c.* 29.

Soon after this conflict *Parmenio* routed Prince *Memnons* Brigade near *Damascus*: in which flight the Prince was slain and the Daughter of *Ochus* the former King together with the Wives and Daughters of most of the Nobility of *Persia* taken Prisoners;

Priſoners; as alſo a further maſs of *Darius* his Treaſure, amounting to 6200 Talents of money coined, and in Bullion 500 Talents, over and beſides other wealth which was ineſtimable. *Phœnicia* alſo and moſt of *Syria* proſtrated themſelves to *Alexander* upon that Victory: who likewiſe after ſeven months ſiege maſtered the City of *Tyre*, and for their obſtinacy made the Inhabitants feel his wrathful temper. *Gaza* alſo made him ſome reſiſtance; but being taken, *Alexander* advanced without further interruption to *Jeruſalem*; out of which, to entertain the Conquerour iſſued *Jaddus* the High-prieſt attired in his Pontifical Robe with a Myter upon his head, and attended by the Prieſts and Levites in their Sacerdotal Habits, which ſaith *Joſephus* was ſo full of gravity and State that *Alexander* firſt admired and then proſtrated himſelf before the High Prieſt for his benediction; who for his better ſatisfaction likewiſe entertained him amongſt other things with the Prophecy of *Daniel* which in expreſs terms prefigured his Victories.

Thence he marched into *Ægypt*, which ſubmitted. And having an ardent deſire to viſit *Jupiter-Ammons* Temple, albeit the way was exceeding difficult, nevertheleſs after five days treading the looſe and ſcalding ſands (in all that Deſert ſeeing neither graſs nor tree, beaſt nor bird) which comes to paſs, in regard it very ſeldom rains there, and that by reaſon of the extreme heat all or moſt of the Springs be dried up; ſo as 'tis apparent that Water is the Mother of all generations, if *Paracelſus* may be credited, no vegetable nor animal being procreated above, nor mineral beneath without it; *& rerum omnium ex aquæ procreatione, veluti ex primo principio*, ſaith *Thales Mileſius*. But after ſo great toyle being at length arrived at the place, he was ſaluted with the affected title of *Jupiters* Son, as the Paraſites interpreted the equivocal Greek word wherewith the Oracle entertained him. Returning to *Memphis* he quickened his march towards the North part of *Aſſyria* called *Adiabena*; where he had notice that the chaſt and beautiful Wife of *Darius* notwithſtanding her princely uſage was ſo overwhelmed with grief upon the thoughts of the declining condition of her Husband, that Death only could give eaſe to her affliction.

Soon after this the *Perſian* King profered *Alexander* his fair Daughter with thirty thouſand Talents together with *Ægypt* and all *Aſia* the leſs for portion. But *Alexander* who had theſe already in poſſeſſion and the Soveraignty of the whole world in his Idea, replied, That the Firmament could not endure two Suns. So that they prepared on either ſide for another fight. *Darius* recruited his Army to five hundred thouſand Horſe and Foot, ſome Authors make it much more; and *Alexander* his to fifty thouſand Foot and eight thouſand Horſe. Theſe great Bodies ſoon met and engaged each other. This Battel was much better fought than the former, moſt of them having gained experience. *Darius* expreſſed ſufficient perſonal bravery that day and the Souldiers, the one ſide for liberty the other for conqueſt, ſtood ſo well and ſo equally to their charge that Victory ſtood hovering a good while with doubtful wings, ere it appeared to which part ſhe would incline: but *Alexander* who well knew that upon this the whole depended and would decide the quarrel, expreſſed ſuch extraordinary valour as well as experience in the fight as at length albeit he loſt three hundred of his beſt men, and that *Parmenio*, *Perdiccas*, and *Epheſtion* were hurt in the fight, he renewed the battel with ſuch freſh courage that the *Perſian* Army were conſtrained to give ground, and then fled; *Darius* himſelf in the laſt place, who in the battel having given great proof of his courage, in this condition would have ſlain himſelf: In the purſuit more were ſlain than in the fight, 30000 ſayes *Arrianus*, 40000 ſayes *Quintus Curtius*, but *Diod. Siculus* makes them double the number: how uncertain ſoever the number be, this days Victory over that part got him conqueſt over the whole. *Quo prælio* (ſays *Juſtin*) *Aſiæ imperium rapuit Alexander*; *Cujus tanta fuit fœlicitas, ut poſt hoc, nemo rebellare auſus eſt. Perſæ enim (poſt imperium tot annorum) jugum ſervitutis patienter acceperint*. Which Words of the Hiſtorian were true; for the reputation of this battel quite broke the heart of the *Perſian* Nobility and ſet the Imperial Crown upon *Alexanders* head: Who purſued the Victory, forcing the remains of the *Perſian* Army to diſperſe themſelves into divided quarters and ſuch places where they could find beſt ſhelter. Invitations alſo came from Provinces and Cities in moſt places thereabouts to *Alexander*, to take what he had victoriouſly acquired by right of War. *Arbela* was the firſt that rendred, nigh which place the Battel was. *Arbela* built by *Belus* a City under 37 degrees, by *Ptolomy* called *Arbelitis*; by *Mercellinus*, *Gangabela*; is about fifteen (ſome ſay five) leagues North from *Nineveh*, in that part of *Aſſyria* which was then called *Arrapachita* ſevered from *Armenia* by the *Nyphates* hills. *Babylon* was next in courſe to entertain the Conquerer in this kind of complement, which place for a long time had been the object of *Alexanders* deſires: ſo that thither in the beſt equipage he could, he cheerfully marched with the greateſt part of his Army, having firſt ſent

ſome

ſome Horſe after *Darius*; who with a flying party was paſſed the Mountain that divides thoſe parts from *Media*, to preſerve himſelf where he could find moſt ſafety.

Alexander therefore marching through the Countrey called *Adiabene* the North part of *Aſſyria* 'twixt the *Arrapachites* (corruptly ſo from *Arphaſhite*, that part of *Aſſyria* being the firſt Plantation of *Arphaxad* Son of *Sem*) and the *Gara-meni* (before the Flood the ſame where *Eden* or the Garden of Paradiſe ſtood,) at length the Victor came in ſight of the high Walls of *Babylon*, which put him into an ecſtaſie of joy; for indeed, that was the celebrated place he coveted, having as it were from the beginning of Time ſtruck terrour not into *Grecia* alone, but all other Kingdomes and Provinces through the Univerſe. To welcome the Conquerour, *Mazeus* or *Maziſtes* as ſome call him a *Perſian* Satrapa at that time Governour of the place (who had faithfully promiſed his Maſter *Darius* he would keep it for him, not onely againſt *Alexander* but all the world,) falſly iſſued with the Captain of the Caſtle and the Treaſurer who preſented *Alexander* with a particular of his charge being no leſs than fifty thouſand Talents of Silver in Bullion or as ſome report two hundred thouſand Talents in Gold; followed by the *Magi* or *Caldean* Aſtrologers as forward as the reſt to adore this riſing Sun, accompanied with an infinite number of Horſe and Citizens all in their beſt Livery, having ordered that the way all along ſhould be ſtrewed with ſweet flowers and Altars erected ſmoaking with Incenſe, with what other ſymbols of joy and ſubmiſſion they could poſſibly expreſs to make his entrance more acceptable and magnificent; without the leaſt outward appearance of fear or terrour for their inevitable ſubjection and loſs which they were ſure would follow this new chance of War. *Alexander* rapt with admiration beheld the ſtatelineſs of the place, the height and ſtrength of the Walls, the beauty of the Towers, the many noble ſtructures and places of pleaſure all along the River *Euphrates*, eſpecially that incomparable Garden which was ſupported by Arches; the greatneſs and curioſity of the Royal Palace, than which the World had not its ſuperiour, that excepted of *Perſepolis*; and no leſs magnifying the Temple of *Belus* which *Xerxes* had defaced. *Alexander* gave immediate order for repair thereof: but having a little before ſpoken more particularly of this place, I may not repeat. Nevertheleſs, ſuch contentment *Alexander* found here, that he ſpent more than a months time in banquetting and other exceſs which had well-nigh vitiated the ſpirits of his Countrey-men who had been educated after another manner of diet in a ſtrict but wholſome diſcipline of War.

At length, leaving the ſuperintendency of the place with *Mazeus* the former Governour, the Conquerour marched directly towards *Shuſhan*; his way into *Suſiana* was through *Sittacene* and *Satrapene*, cloſe by the Altars of *Hercules* which he viewed for the honour he bore that Heroe his emulated Anceſtor. Into *Shuſhan* he was received by *Abulites*, according to his principle ſtill adoring the riſing Sun; who expreſſed little leſs ceremony in his entertainment than *Mazeus* had formerly at *Babylon*. Here the Treaſurer preſented the Conquerour with an invoyce of his charge which was Nine millions of Gold and fifty thouſand Talents of Silver not put unto the mint as ſay moſt Writers; albeit *Plutarch* mentions onely four thouſand Talents, and in Purple-ſilk from *Tyre* to an equal value.

The pleaſure of this noted place detained him longer than he intended at his firſt coming: for indeed, the curioſity of the Gardens and magnificence of the Palace were not to be parallel'd. *Alexander* at a Princely Banquet which he made his Favourite *Epheſtion* and other prime Officers of the Army with ſeveral of the *Perſian* Lords, ſitting in *Darius* his State which was of pure Gold moſt richly ſet with precious Stones, could not forbear exulting, that what he had long deſired was now accompliſhed, *viz.* to be Maſter of *Xerxes* his magnificent Palace. And having here as at *Babylon* placed a conſiderable Guard, he haſted towards *Perſepolis*, invited thither by *Teredates* the fearful Governour. By the way (as I noted in our paſſage near *Jaaroon*) he was to march through the ſtrait called *Pyle Perſidis*, where *Ariobarzanes* (a noble *Perſian*) gallantly defended the paſs with a ſmall party of well-reſolved *Perſians*; ſo that *Alexander* after the loſs of more Captains than in the two firſt Battels againſt *Darius*, and many companies of Foot, was forced to find another way: At which the noble *Perſian* haſting to *Perſepolis* in defence of his Maſters right, was baſely refuſed entrance by *Teredates*; ſo that wheeling about, he immediately fought the *Macedonian* Victor, in which attempt he found an honourable Grave.

Perſepolis, albeit the gates were opened to give *Alexander* free leave to enter in a friendly and ſubmiſſive ſort, nevertheleſs, ſuch was the ſpight they bore this gallant place for the miſchief *Xerxes* had done in *Greece*, that the Souldiers were inconſiderately licenſed to kill and ſpoil as they liſted. This was the Metropolis, the Principal Seat and

and Burial-place of the *Perſian* Monarchs. No place in the world being put into the balance with this City would have weighed it down; for after the Souldiers had loaded themſelves with three dayes plunder of Money, Plate, Jewels, Images of Gold, and Bullion in abundance, the Conquerour for his ſhare had a hundred and twenty thouſand Talents in coin: But not content therewith, he ſet the City and Palace on fire, at the inſtigation of an infamous ſtrumpet; not worth a naming the ſecond time; *Urbem illam Regiam, tot Monarcharum altricem, totius Orientis imperatricem, Græciæ et cæterarum gentium terrorem, flammis miſerrime incendit*, ſayes *Munſter Coſmog.*

And not finding any fitter place to take a ſurvey of the *Perſian* Exchequer, which clearly appears by the ſeveral vaſt ſums *Alexander* ſeized in this itinerant War to be prodigious, ſuffer me a little view, that it may evidence how properly the *Perſian* Kings arrogated to themſelves the Title of *Rex Regum, Dominoſq; omnium hominum, &c.* their annual Revenue being anſwerable to the amplitude of their Empire, which extended one way from the North ſide of the *Helleſpont* to the River *Ganges*; and the other way to the *Aræ-Philenorum* and Countrey of the *Garamants*: ſo as if onely from *India* they extracted yearly three hundred and threeſcore Talents of Gold; out of the reſt of the 127 Provinces how great muſt be the receipt? for no leſs was yearly brought into the Exchequer ſay good Authors than 40500 Talents of Gold, every Talent according to the Hebrew amounting unto 4500 pounds; ſo as the ſeveral vaſt ſums which *Alexander* diſpoſed out of theſe ſeveral Treaſuries may well be credited equalling ('tis thought) the publick revenue of the Roman Exchequer, which in *Auguſtus Cæſar's* Raign, was 150 Millions of Crowns as by ſome is reported. Let it not then be loſt labour to enumerate thoſe ſums as I find regiſtred, and probably agreed with the Accompt then given *Alexander*.

At the battel of *Iſſus Alexander* took from the Treaſurer at War 6200 Talents of coin deſigned for the pay of *Darius* his Army, and 500 Talents more in Bullion, unminted. What the Silver Talent was, is doubtful: For if it were the *Babylonian* Talent, that was 218 pounds; if the *Alexandrian*, 375 pounds; if the *Ægyptian*, 250 pounds; (for I obſerve that the Attique and Euboique with the Talents in different Kingdoms were not the ſame, no more than was the Weight which had its equal variation, and ſuch as hath occaſioned ſundry miſtakes amongſt Hiſtorians.) At *Memphis* he found 800 Talents; at *Damaſcus* 2600. at *Babylon* 50000. at *Ecbatan* 26000. at *Shuſhan* 50000 un-minted and nine millions of Gold; at *Parſagard* 60000. and in *Perſepolis* 120000 Talents; or as *Strabo* reports (if he mean not rather the Total) thirty two millions ſeven hundred and fifty thouſand pounds: So that the 30000 Talents or eighteen millions of Crowns which *Darius* proffered *Alexander* with his Daughter *Statira* in portion, and the 10000 Talents for ranſoming of priſoners, would eaſily have been paid, ſeeing that prodigious maſs of treaſure *Alexander* ſent thence into his native Kingdom was ſo great as loaded five thouſand Camels, and ten thouſand Mules.

Moreover, ſeeing I am upon this ſubject, ſuffer me to balance theſe with other ſtupendious ſums I meet with in authenic ſtories. And firſt, concerning that which *Sardanapalus* ſacrificed with himſelf in flames when *Nineveh* was taken by *Belochus*: It is reported to be no leſs than One hundred millions of Talents in Gold and a thouſand millions of Talents in Silver, which in our money amounts unto twenty thouſand and five hundred millions of pounds; ſcarce credible, if the vaſt extent of that Empire and arbitrary authority of thoſe Kings were not conſidered, and that it was ſoon after the golden age; and compared with what King *David* amaſſed together out of a far leſs Dominion: For *David* (as appears 1 *Chron.* 22. 14.) bequeathed *Solomon* towards the building of the Temple One hundred thouſand Talents of Gold and ten hundred thouſand Talents of Silver, which in our money amounts to eight hundred ſixty ſeven millions, three hundred eighty two thouſand and five hundred pounds ſterling; or thereabouts. Marvellous it is likewiſe to conſider where and in what manner *Cyrus* ſcraped ſo faſt a ſum together out of his Lieutenancy in the leſſer *Aſia* ſuch time as he marched againſt his Brother *Artaxerxes*, being as *Xenophon* reports One hundred and five and twenty millions of pounds.

Now as in the firſt I gave but one inſtance out of the Tax that was yearly raiſed from *India*; ſo in the laſt I ſhall onely mention *Ægypt*, which in *Cleopatra's* time brought every year into the publique Treaſury Twelve thouſand and five hundred Talents of Gold, which according to our computation makes 7500000 Crowns; ſums ſo very great, as puts to ſilence that maſs of plate which was offered *Pyzarro* a *Spaniſh* Commander in *America* by *Attabalipa* the *Peruvian* King for his ranſome. Oh! how has our Mother Earth groaned through the violence that has been offered her bowels by extracting this Mammon of darkneſs? How many millions of lives have been ſpent in Mines for the producing that which miſ-uſed has helped to put the Univerſe into a combuſtion?

And ſeeing the very entrails of the Earth has been thus inceſſantly torn for this precious Oar as the world eſteems it, ſtrange it is to conſider what is become of this accumulated heap, appearing that the Exchequers of moſt Potentates at this day as in moſt former timer are rather empty than full, and that all Nations complain for a ſupply; and yet thoſe many publick Treaſuries would hardly amount to what was imbodied in one Exchequer in the Worlds adoleſcency: inſomuch as it may be preſumed that the greater part is loſt and buried in the Sea, where it is irrecoverable; but not to be lamented, ſeeing *Covetouſneſs is but Idolatry*, and 'tis not wealth but content that makes men happy. Nevertheleſs, that great wealth the *Perſian* Kings were maſters of made them ſo reputable with the *Romans* that by them they were ſtiled *Reges beatiſſimi*; as amongſt others *Horace* has an alluſion in his *Perſarum Rege beatior*: Concluding this parentheſis with that invective againſt Avarice, *Ullum eſt officium vel locum tam ſanctum aut ſolenne, quod Avaritia violare non audet*? And drawing our Eyes from the proſpect of theſe enchanting metals I have the more liberty to follow *Alexander* into *India*, with this caution, *Non alienis Caſtris tanquam explorator, ſed Viator.*

Alexander then having intelligence brought him how perfidiouſly *Beſſus* had dealt with his declining Prince, and the deaths wounds given him by thoſe trayterous hands, delayed not to give order for a ſpeedy march in queſt of that infamous Regicide; the rather, for that it was alſo told him, *Darius* at his death retained ſo grateful a memory for the civility he expreſſed to his neareſt Relations that he heartily invocated all his Gods, *Alexander* might have his deſires, as to an Univerſal Conqueſt of the World, accompliſhed; *Precatur Superum Inferumq; Numina & Regales Deos ut Alexandro Imperium Orbis Terrarum omnium contingat*: with which words he expired and with him the *Perſian* freedom, *Vitam pariter cum Perſarum Regno ſic finivit, Juſtin lib.* 10. Nevertheleſs, revenge quickned *Alexanders* march towards *Bactria*, ſerving withal to ſpur on his deſired entrance that way into the *Indies*: ſo as ſelecting twenty thouſand Foot and three thouſand Horſe, with thoſe few he deſigned the proſecution of his Univerſal Conqueſt towards the Eaſt.

Marching therefore firſt through *Parthia*, in fifteen dayes he paſt through *Hyrcania*, which by the natural defence it had in Woods and Faſtneſſes might eaſily have obſtructed his paſſage had *Beſſus* but endeavoured it: but ſelf-guilt ſufficiently tortured him; for he was now become the reproach of men: and found it accordingly; for upon *Alexanders* coming into *Mergiana* not far from the City *Cyropolis*, built by *Cyrus*, he was apprehended by his own party and brought bound to *Alexander*; who abhorring his ſight, ordered he ſhould be delivered to *Oxatres* the Brother of *Darius* to be diſpoſed of as he ſhould think fit. *In ultionem perfidiæ fratri Darii excruciandum tradidit*, ſaith *Juſtin lib.* 12. This done, the Conquerour gave order for the Interrment of the enbalmed royal Corps; which was done in military form and with as much ceremony and expreſſions of ſorrow as was poſſible: but *Alexander* being the principal mourner, by the ſadneſs of his countenance ſufficiently diſcovered the anguiſh of his Spirit: a generous compaſſion; and ſo well reſented, yea having ſo forcible an impreſſion upon the Souls of the *Perſian* Princes then attending the obſequies, as albeit the Countrey was formerly ſubdued, not till by thoſe tears he ſhed could he make an entire conqueſt over their affections.

This great Funeral thus performed, *Alexander* then paſſed his Army over the River *Oxus*, and afterwards the like over *Jaxartes* which *Plutarch* calls *Orexartes*, the *Greeks* it ſeems not very expert in Geography took it for *Tanais*, *Urbem Alexandriam ſuper amnem Tanaim condidit*, and in ſeventeen days compaſſed it with a Wall ſix miles about: A great miſtake, this emptying it ſelf into the *Caſpian* Sea and that into *Palus Meotis* or *Mare di Tanna* which in 48 degrees flows into the *Euxin*, the diſtance 'twixt thoſe two Rivers being little leſs than two thouſand miles. *Alexander* ſtill thirſting after the Conqueſt of *India* directs his courſe through the moſt Southerly part of the *Maſſagetes* Country leaving the Paropaniſan hills and *Arachoſia* on the right hand; during which he laid the foundation of twelve Cities: but falling into ſome riot, in that diſtemper ſlew *Clytus* his old and truſty Servant. After which he intended to repoſe a while at the City *Nyſa* built by *Bacchus* upon the banks of *Hydaſpes*, now called *Bodaſpi* and *Hyrotis* branches of the River *Indus*, of great repute in thoſe dayes for the ſacred Mount and incomparable Vines there abounding; which from thence and the neighbourhood to *Ararat* in *Mergiana* and the name it bore gives ſome good cauſe to fancy that it was built by the Patriarch *Noah* and was his firſt Plantation. Hereabouts it was, where they ſhewed *Alexander* a moſt ancient Monument, the Tomb of *Cainan* the fourth in deſcent from *Adam*, who (as in the *Juchaſin fol.* 6.) reigned over the *Indians* of theſe parts before the Deluge. Here he conſtituted his *Argyraſpides* who had their Armour damasked and filletted with Silver.

Porus

Porus a valiant and powerful *Indian* Prince having notice that *Alexander* advanced towards his Countrey (which comprehended a great part of what the Mogul now holds in *Induſtan*,) waited for him on the banks of *Hydaſpes* with a great body of Horſe and Foot and many Elephants of War; where they fought, and gave the *Greeks* ſuch teſtimony of their valour that albeit *Alexander* got the better of the day it gave the *Greeks* nevertheleſs freſh cauſe to reſt ſatisfied with ſuch Victories as they had got, without further hazard into the Orient. To put which out of thought and for their refreſhment after ſo hard labour, *Alexander* let looſe the reins to all manner of debauchery; for at the Mountain *Mæros* he celebrated the *Bacchanalia*, and for fifteen dayes glutted the Army with thoſe myſtic fopperies. After which he forced his way through *Deddala* and *Acadera*, took by aſſault a Fort ſcituate upon an inacceſſible hill which could not be ſubjected by *Hercules*. After that *Mazaga* and *Nora*, principal places of ſtrength in thoſe parts; and with ſome difficulty paſſed his Army over *Aceſines* another branch of *Indus*, and then ſet Foot in *India*; for ſaith the Hiſtorian, *Ad amnem Aceſinem pergens per hunc in Oceanum devehitur*: which I note onely to ſhew that *Indus* and this River are one in that ſtory, albeit indeed but a branch of *Indus*: all which he apprehended his own by that little poſſeſſion.

The conſideration whereof made him acquaint his great Officers with his deſign to penetrate as far as *Ganges*, which they ſeemed to approve of; but being known unto the Army, the length of the way, the increaſe of heat, waſted quarters, infinite numbers of *Indians* aſſembled in their own defence, the difficulty of paſſing over *Ganges* (which was reported to be thirty furlongs broad and an hundred fathoms deep,) theſe and the like had ſo vive an impreſſion in their fancies, that as one and all by a general murmur they expreſſed their diſcontent: ſo as finding that neither by threats nor promiſes he could allay the mutinous humour of the Camp, at preſent he diſſembled his thoughts and ſeemed to reſt ſatisfied, albeit ſoon after he made ſeveral of them feel the weight of his diſpleaſure. The Horſe he marched through *Patalena* upon the Eaſtern banks of the River *Indus*, the Foot in boats paſt merrily down the ſtream until they came to that we now call *Diu* formerly *Patala* near the Tropic and in view of the Ocean: where drawing his Horſe and Foot into a body he ſtraightway invaded the Countrey of the *Oxidracans*, ſtormed the principal place of defence the *Mallians* had, and temerariouſly mounting the parapet and violently leaping into the Town to the amazement of the *Barbarians*, followed but by two officers, for a while ſuſtained the Darts and other Weapons the Enemy lent; and by that inconſiderate act (if the Hiſtorian ſay true) had periſhed, had not the Army as men deſperate in his reſcue enforced their ſpeedy entrance.

After which he ſubjected the *Brachmans* Countrey: and preparing for his march againſt the more remote *Indians* aſſembled near the banks of *Ganges* the Camp broke out into a freſh murmur; ſo that albeit he uſed all poſſible means to perſwade their further march, vehemently declaring, That unleſs they oppoſed their fortune againſt the numerous but naked preparations about *Ganges* which gave them a bold defiance, they would retreat with ſhame and (ſaith *Plut. vita Alexand.*) all they had thitherto done was neither memorable nor thanks-worthy. Notwithſtanding which, the Army having the old Idea before their imagination, glutted with victory, overcharged with rich ſpoils, and tired with travel, and unable to endure the extream heat of thoſe parts, firſt they ſhewed him their white hairs and the many maims received in battels, and then with tears beſought him to put a period to his conqueſts and ambition: By which they gave him cauſe ſufficient to underſtand their unwillingneſs to ſcorch their bodies which already looked like Mummy, any longer in thoſe fiery Regions; ſo that in fine, forced he was to condeſcend.

Nor was it ill reſolved; duly conſidering the great way they ſhould have marched ere they had arrived at *Ganges*, the intolerable heat they muſt endure, the uncertainty of proviſions, and loſs probably they might have undergone in an Enemies Countrey, who having no dependance upon the *Perſian* were not at all ſhook by the fall of that Empire but rather as one man embodied upon the banks of *Ganges*; part of which, namely the *Gangaridæ* and the *Præſians* were reputed two hundred thouſand Foot and fourſcore thouſand Horſe, beſides eight thouſand warlike Elephants, all bent in his oppoſal: withal, finding upon a muſter, that albeit in the fight againſt *Porus* and the *Mallians* his Army conſiſted of an hundred and twenty thouſand Foot and fifteen thouſand Horſe, full three parts of that number were ſince dead, part being ſlain in fight, but moſt dying of flux and fevers occaſioned through exceſs of grapes at *Nyſa* and their other intemperance at the celebration of the frantique Orgyes. *Alexander* therefore ſeemingly ſubmitted to a return into a more moderate clime; and the rather, that he might be recruited with

thoſe fifteen thouſand men he had notice were advanced as far as *Jaſques*. He thereupon publiſhed his reſolution to retreat, which was received with general acclamations of joy; and after a months reſt upon the æſtuarium of the River *Indus* prepared for a march towards *Ormus*; whiles the Conqueror himſelf, heedfully obſerving the flux of the River, the ſcituation of the Maritime coaſt, and that large horizon the place afforded, was infinitely delighted with the novelty, but eſpecially with the proſpect of the Ocean.

Now give me leave to pauſe a while, and conſider why *Alexander* had the Ocean in ſuch admiration. The Ocean was deſervedly the ſubject of his wonder: for *Pella*, the place of his birth, being ſcituate near the Theſſalonic gulph which neighbours the Archipelago without doubt gave him not only the proſpect of that but in the courſe of his conqueſt had the view of other Seas, as the *Mare de la Tana* now *Zabache*, the *Euxine*, the *Mediterranean*, and the *Mare Caſpium*; all which may well be termed Seas, although much inferiour to the *Mare magnum* or Main Sea, which is properly called the Ocean. The *Mediterranean* we find called *Mare magnum* the great Sea in *Exodus*, and in *Joſh.* 1. 4. *Pontus Euxinus* alſo has the name of *Mare maggiore*, and well deſerves that attribute ſeeing it is well-nigh three thouſand miles in compaſs; ſo great, as warranted *Ovid* and other *Roman* Poets to denominate all other Seas by that, as *Omnia pontus*, *Nil niſi pontus*, *&c.* And for the *Caſpian*, though by reaſon it is every where encompaſſed with Land it indeed rather reſembles a great Lough or Pond than Sea, nevertheleſs from its greatneſs and other properties is worthily ranked *inter Dei magnalia*, and by Coſmographers in the Catalogue of other Seas: For *Pliny* terms it *ingens*; and *Maginus*, *Vaſtum mare*, a large and vaſt Sea; albeit the circuit be uſually taken for little above a thouſand miles. And for the *mare Tanais*, or *Palus Meotis*, 'tis alſo great; ſeeing that from the middle part, Land can hardly be diſcerned. So that upon the whole, I may conclude the Sea is great; for it is *Congregatio multarum Aquarum & Oceano conjunctum*, a collection of many Waters, and joined unto the Ocean: but comparatively, the diſproportion is great betwixt the Ocean and the Sea: for, if I may ſo reſemble, ſuch as Loughs are to the Sea, ſo may the Sea be compared with the Ocean; which is ſo great, that in *Gen.* 1. 2. 'tis ſtiled *facies Abyſſi*, for then it was an over-ſpreading Element, in extent and depth exceeding all other Seas: of which, four have moſt properly the attribute, *viz.* the Atlantick, the Æthiopick, the *Indian* and South Ocean. Albeit the *Hebrews* of old *immenſam vim & congregationem aquarum Oceanum vocant:* But as in Verſ. 10. when the Waters were gathered together unto one place, that collection was then called *maria*. Alſo the circumfluent Ocean *Univerſam circum-ambiens Terram* on every ſide ſurrounds the Earth, giving life both to all Springs and receiving into its Womb all Rivers, renders it inexhauſtible; from whence it is aptly termed *Fluviorum fontiumq; Pater*; by *Virgil*, *Patrem rerum*; and by *Homer* and *Orpheus*, *Patrem Deorum*, *Hominum*, *& aliorum*, the Father of Gods and Men, and all other things; for that in the conſtitution of all ſublunary bodies moiſture is neceſſarily required. *Mela* alſo calls it *Immenſum*, *Vaſtiſſimum*, *ac infinitum Pelagus*; and *Seneca* that *Nihil eſt infinitum nec imperſcrutabile niſi Oceanus.* Nothing is endleſs, or bottomleſs, ſave the Ocean.

Moreover, as it exceeds the Sea for magnitude, ſo doth it in depth; for the Sea in moſt places may be fathomed: yea, it is well known, that the deepneſs of the Sea uſually anſwers to the height of Mountains, which ſeldome exceed three miles perpendicular; but in our narrow Seas is ſcarce found half ſo much. So that albeit the Earth, as moſt ponderous, be ordinarily aſſigned the loweſt ſtation; nevertheleſs *Solynus* authoritatively maintains, that the Ocean is deeper than the Earth: ſo profound, that in a vulgar acception, albeit erroneouſly, it is ſtiled bottomleſs. For though in ſounding the narrow Seas they ſeldome fail of ground, 'tis otherwiſe in the Ocean: and I very well remember, that in the great Ocean (in the mid-way betwixt the two great Continents of *Africa* and *America*) when we were for ſeveral dayes becalmed, the Captain of our Ship, to ſatisfie his curioſity, one time let fall his Lead which had all the Log-line he could poſſibly make or borrow, probably upwards of three thouſand fathom, and having veer'd it out to the very end could find no ground; ſo as he would have perſwaded us it was abyſs; albeit that tryal gave no ſuch conſequence.

I may obſerve this further difference: Albeit in our narrow Seas there is commonly a *fluxus & refluxus maris* an ebb and flood, the *Euxin* and the *Mediterranean* have but their flux in moſt places diſcernable: for the one ſtreams through the *Thracian Boſphorus* and *Pro-pontis* into the *Archi-pelago*, but both through the ſtreight of *Gibralter* into the great *Atlantic* Ocean, *ſic dictus ob velocitatem & per interiora maria diſcurrens*, from its bellowing near the ſhore by Poets uſually ſtiled *Tauriceps*, and by Painters repreſented in that ſimi-

litude:

litude: Nevertheleſs, the Ocean where far from Land and when undiſturbed by wind is *placidus in loco*, in its own place ſtill and pacifique; and yet it may not be deny'd, That for the preſervation of its purity and the Life of its Inhabitants from corruption it has both motion and internal æſtivation. So having ſpoken this little concerning the greatneſs of the Sea, foraſmuch as Sea and Land make but one Sphere, give me leave to contemplate the Earth with like admiration *Alexander* did the Ocean.

That the Almighty created the firſt Chaos out of nothing is evident, *Gen.* 1. 1. and *Wiſd.* 11. 14. which ſufficiently convinces *Ariſtotle*'s ſuppoſed *materia prima*, for out of that maſs both the heavenly and other elementary Bodies were conſtituted and formed. By the *Fiat* of the Almighty the ſubter-celeſtial Waters were ſeparated from the ſuper-celeſtial, ſo that the third day the Earth was viſible, and appeared firm and diſtinguiſhed from the Waters; yea, in ſuch a beautiful and harmonious manner, that both Earth and Water had their bounds: ſo as the Water which at firſt over-ſpread the Earth was gathered into one place, limited, and not ſuffered to invade the Earth's proportion; *Occluſit Mare valvis*, He ſhut up the Seas with doors; *dicens, Huc uſq; venies & non amplius*, hitherto ſhalt thou go and no further, *fluctuum tuorum ſuperbiæ littus hic opponit*, here ſhall thy proud waves ſtay, *Job* 38. 8. And both not as *Ovid* fancies *ponderibus librata ſuis* poiz'd or ballanced by their own weight; but by the direction of the Great Architect hung in the Air: *Terram undiq; Cœlo diſtantem, in æquilibrio manere*, ſays *Parmenides*; or as *Job* Chap. 26. verſ. 7. *Terram ſuſpendit ſuper nihilum*, the Earth he hung upon nothing; with which that of the Pſalmiſt differs not, *Terram fundavit ſuper Maria*, He founded the Earth upon the Waters; the Waters compaſſing the Earth and mixing with it in the moſt intrinſique places: whence probably it is *Thales Mileſius* was of opinion that the Earth floated and was aptly reſemblable to a ſhip ſwimming in the Water.

Now whereas *Solynus* maintains That the Ocean is larger and deeper than the Earth as I lately mentioned with an experiment, we are to underſtand that the terreſtrial Sphere is a globe or round body comprehended within the ſuperficies of the Earth and Water; which though by ſome ſuppoſed to be equally diſpoſed, nay by the Ancients who compriſed the Earth within an hundred and eighty degrees of longitude, had attributed ſcarce one half of the Sphere, that dimenſion is increaſed very much ſince Land has been diſcover'd within the Polar circles, and by the addition of that vaſt *Terra firma* in *America*. And albeit *Scaliger* in his 38 *Exercit.* is of opinion, That were it poſſible to level the Earth by ſpreading the lofty Mountains and making them even with the plain ground, the Water would be over-ſpread and have no place: Yet he acknowledges That the Earth and Sea by their various windings mutually imbrace each other; the one orderly and indifferently ſetting bounds unto the other. Which *Rec. Coſ. lib.* 4. exceeds in averring that the Earth is ten thouſand times greater than the Sea; an hypotheſis very much differing from moſt Coſmographers; and what authority he has I cannot apprehend, unleſs he take that for his guide we find in the 4. *lib. Eſdras* chap. 6. verſ. 47. where it is ſaid, *That the Waters were gathered* (at the Creation as I ſuppoſe) *into a ſeventh part, ſo that ſix parts of the Earth were kept dry*. Which for that it is apocryphal how far it may be *fide dignus* credited for truth, I leave to better judgments than my own, and in reverence to the Author forbear further to queſtion.

But how diſputable ſoever the diſproportion be betwixt the Earth and Water as to magnitude, the profundity or depth is more ſatisfactorily demonſtrated. For notwithſtanding the Ocean be uſually ſtiled bottomleſs, and in the deepeſt parts (which may be preſumed where it is broadeſt) albeit there are riſing grounds and Mountains in the Ocean where the plummet or lead may touch, yet in other places I believe it is not, or at leaſt never hitherto has been fathomed. Howbeit the judgment of moſt is, the deepeſt exceeds not thirty miles; an uncertain conjecture, but commonly taken from that ſimile of anſwering to the height of *Teneriff* or other the higheſt Mountains: yea, granting that the depth were an hundred nay a thouſand miles, yet will it not adequate the craſſitude or thickneſs of the Earth, whoſe diameter is acknowledged to be ſeven thouſand and two hundred miles, allowing the circumference to be one and twenty thouſand and ſix hundred: nay, it will fall ſhort of the ſemi-diameter, ſeeing that from the center to the ſuperficies of the Earth are reckon'd three thouſand and ſix hundred miles; which as to depth clearly gives the Earth the ſuperiority; and in compariſon of which, depth in the narrow Seas is very inconſiderable; being evident, that the log-line in moſt ſhips when veered out, uſually finds ground as I have ſometimes obſerved, and find likewiſe reported by *Priſcian* concerning *Julius Cæſar*, who for his private ſatisfaction fathoming the Seas, found it not exceeding thirty *ſtadia* which make about three miles and a half *Engliſh*; although *Solynus* allows 54 ſtades, which almoſt doubles the former.

Now

Now in this parallel though I have noted a ſeeming difference in thoſe two, they nevertheleſs agree in one center; for Earth and Water are concentrical, the center being an imaginary inſenſible ſmall point fixed in the mid-part of the Earth, from whence height is to be meaſured rather than from the ſuperficies of the towring Earth or ſphericity of the ſwelling Water, though both are practiſed. But the more to admire this wonderful Fabrick, and thereby to glorifie the Creator, ſuch as the center is to the Sphere of the Earth, the great Terreſtrial globe is no other when it is made the center of that vaſt immenſurable circle of the celeſtial motions, comprehenſive onely by him who is infinite and incomprehenſible: *Cujus centrum eſt ubique & circumferentia nuſquam*; A circle whoſe center is every where, and no where his circumference. Howbeit, Man, the moſt exact and admirable piece of the Creation, is the *Microcoſm* and *Compendium* of all God's Creatures, his rare ſtructure with the faculties and abilities of the Soul conſidered, a miracle far ſurmounting not onely the Earth and Ocean, but Heaven it ſelf with the reſt of the Creation: Which conſideration induced St. *Aug.* to ſay, *Omni miraculo quod fit per Hominem, majus miraculum eſt ipſe homo*; Man is a greater miracle than any miracle done by Man, *lib.* 10. *Civit. Dei c.* 12. The Kingly Prophet alſo in the 8. *Pſ.* 6. and 139. *Pſal.* and 14. verſe, ſays, *Man was fearfully and wonderfully made; Yea, the Lord hath given him dominion over the Works of his hands, and ſubjected all things under him.* Which abundantly obliges Man to praiſe the Lord.

Theſe and the like rightly weighed, *Alexander* (albeit a ſcholar to *Ariſtotle*) was not amiſs in that his admiration; who for his further recreation would needs adventure upon that Element he admired: and accordingly went aboard his Admiral then riding near *Diu*; and having a gentle gale quickly weighed anchor, hoiſt ſail, and launched ſo far, That

Nec jam ullæ apparent Terræ,
Cœlum undiq; & undiq; Pontus.

Lands now no longer do appear,
Heaven and Sea being every where.

probably twenty leagues South-weſt into the Ocean: A great adventure for ſuch a Perſon, and upon ſuch an occaſion; being meerly to ſatisfie his curioſity: but the contrariety of the Element having its uſual effect, it ſoon became unpleaſant to him: but more when the Sky threatned a ſtorm and the Wind in a loud and churliſh tone ſeemed to proclaim, That albeit he had triumphed over the Land and (as the Poet ſaid afterwards) *Pontus quoq; ſerviet* that over the Seas Kings may aſſert a Juriſdiction, (yea, ſeeing *eadem Tellus non parit omnia*, that by their ſhips they aſſociate the remoteſt Nations and communicate to one another whatever Nature or Induſtry hath provided,) the Winds nevertheleſs are not under their ſubjection, but reſerved to his ſole diſpoſe, who, as he is Supream, governs all; which having acknowledged, he willingly returned aſhore, finding that merry ironic Proverb true, *Prope Aquas dulciſſima eſt ambulatio, Navigatio juxta Terras, &c.*

The boundure of *Alexander*'s march into *India* being in the tract obſcure, I take leave alſo to offer my own apprehenſion in ſhort concerning it. Hiſtorians ſome fix his *Ne plus* at the River *Indus*; others at the River *Ganges*: there is not any leads it further that I meet with. Now for his penetrating *India* as far as *Ganges*, if he went ſo far (as no doubt he did in his deſire,) oft-times ſaying, That *Caucaſus* and the *Æmodian* Mountains (named ſo from *Elmodad* Son of *Joctan*) ſhould be the limits of his Dominion; having likewiſe ſundry times expreſſed his emulation of *Bacchus* and *Hercules* whoſe Pillars raiſed near *Gibralter* and *Babylon*, he had heard were erected further upon the Eaſtern banks of *Ganges*; and for *Bacchus*, that he pierced both *intra & extra* as far as *China*; where he erected two Pillars upon the *Emodian* Mountains as a Trophy in memory of his Eaſtern Conqueſts: Thus taken notice of by *Dionyſius*,

Hæc & Thebani Dionyſi terra columnas
Monſtrat, ad Oceanum atq; extremi littora Ponti
Montibus Indorum, qua vaſto gurgite Ganges
In mare ſe volvit Nyſſæámq; impulit undam.

This Land, to which the furtheſt Ocean flowes,
The Columns of the Theban Bacchus *ſhows,*
On th' Indian Mountains ſet, where Ganges *ſweeps*
Nyſæan *waves amidſt the ſwallowing deeps.*

Which granted, I know not by what Authority a great Hiſtorian writes, *Præter Semiramim & Alexandrum nemo Indiam intravit.* If *Ganges* was the boundure, then probably his march was ſoon after the Battel with *Porus*, and his neareſt way as Men now travel was 'twixt *Lahore* and *Agray* where the River *Jemmy* at *Praije* ſtreams into *Ganges*: but if he paſt down *Indus* as *Arrian* puts us out of doubt, then his way was to *Cambaya* by *Amadavad*,

Amadavad, which made it near a thouſand miles e're he could attain the *æſtuarium*; which is not improbable, that thereby he might have a view of his Navy, which as moſt imagine ſailed little beyond *Swalley* road or *Choul*; near which place is a vaſt Cave cut by great labour out of a Rock, which after Ages held ſacred: Under it is a Spring of freſh Water very deep. Some name this place *Aliſant*, which as *Balby* relates is beautified with many Statuas, and ſuppoſed the work of *Alexander*, who (as *Arrian* in his *Periplus* obſerves) made many great intrenchments, and erected ſundry Temples, Altars, and other matters of admiration, meerly to preſerve the memory of his Conqueſts in thoſe remote parts for future Generations: albeit the direction *Alexander* gave his Admiral ſeems to inferr that ſome of the Fleet adventured as far as the Gulph of *Bengala*; for he commanded him to ſet a compaſs about and to leave *India* upon the right hand, which he could not do without doubling the Promontory called *Cape Comrhyn*, as we read in *Plut. Vita Alexandri.* And by the relation which *Oneſecritus* gave may be thought that he diſcovered *Taprobane.* So that if the Fleet onely coaſted as far as *Chaul*, or *Goa*, or *Cocheen*, or *Callicut*, in returning they muſt conſequently leave the *Indian* coaſt upon the right; but the directions he gave to compaſs about has a greater latitude, and ſeemingly a contrary ſignification. Beſides, when *Nearchus* ſailed to the bottom of the *Perſian* Gulph (leaving his Fleet near *Balſora*) he found *Alexander* diſporting himſelf a little before his death upon the *Euphrates*, and amongſt other ſtrange things which he then related, mention is made of an Iland that had plenty of gold which probably was *Taprobane.* But this inqueſt being to diſcover the extent of *Alexander*'s march, I ſhall onely follow that.

Pliny writes that *Hypaſis Indiæ fluvius Alex. fuit terminus.* Now to find that River is no leſs difficult. I ſuppoſe it is the ſame which *Philoſtratus vita Apoll. Thian.* mentions in that memorable expedition *Bacchus* and *Hercules* made into thoſe Oriental Countreys when they were oppoſed by the *Oxidracans*, people inhabiting between the Rivers *Hyphaſis* (the ſame no doubt with *Hypaſis*, though it want the aſpiration) and *Ganges*, being by (artificial) thunder and lightning forced to retreat. This moſt underſtand to be Ordnance, which the Eaſtern world pretend to have had the knowledge of many hundred years before *Swart* the *German Franciſcan* Fryar in his Chymick Experiments invented about the Year 1330. *Hypaſis* in my opinion is no other than *Hydaſpis* now called *Hyrotis*, and *Bodaſpi* the ſame which *Strabo* calls *Hypanis*, *Ultra quam Alex. progredi non auſus eſt*, beyond which *Alexander* marched not: but *Ptolomy* in his 10 *Tab. Aſiæ* calls it *Bibaſis*, and from *Imaus* makes it flow into *Indus ſub* 35 degr. And the ignorance we are in concerning the *Oxidracans* Countrey makes the queſt ſtill more dark; for that they were of *India* is evident: Albeit ſome there be that place them amongſt the *Oxiani* in *Mergiana*, the *Oxiatri* in *Scythia*, and the *Oxidrancæ* whom *Ptolomy* finds inhabiting near the *Sogdian* Mountains in the latitude of 46 degr. Therefore ſeeing in the Life of *Alexander*, that fighting againſt the *Oxidracans*, from the Parapet *Alexander* gave a thundring leap (as *Plutarch* calls it) into the Town, and amongſt the thickeſt of the Enemy expoſed his ſingle Perſon for a little time; and notwithſtanding the admiration the *Barbarians* were in of his attempt had periſhed, had not his Men (fearleſs in that exigent of the greateſt danger) to reſcue their General taken it by ſtorm: though the Name differ, the ſtory does not from that already mentioned againſt the *Mallians.* Now that the *Mallians* or *Malli* are thoſe we now call *Malua* (not much varying in the Name) 'twixt *Indus* and *Goujurat*, is apparent: which granted, then it will follow that *Alexander* was not ſo far Eaſt as *Ganges*; albeit *Craterus* his Favourite and of great Command in the Army, in a Letter which he writ unto his Mother *Ariſtopatra* then in *Græcia* concerning their march, reports that *Alexander* was advanced into *India* as far as *Ganges*: with which *Lucan* ſeems to agree; for having ſpoken of *Ganges* in *lib.* 3. he ſubjoyns,

Here Alexander *ſtopp'd, being taught to find,*
The World was larger than his boundleſs mind.

Hîc, ubi Pellæus poſt Tytheos æquora Ductor
Conſtitit, & magno vinci ſe taſſus ab orbe eſt.

And in the 10. *lib.* by like Poetical authority ſpeaking of *Alexander*,

'Mongſt thoſe ſtrange floods that bloody did appear,
The Perſian 'Phrat, *and* Indian Ganges *were.*

——ignotos miſcuit amnes
Perſarum Euphraten, Indorum ſanguine Gangem.

Notwithſtanding which, obſerving the courſe of Hiſtory, it appears, how that after his fight with *Porus* he paſt down *Indus*, where he ſtaid two Months to refreſh his Men, and withal to obſerve the Ocean: But it is writ that in the other five he ſubdued the *Brachmans*

mans Countrey; now *Barma* is *extra Gangem.* I anſwer, 'Tis true at this day that place is ſo named; but of old ſo was all that about *Callicut* and *Narſinga*, where the cuſtoms of the old *Indians* are as yet retained; yea, in *Alexander*'s time the Countrey about *Cambaya*, *Diu*, *Brampore*, and all the *Indian* coaſt from *Indus* to Cape *Comrhyn* were *Brachmans* or *Gentiles.* So that *Alexander* in ſubjecting the Countrey about *Choul* and *Baroch* may properly be ſaid to ſubjugate the *Brachmans* Countrey. Beſides, upon the diſcontent the Army expreſſed when given out that *Alexander* intended for *Ganges*, we find that returning he was quickly in *Gedroſia* which *Indus* waſhes. Sir *Walter Raleigh* alſo obſerves, That the *Indian* Kings he had ſubdued informing him that *Agramanes* was a moſt puiſſant Prince and commanded many Nations beyond *Ganges*, *Alexander* was inflamed more than ever to undertake the conqueſt of that great King; but for all the art he could uſe was not able to perſwade his Army to march further Eaſt or to adventure over thoſe vaſt deſerts 'twixt *Indus* and *Ganges:* onely prevailing with his Men to follow him Southward, the River *Indus* guiding them to the Ocean: and thence by *Gedroſia* returned towards *Perſia* in the way to *Babylon.* So that upon the whole, to me it is moſt likely, his furtheſt progreſs was not much beyond the River *Indus:* the *melius inquirendum* I leave to others, and return to *Alexander.*

Alexander having given his Admiral inſtructions to ſurround not onely *Arabia* but *Africk*, it ſeems that rodomontade was more to expreſs the greatneſs of his mind than to expect the poſſibility of ſo great an adventure; and by the courſe *Nearchus* ſteered which was up the *Perſian* Gulph appears no leſs: For *Alexander* in the mean time continuing his march came before a City which *Ambiger* had mann'd againſt him; and after an aſſault took without quarter to the defendants, for (to the great terror of the *Greeks*) they had their weapons envenomed ſo as ſuch as were wounded hardly eſcaped, and amongſt others *Ptolomy* (after *Alexander*'s death King of *Ægypt*) miraculouſly cured by vertue of an herb *Alexander* dreamed he ſaw in the mouth of a Serpent. There he laid the foundation of *Barce*, the laſt of ſeventy he built in that his nine years Government: there alſo he paid his vows, and ſupplicated his gods that no mortal Man might exceed the bounds of his conqueſt: alſo as an everlaſting monument of his fame, and to amuſe ſucceeding Generations, or rather to ſhew he was a *Greek* of whom 'tis ſaid, *Ex muſca ſcire faciunt Elephantem*, he cauſed Armour, Bits and Mangers to be made of an extraordinary ſize and height; by this artifice of repreſenting things greater than indeed they were albeit of admiration to ſimple ſpectators in after Ages, to the Ingenious nevertheleſs they gave juſt cauſe to have the truth and reality of his great atchievements ſuſpected; a fit requital for ſuch a deluſion. He alſo erected twelve great Altars as high as Towers, which he dedicated unto *Hercules*, ſuch as not onely attracted thoſe in after Ages to admire but to adore; and amongſt others the *Perſian* Kings, who for ſome Generations there preſented their accuſtomed Oblations: which had they been upon the banks of *Ganges* would have been too far a progreſs, *Indus* being the *terminus* of their following Empire. So that *poſtquam parva manu innumerabiles exercitus fudiſſet atq; ultimas Oras quas viſere ſupra ſpem humanam peragraſſet, &c.* After he had (ſaith the Hiſtorian) with a few Men overcome innumerable Armies and travelled to the utmoſt parts of the Earth, to behold which was beyond the hopes of Man, and extended his Dominions from *India* to *Æthiopia* and *Libya*, from *Danubius* to the *Indian* Ocean, and from the *Ionic* Sea to *Tanais*, which ſoon after was ſub-divided into thirty great Kingdoms, again with a ſigh bidding farewel to *India* and the Ocean he advanced into the Countrey of the *Orytes* where the penury he firſt encountred was compenſated with that plenty he ſoon after found in *Gedroſia*: whence alſo marching along the coaſt, near the City *Arbis* under the *Tropick* of *Cancer* he met his recruits, not a little to the rejoycing his well-nigh ſpent Army. But again forgetting the ſad event of his former luxuriance he fell afreſh to the frantick ſolemnization of the Feaſt of *Bacchus*; ſoon after at *Thapſacus* viewed his new Fleet, and took ſome recreation again at Sea; but that Tradition of coaſting about the South of *Arabia*, and landing at *Socotora*, is of little credit.

After which he removed his Camp to a convenient place for pitching his rich and glorious Tent wherein he intended to give Audience to an hundred Ambaſſadours who with noble Preſents were come from the remoteſt parts of *India* on this and the other ſide *Ganges* to congratulate his Victories and to crave his Alliance; by the Earth and Water ſome of them brought, implying (at leaſt as *Alexander* fancied) a total ſubjection. Theſe ſtrangers he entertained, and after Audience feaſted moſt magnificently upon an hundred Beds of burniſhed gold; at which time he alſo preſented each of them with Plate ſuitable to his greatneſs, their aſtoniſhment. Which done, he marched through *Carmania* to *Lar*, and thence to *Perſagard* (now *Halquera*) where *Orſines*, a Prince of the Blood-

royal

royal of *Perſia*, was lamentably deſtroyed by *Alexander*'s inconſiderate crediting *Bagoas*, an Eunuch that mortally hated him: The accuſation was, That he had violated *Cyrus* his Tomb, in which was no wealth, as was informed, but a Sword and Bow. Howbeit, upon further examination the fraud being diſcovered the Eunuch had the like reward, and his rich Houſe and furniture were given *Perdicas*, eſtimated at ſix hundred thouſand Crowns. There *Calanus* the *Brachman*, in contempt of death, and to ſhew that life is but *ſomnium umbræ breviſſimum* built his funeral pile, predicted *Alexander*'s death in *Babylon*; and taking a ſolemn farewel of his acquaintance in the Camp, according to the *Indian* mode, burnt himſelf to aſhes.

Alexander after that returned to *Suſhan*, and married *Statira* the *Perſian* Princeſs, whoſe Siſter he then gave to his dear *Epheſtion*; and other *Perſian* Ladies to as many great Officers of his Army. For the greater magnificence of which marriages he prepared a moſt ample and royal Feaſt for nine thouſand Gueſts, to each of which he gave a Cup of Gold to uſe in their Sacrifices; and as a more abundant teſtimony of his love to the Army, as well as to expreſs his own greatneſs, he diſcharged out of his own Treaſury the debt his *Macedonian* Souldiers had contracted, which amounted to nine thouſand and ſeventy Talents, being in ours five hundred Millions and ſeven hundred thouſand Crowns: eaſie for *Alexander* to ſpare at his death, (which ſoon after happened) having found coffered up at *Babylon* an hundred thouſand Talents, as *Juſtin* reports, in ready coin, which ſome others double; and his Revenue at that time being three hundred thouſand Talents *per annum*. Nevertheleſs, having ſome apprehenſions of fear in going to *Babylon*, (for ſundry Prophecies were rumoured that he ſhould dye there) he turned with his Army towards the North, and came to *Ecbatan*; where his Favourite *Epheſtion*, notwithſtanding his Phyſicians utmoſt care, dyed of a Feaver; whoſe death *Alexander* ſo paſſionately bewailed, as *Juſtin* taxes him that *contra decus Regium diu luxit*. But for the greater ſolemnity, for ſeven dayes a general howling (in which the *Præficæ* expreſſed their Art ſufficiently) was made; all the Horſes in the Army alſo were ſhorn, the battlements and walls of Houſes thrown down, Inſtruments of Muſick put under ſilence, as not the leaſt noiſe appeared: yea, to complement the Conquerour, the ſacred Fires in each Pyreæ were by the *Surenæ* extinguiſhed: a Monument laſtly was erected, upon which was expended twelve thouſand Talents, which is ſeven millions of Crowns: and having offered up his afflicted Doctor as a Sacrifice (for which *Alexander* is worthily reproved) the Altars were made to ſmoak with Incenſe and the dead Corps worſhipped as a Deity, the higheſt Honour he could aſcend unto.

Now whiles theſe Obſequies were in hand, *Alexander* had notice that Ambaſſadours attended him at *Babylon*, not only from *Carthage* and other *African* parts, but alſo from ſeveral Kings and States in *Europe*; namely, *Spain*, *Sicily*, *France*, *Sardinia*, and moſt parts of *Italy*, *Rome* excepted; which though but growing to what it aſpired of *Caput Mundi*, yet being four hundred years old from the foundation laid by *Romulus*, was then ſo great that, as *Plutarch* reports, it could ſet out an hundred and thirty thouſand warlike Citizens. Theſe came to congratulate his ſucceſs in the Eaſt, to divert his journey Weſt, and to crave his Alliance: yea, *Adeo Univerſum Terrarum Orbem Nominis ejus terror invaſerat, ut omnes Gentes veluti deſtinato ſibi Regi adularentur*, being become ſo terrible to the World, as all Nations courted and ſeemed to acknowledge him their Soveraign. Then was accompliſhed that Prodigy of thoſe two Eagles obſerved to ſit upon the higheſt Pinacle of the Court of *Pella* that whole day on which *Alexander* was born, *Duplicis Imperii Europæ & Aſiæ omen præferentes:* and as others, *Univerſarum Terrarum Imperium Infanti portendebant*, portending the Infants conqueſt of the Univerſe.

The acceſs of thoſe extraordinary Ambaſſadours from the furtheſt occidental parts, (I may ſo ſay, ſeeing the *Morini* in *Picardy* are by *Lucan* called *Extremi Hominum*) theſe, or rather his inevitable fate accelerated *Alexander*'s remove to *Babylon*; which being near, the *Caldean* Magicians interpoſed and prevailed with him to turn aſide for ſome time to *Birſa* beyond *Euphrates*; whence, by *Anaxarchus* the Philoſopher, who derided their Arts, he was induced to return to *Babylon*, though not without ſome bad Omens at his entrance, which nevertheleſs was as ſplendid and great as Art and coſt could invent. After Audience given, Summons iſſued for the holding a Parliament of no leſs than the whole World; and entertainments as ſumptuous as luxury in the higheſt degree could ſet forth, took place: during which, this great Conquerour having delivered to *Perdicas Darius*'s Ring, with which he ſealed all his Commiſſions and Diſpatches, he dyed: *Qui* (as *Juſtin*) *cum nullo hoſtium unquam congreſſus eſt, quem non vicerit; nullam Urbem, quam non expugnaverit; nullam gentem adiit, quam non calcaverit; Deniq; flore Ætatis ſuæ ac Victoriarum, non virtute hoſtili ſed fraude & ſuorum inſidiis ereptus eſt.* His death was not without ſuſpicion of

Poiſon given him by *Caſſander* his Cup-bearer, and the treaſonable directions of his Father *Antipater*, who with the Son afterwards proſecuted their cruelty even to the utter extirpation of all *Alexander*'s royal progeny. Such was the *Exit* of this great Prince, in the three and thirtieth year of his Age, and twelfth of his Reign; whom living, one World would not ſuffice; *nec Oriens nec Occidens ſatiaverit*, ſaith *Tacitus*, being dead, *Sarcophago contentus erat*, a Grave contained: and in this Mirrour behold the narrow bounds of earthly glory.

——Naturaq; ſolum
Hunc potuit finem veſano ponere Regi:
Qui ſecum invidia qua totum ceperat Orbem
Abſtulit Imperium: nulloq; hærede relicto
Totius Fati lacerandas præbuit Urbes,
Sed cecidit Babylone ſua —— *Lucan, l.* 10. *Pharſ.*

——*That check alone*
Nature gave this Kings wild Ambition.
Who to his Grave the Worlds ſole Empire bore
With the ſame Envy it was got before.
And wanting Heirs, left all he did obtain
To be divided by the Sword again.

For ſo ſoon as his body was conveighed by *Ptolomy Soter* to *Alexandria* in *Ægypt*, where with all due ſolemnity it was interred, (the Corps being ſo well embalmed that the two firſt *Cæſars* at their being there two hundred and fifty years after his death opening his Tomb found him perfect to view and incorrupt,) the diſpoſition of his Empire to the Worthieſt ſeemed to revive the bones of *Pyrrha* afreſh: For ambition and ſelf-opinion ſo enflamed thoſe great and emulous Captains, by that word each ſuppoſing himſelf pointed at and principally concerned, that *Virtus mihi Numen & Enſis quem gero* was as may be thought each Mans Motto: ſo as albeit the Crown was by ſuffrage of the Army given to *Arideus* natural Brother to *Alexander* and *Perdicas* aſſigned his Governour, (both which were ſoon after ſlain, the firſt by *Olympia*, the laſt by *Ptolomy*) the Empire nevertheleſs was piece-meal rent aſunder; and albeit ſufficient to ſatiate their ambition, by the Sword all was nevertheleſs in ſhort time reduced under four, of which *Seleuchus* was one that graſped the Syrian Scepter and made *Perſia* a ſubordinate Province of his new Empire. Thirty years was *Perſia* held under that ſubjection, notwithſtanding the diſcontent of the *Perſian* Nobility; until *Theodatus* Governour of *Bactria* which then was intituled *opulentiſſimum mille Urbium imperium* a Kingdom having a thouſand Cities, by the advantage he had through diſtance from *Syria* and the engagement that Crown was in againſt the leſſer *Aſia*, he revolted and took upon him the Supreme Title: by whoſe example the reſt of the Orient threw off the *Macedonian* Yoke and elected to themſelves Kings being Natives of their own Countrey.

Amongſt whom, *Arſaces*, one of an obſcure birth as his name partly implies, *Ar-Saces* or *Sacan* or rather *Art-Saces* i. e. noble *Scythian*, ſufficiently famous for his active life though ill employed (for with a crew of profligate aſſociates he commanded the hills and extorted Tribute from Carravans and Paſſengers,) obſerving what *Theodatus* had done, and being well inſtructed with the diſcontents *Perſia* was in, but principally moved with ambition, ſuddenly enters thoſe Countreys in hoſtile manner, defeats *Andragoras* the Lieutenant of that Province, over-runs *Hyrcania*, and upon *Theodatus* his death enters into confederacy with the young King; ſo as by that ſupply he lent he dared to affront *Seleuchus*, ſirnamed *Callimachus* in the field, and having after a ſore fight obtained a clear Victory utterly aboliſhed the Syrian Government in thoſe parts; and thereupon arrogated to himſelf the name of Conquerour, yea in memory of that Victory commanded that day to be annually obſerved with ſolemnity. By this acquiſition which was *Anno Mundi* 3718. he invited the *Scythians* to ſhare in his good fortune, and by that elevation the Countrey was new-named *Parthia* which ſignifies Exiles in the Scythic tongue; *Parthi fuere Exules Scytharum, nam Scythico ſermone Parthi Exules dicuntur*, *Juſt. lib.* 41. people, who during the Monarchy of the *Aſſyrians* and *Medes* were the leaſt known as the *Turks* after them throughout the Orient: but by this change the *Perſians* were nevertheleſs kept under ſubjection.

Arſaces enlarged the bounds of his Dominion well-nigh from *Euphrates* to *Indus*; living ſo highly honoured by his ſubjects, that *Cyrus* was not in greater eſteem with the *Perſians*, *Ptolomy* with the *Ægyptians*, nor *Romulus* with the *Romans*, than this *Arſaces* with the *Parthians*. *Arſaces* was he that built *Dara* ſince called *Aſpadara*, after that *Spahawn*. The ninth from him called *Herodes* had the honour to give the Roman General *Craſſus* a memorable defeat at *Carras*; and *Phraortes* his ſucceſſor forced *Marcus Antonius* (with loſs ſufficient) to retreat over *Araxis* into *Syria*; albeit *Ventidius* his Lieutenant two years after redeemed his credit, *Pacorus* the Prince being ſlain and the Countrey reduced had not *Anthony* envying his glory re-called him. Nevertheleſs, of ſuch terrour was the Roman

man name by that defeat, that then and not till then they acknowledged ſubordination to *Cæſar Auguſtus*, who having depoſed the parricide elected another *Phraortes* in his room. At this time was echoed *Pacem te poſcimus Omnes*, the Prince of Peace our Saviour Chriſt then taking fleſh of the Virgin *Mary*, and for ſome time dwelling amongſt the Sons of ſinful men.

To *Phraortes* ſucceeded *Orodes* whom ſome call *Dorideus*; him, *Vonones*; to whom, *Teridates* the laſt of the *Arſacidæ*, ſlain by *Artabanus* whom the *Perſians* call *Ard-Bahamen*, twelve of whoſe blood ſucceſſively ſwayed the Parthian Scepter after each other, until the laſt bearing the ſame name with the firſt was treacherouſly ſlain by *Caracalla* the Roman Emperour that was *Septimius Severus* his Son; who to the ignominy of the Roman Majeſty, after he had perfidiouſly ſlain moſt of the Alexandrian Youth, alſo under pretence of marriage with a Daughter of the Parthian King *contra fidem datam* maſſacred the King and ſuch of the *Parthian* Nobility as attended him for the conſummation of the Wedding Union: which breach of faith ſo highly incenſed the *Parthians* that they maintained a gallant and deſperate fight againſt the *Romans*; nor could be reconciled till they underſtood how that *Macrinus* the General had revenged their quarrel upon *Caracalla*'s perſon: Nevertheleſs, they were ſo out of heart by thoſe ſeveral loſſes, that *Artaxerxes* an active and valiant *Perſian* obſerving the opportunity to recover their freedom, (to all Dominions the Almighty having ſet a period) in order thereto, this *Perſian* ſuddenly headed a conſiderable party by whoſe courage abundantly expreſſed by three days fight; he broke their Yoak aſunder and once more reſtored freedome to the *Perſian*, *Anno Dom.* 230. after near ſix hundred years ſubjection under the *Greeks* and *Parthians*.

Macrinus enjoying the Purple Robe but one year was ſucceeded by that monſter *Heliogabalus*, who after three years more gave place to *Alexander Severus* that was buried at *York*. *Artaxerxes* (whom the *Perſians* call *Ardſyr-Baha-chan*, i. e. Father and Lord in War) was no ſooner inveſted in the *Perſian* Throne, but taking a retroſpect of the ancient greatneſs of that Empire upon much of which the *Romans* had encroached, by his Ambaſſadour he demanded reſtitution: to anſwer which, *Severus* with a conſiderable Army advances towards *Perſia*: and having divided his body into three, the part he led himſelf was ſo weakned by that diſtribution, that the *Perſians* by continual alarms having broken that which marched into *Media* the ſecond was put into a pannick fear, ſo as the Emperour *re infecta* retreated. And though little blood was ſpilt, yet helped it to height in them the *Perſian* ſpirit and reputation, ſo as *Valerianus* about five and twenty years after (during which, ſeven Emperours interven'd) marched thitherward in hopes (hearing that *Artaxerxes* was dead) he ſhould ſucceed better than his predeceſſor *Severus* had done; but fell out much worſe: For *Sapores* the *Perſian* King beat the Roman Army and took *Valerian* ſirnamed *Colobus* priſoner, whom to his dying day he made his Footſtool; a greater contempt having never formerly been expreſſed to the Roman Chief. But this judgment ſome impute to his ſeverity againſt the Chriſtians whom he cruelly perſecuted, and for his inhumane broiling that bleſſed Martyr S. *Laurence* to death; which *Euſebius* in his Eccleſiaſtical ſtory at large mentions.

Gallienus ſucceeded *Valerian*: but ſo bad was the others entertainment, that albeit *Sapores* ſurvived four other of the Roman Emperours he had no further moleſtation from any of them, which gave him the more leiſure to exerciſe his tyranny at home: but *A. Dom.* 273. Death giving him a Superſedeas he bad the world an unwilling farewel, after twenty years rule; during which, he had exceedingly diſturbed the World, having with his Army waſted *Syria*, *Cilicia*, *Meſopotamia*, *Cappadocia*; and returning, amongſt his Trophies had inter-mixed many curſes for his cruelties: which too had been requited, had not the Roman General been treacherouſly made away by *Philip* an *Arabian* renegado during his ſiege afore *Cteſiphon* once the Seat-Royal of the *Arſacidæ*. Howbeit *Trebellius in Gallicano* affirms that *Sapores* was ſlain by *Odenatus* the Palmyrian King, Divine Juſtice ſo directing, in the ſelf-ſame place where *Gordienus* was murdered.

Hormiſda reigned after *Sapores*: the *Perſians* call him *Kirman-ſhaw*, who ruled thirteen months; and after him *Vararanes* three years. *Narſes* (*Yezd-gird* ſay the *Perſians*) followed him, who after ſixteen years left the Crown to his Son *Vararanes* 2. ſirnamed *Seganenſe*: the *Perſians* call him *Baſaran*; He after a few months gave *Narſes* (albeit an alien) leave to ſucceed. This *Narſes* with all poſſible rage proſecuted the War againſt the *Armenians* and *Meſopotamians*; in whoſe aid *Galerius* the Roman General fought with bad ſucceſs at firſt; yet trying the ſecond bout, was Victor; which ſo diſanimated *Narſes*, that in the height of deſpair and impatience he burnt himſelf, after eight years Government. *Mizdates* reigned ſeven years after him: after whom came *Shapores* or King *Porus*; by *Teixera* called *Shabur*; by *Schicardus Xabul Xabulketaph* (in Spaniſh the

X is ſounded as our *Sh.*) *D'hull Aktaf* by others: to the *Romans* a reſtleſs adverſary; to the *Perſians* tyrannical; and to the Chriſtians moſt malicious. This is he that was acknowledged Sovereign before he was born, the Crown being at adventure ſet upon his Mothers Belly before ſhe was delivered. *Julian* the Apoſtate raged not more againſt the Chriſtians in the leſſer *Aſia* than *Sapores* did at the ſame time againſt them in the great; the *Jews* aggravating the King by perſwading him that the Chriſtians were unalterable in their loyalty to the *Romans*: ſo as in ten years, *viz.* from the year 337. to 347. he maſſacred above thirty thouſand Chriſtians as *Metaphraſtus* reports; it being the practice of thoſe primitive Chriſtians in all the time of their perſecution, to oppoſe the Sword of thoſe under whoſe juriſdiction they lived with Evangelical fortitude and vanquiſhing patience: the Churches Arms then being no other than *Preces & Lacrymæ* Prayers and Tears, and of ſufficient advantage againſt the Enemy, reaching no leſs way than into Heaven: yea graciouſly ſubmitting their cauſe to the good pleaſure of God, albeit in his diſpenſation and as a Symptom of his diſpleaſure his ſtrokes are as to humane apprehenſion towards all ſorts of men undiſtinguiſhable, as with an equal hand afflicting the innocent with the nocent; but with ſeveral operations. And albeit this Apoſtate *Julian*, *Sapores* and other Tyrants by the horrid Maſſacres they made, thought to have deſtroyed the very memory of Chriſt, and to obliterate every ſentence of holy writ, they found that the Martyrs Blood was verily the Seed of the Church; according to that old Verſe, *Sanguine fundata eſt Eccleſia, Sanguine crevit, &c.* In thoſe dayes the Oriental parts for the greater part embraced Chriſt; in *Sozomen* you have the particulars.

Julian not onely out of cruelty to Chriſts flock, but in ambition invading his Territories, under the Walls of *Cteſiphon* was mortally wounded by an inviſible hand; a judgment of that aſtoniſhment and conviction, that with horrour of mind throwing his blood into the air he expired with this deſpairing exclamation, *Tandem viciſti Galilæe*! and *Jovinian* who then commanded the field with the joyful acclamation of *Omnes ſumus Chriſtiani*, was ſaluted Emperour in his place: for *illis vero temporibus res fuit ingenioſa eſſe Chriſtianum*, in thoſe times it was an ingenious thing to be a Chriſtian, ſaith a good Author. Whoſe attempts proving of little force againſt the *Perſians*, in his return towards *Conſtantinople* to the unexpreſſible ſorrow of the Army he was arreſted by grim death, after he had been but eight months Emperour,

About this time *Sapores* alſo being at *Mopſicrive* a Town under Mount *Taurus* ſighed out his affrighted Ghoſt at the age and reign of ſeventy one, *Anno Mundi* 4350. *Anno Domini* 380. leaving *Artaxerxes* his Brother to rule after him; who in the eleventh year of his Reign gave this world a farewel. *Sapores* after five years followed him in that inevitable path; *Varanes* ſirnamed *Cermizat* him after ten, *Yezdgird* a conſtant Friend unto the *Romans* ſucceeding him; who (as *Socrates Scholaſt.* reports) was converted by *Maruthas* Biſhop of *Meſopotamia*, ſent into *Perſia* to that end by Pope *Innocent* and *Theodoſius* the Emperour, by whoſe perſwaſion he deſtroyed the Pyree or Idol-Temple, and extinguiſhed that Fire which for many preceeding generations had by thoſe Gentiles been heatheniſhly worſhipped. The Perſian ſtories give out that he apoſtatized; who can tell the truth? However, this is certain, that in the twentieth year of his Reign *Anno Dom.* 426 he died; and *Varanes* 4. (or *Baharan* as the *Perſians* term him) inherited his royalties.

By ſome this Prince is taxed for perfidie and cruelty, eſpecially againſt the Chriſtians: in whoſe defence *Theodorus junior* ſends *Artaburus* with a gallant Army. *Vararanes* diffiding in his own, requeſts aid from *Alamandurus* an *Arabian* Saracen: whoſe Armies when they met were ſo numerous that they covered the Earth for many miles. At *Babylon* was their rendezvous: but ere the battel began ſuch a pannique fear ſtruck the Pagans that they fled amazedly; by Land ſome periſhed, but more by Water, for *Euphrates* without pity ingulpht an hundred thouſand of thoſe miſcreants; and by that loſs the Perſian King was heart-broken ſeeing a hand of Divine vengeance out-ſtretched againſt him; ſo that he made his *Exit* after he had tyrannized twenty years, and another *Vararan* the fifth of that name ſucceeded in his ſtead. This Prince made truce with *Martianus* the Emperour, and died in the ſeventeenth year of his Reign.

Perozes ſucceeded him, called *Pheruz* by the *Perſians*; a Prince more raſh than valiant: in the twentieth year of his Reign the Wars of *Scythia* made an end of him. *Valens* (or *Belax* and *Jalas* as ſome ſay) was then choſen King; he ruled four years. After him *Cabades*, (called alſo *Chobad* and *Canades*) dethroned by *Lambaſes* in the eleventh year of his greatneſs: which *Lambaſes* (or *Blaſes*) was alſo depoſed by the Nobles of *Perſia* in the fourth year of his Reign for that he had publiſhed a brutiſh Edict That women ſhould be uſed in common, and *Canades* was re-eſtabliſhed in the Throne again: but at laſt through his too much

much lenity and indulgence to his Brother was unexpectedly made blind, and the Tyrant restored again.

At this time great Wars were commenced 'twixt the *Romans* and *Persians*. *Cabades* the *Persian* storming extremely that by their means his potent neighbour and Ally *Zatus* (Son to *Gurgenus* King of the *Lazars*, a part of *Colchos*) had received Baptism at *Constantinople*, the Emperour *Justinian* as Godfather witnessing for *Zatus* at the Font, and most of the Nobility of *Asia* honouring the solemnity: So that after this *Persian* Tyrant had gorged himself with the slaughter of many thousands of the *Lazars* and *Armenians*, Death summoned him to an unwilling account after thirty years Reign; and *Cozrhoe* his Son (they call him *Chezir-buzzurck* or great, *Anu-shyron Teixera*, and *Nusir-avan* the *Arabs*) was with accustomed solemnity crowned King. About this time the Roman Monarchy in the West took end.

Of all the Tyrants that ever were in *Persia* this *Cozrhoe* was the most wicked: for first, albeit he had concluded a Peace for an hundred and ten years with *Justinian* the *Roman* Emperour, he quickly broke it, and to the utmost exasperated him. 'Twould be endless to speak his restless motion, his barbarism, his hypocrisie: take a few for many. In meer malice he first put to death his innocent Brother *Balax*, and then *Aspebides* his aged Uncle; which the People murmured at: but to provoke them the more he commands them to follow him into *Syria*, where he engaged them in a desperate War against the *Palmyrians*, by whom, under *Zenobia*'s conduct they were soundly beaten: In revenge whereof he plundered *Barrhosa*, *Antioch*, *Seleucia*, *Apamea*, and other parts thereabouts. In *Phœnicia* also he acts more mischief: there he violently forced *Euphemia* a Christian Lady, and of her begot *Hormisda* who succeeded him. He also compelled the chast Nymphs of *Daphne* to offer incense to him as a Deity, which they did, but with this excuse fearing he would have ravished them. He then consumed the stately Temple dedicated to Saint *Michael* the Archangel, accounting it no sacriledge to rob Churches. After this he besieged *Sergiropolis*; but being forced thence with dishonour he attempts the spoil of *Jerusalem*: yet hearing that *Bellizarius* (in his time the most rich, and after the poorest of men) was approaching, to avoid that storm he renews his League with the *Romans*; never purposing to keep it; for next year with a great force of Horse he forrages *Armenia*, and then *Phœnicia*, where he killed *Narses*, *Anno Dom.* 556. In requital whereof *Justin* the Roman Emperour enters *Mengrellia*, and by the death of *Nachorages* the *Persian* General obtained a Victory. Nevertheless, restless *Cozrhoe* next year assaults *Edissa*, but fruitlesly; for at *Sagarthon* the Christians vanquished him. *Anno Domini* 547. he commands *Artabanus* (or *Adaarmanes*) with a very great Army to invade the lesser *Asia*: which accordingly they did; spoiling *Syria*, and unpeopling *Antioch*: into *Iberia* also and *Armenia* they entred with no less voracity; but by the *Armenians* were forced to a shameful retreat.

At this time the *Armenians* received the Christian Faith; the *Romans* about the same time received complaints from the Christians of *Cozrhoes* cruelty. *Justin* the Emperour sends *Tiberius* (elected *Cæsar*) to relieve them: His Army was great, and consisted of many several Nations, as *French*, *Italians*, *Peonians*, *Illyrians*, *Mysians*, *Isaurians*, &c. Towards *Armenia* he marched to meet with *Cozrhoe*; who upon notice took the Field with a numerous Army beside *Persians*, having a supply out of *Bactria*, *India*, *Arabia*, &. *Cæsarea* (the Cappadocian Metropolis) was soon mastered by *Tiberius*, who after a long march came in view of the Enemy. The two Armies with equal courage hastned to face each other; and being met, the signal was given, and the Armies quickly engaged. *Cozrhoe* wanted neither skill, nor personal resolution; nevertheless, perceiving that the number of the *Roman* Army was great and orderly imbattelled, and having a sting in his Conscience that set before him his many cruelties, especially against the innocent Christians; he could not but vent many sighs, and apprehend his danger, so soon as he perceived *Curse*, a *Scythian* Commander, (who at that time led the right Wing of the *Roman* Horse) with good order first charge and soon after rout the Enemies left, and after that the main Body; which after some resistance they broke, leaving many *Persians* dead upon the place.

The chase was pursued for many miles, in which more fell than in the Field. This proved a Victory of extraordinary advantage to the *Romans*, and deliverance to the Christians, who in this Battel did good service. *Cosrhoe* himself escaped narrowly, passing the *Euphrates* upon an Elephant: with a sad heart he resents this loss, which he feared would draw along with it other prejudices: but what most aggravated his trouble of spirit, was the loss of his Fire-God which fell into the Enemies hands who made themselves sport with it; for recovery whereof he made some attempts, but in vain: so that finding

finding himself scorned by his Adversaries, dis-affected by his Subjects, and forsaken, as he thought, of his God, his heart broke, and his body was buried at *Ctesiphon* a City in *Susiana* not far from the Altars of *Hercules*, after he had reigned forty eight years: leaving this report behind him, That to the Christians he was cruel; to the *Greeks* perfidious; and to the *Persians* tyrannical.

In his place his Son *Hormisda*, named from *Hor*, i. e. *Ignis* Fire (*Ormous* by the *Persians*) was crowned King, *Anno Dom.* 580. of the World 4550. His eight years rule was troublesome; for in his third year *Mauritius* (Son in Law, and Lieutenant, to *Tiberius*, and also Emperour afterwards) entered *Persia* with an Army, forraged where he pleased, and perpetrated all manner of Hostility: albeit to prevent it *Tamia-Cozrhoe* the *Persian*, *Adaarman* the *Mede*, *Alamandure* the *Scænite*, and *Theodoric* the *Scythian*, did what they could to oppose the torrent. *Anno Dom.* 589. *Philippicus*, with some *Roman* Legions, having passed *Amida* entered *Persia*, especially to comfort the poor Christians in those parts, who were threatned by the Magicians to be slain that year; if not by Massacre, yet by Miracle. *Cardarigas* the *Persian* General fancies to himself that they were brought thither by some uncontroulable destiny to be destroyed; but the event proved contrary to the Magi's predictions, instead of the Christians above thirty thousand *Persians* being in fight slain by the valour and diligence of the three great Captains *Philippicus*, *Heraclius* (Father to the succeeding Emperour) and *Vitilian*.

Barames, a noble *Bactrian*, by hap escaped from the *Romans*, but not a second disadventure: for *Hormisda* grew so distracted, by reason of this late overthrow, as in scorn he forces *Barames* to put on Womens apparel; and with a Distaff in his hand disport the insulting Multitude: which jear cost him dear; for *Barames* returning into such parts as affected him, and prevailing with *Ferra-chan* and *Byndois* a *Persian* Noble-man of account whom the King had also disobliged, by this confederacy they speedily raise so great a force and pass to *Shyraz* so privately, that e're many knew of their approach, they enter the City and seize upon the King; yea, that same day they deposed him they crown his Son *Chozroes* in his place, into whom the soul of his cruel Grandsire seemed to be transmigrated. The barbarous Traytors not content herewith, execute their wrath upon the innocent Queen and her innocent Children, whom most cruelly they sawed asunder: at which, *Hormisda* expresses all the symptoms of a distracted man; his Son being not able to comfort him, because his beloved Wife was irrecoverable. *Cosrhoes* fearing his passion might make him accomptable for his usurpation, commands some Villains to assassinate the wretched King; whom the People had in that high esteem as they deified him, (*Orosmades fuit Deus Persarum* saith *Plutarch:*) an act so infernal that all *Persia* abominated him as an unnatural parricide. This makes him an absolute Tyrant: but *Barames* that had mounted him, with the same hand thought to pull him down, howbeit the King having notice of his intent, gives order to raise some force for his security; but into such hate was this *Cosrhoe* grown, that none would appear upon the service; whereby to save his Life he flies with *Cesarca* his Wife to *Byzantium*, his Parents dreadful Ghost every where haunting him: By the Christian Emperour *Mauritius* and his Empress he is with his Queen and little ones courteously received. After he had reposed a while in *Thrace* and pretended a desire to become a *Christian*, he prevailed with the Emperour to assist him with an Army commanded by *Narses* and *Commentiolus* to re-invest him in his Empire; the Emperours Kinsman *Domitian* Bishop of *Malta* and *Gregory* the Patriarch of *Antioch* bear *Cosrhoe* company, the better to instruct and confirm him to the *Christian* Faith.

Into *Hieropolis* and *Martyropolis* they entred without resistance: at *Daras* the rebel *Barames* affronted them with an Army of *Scythick-Persians*; but such was the courage of the *Christians* that *Barames* was vanquished, *Cosrhoe* returns the Emperour his thanks with tears of joy: and knowing nothing would better please them than his conformity to Religion, he first presented them with a rich Cross of great value in gems and gold; and then returns that other (which *Theodora* Wife to *Justinian* had devoted) brought from *Antioch* by *Cosrhoe* the elder, and dedicates another made at his own charge circumscribed with *Hanc Crucem ego Cosrhoes Rex Regum, &c. misi, &c. Quoniam ope Sancti Sergii Martyris honorabilis contra Baramum iniquissimum adepti sumus, votum fecimus, &c. Nos auream Crucem lapillis distinctam ad ejus Templum missuros, &c. unà cum Cruce quam Justinian Imp. ad Templum ejus misit, & quam Cosrhoes Rex Regum, &c. filius Cabadi nostri Proavi, &c. huc advehit, &c. ad Ædem Sancti Sergii mittendum curavimus, &c.* as at large is memorized by *Baronius*. A Chalice of gold also he devoted, with this inscription, *Ego Cosrhoes Rex Regum filius inclyti Hormizdi, hæc in Disco inscribenda curavimus, non ut spectentur ab hominibus, &c.* Nay, he went further yet in his hypocrisie; for he gave out that he would delay no longer to become a *Christian*.

But

But how subtil soever he was, his Queen *Cesarca* knew him to be a dissembler: She (good Lady) therefore to espouse *Christ*, fled to *Constantinople*, and there received Baptism, *Cosrhoes* following her with 60000 Men; but when he saw she was not to be recovered by force or without he would become a *Christian*, he also was Baptized, and by his example such as followed him, to the admiration of the *Persians* and amazement of the *Asiatick* World, as *P. Diaconus* in his 4. *lib.* 16. *ch.* in *Victor* also, and in *John* Abbot of *Biclar* is extant in these words, *In his ergo temporibus quibus Deus Omnipotens prostrato veternosæ hæresis veneno, pacem suæ restituit Ecclesiæ, Imperator Persarum Christi fidem suscipiens, & pacem cum Imper. Mauritio firmans, &c.* Nevertheless if I should here relate his apostasie, his cruelty against the *Christians*, and those other barbarisms which he soon after perpetrated, it would require a volume. In brief, so soon as he heard of the massacre of *Mauritius* with his Wife and Children by *Phocas* a Captain of his Army; and the arrogance of *Boniface* the *Romish* Bishop who about that time assumed the Title of *Universal Bishop*; he makes this the pretended ground of his new war.

Accordingly first he rejects *Lilius* the *Roman* Ambassadour, and then denies *Christ*; but vowing to sacrifice himself in *Mauritius* his quarrel; and thenceforward re-assum'd his Pagan Titles of *Cosrhoes King of Kings, Lord of Lords, Ruler of Princes, Salvation of Men, &c.* by such his blasphemy giving the *Persian* Idolaters what assurance he could that he was returned to his former Heathenism; and, which was worse, enforcing such as would continue *Christians* to suck in the Heresie of *Nestorius* who held That in *Christ* were two Persons as well as two Natures, *&c.* a pestiferous errour that has well-nigh infected all the Orient.

This done, *Anno Dom.* 603. with an Army of an 100000 Men he entred *Syria*; there, in *Palestina* and *Phœnicia* doing all the mischief imaginable. The lesser *Asia* parched also with his fury: the poor *Christians* he chased as far as *Chalcedon*; after that took *Capessa* and *Edyssa*, and to his satisfaction *An. Dom.* 612. there hears of the untimely deaths of *Narses* and *Phocas* his enemies who were beheaded by *Heraclius* the Emperour. That year also he sackt *Apamea, Cæsaria, Cappadocia, &c.* At *Antioch* also was over-joy'd with a Victory he obtained against the *Christians*: which encouraged him to over-run *Palestine*, and in hostile manner to enter *Jerusalem*; where he derided *Zacharias* the venerable Patriarch, the more to vex the poor *Christians* inhabiting that once holy City; then he ravished the Cross from thence, and brought it unto *Shyraz*, where for some years it was forcibly detained. After that he subjected *Ægypt* and part of *Libya*; yea, made the black-fac'd *Æthiopians* admire his frenzie.

The *Roman* Empire not without cause were troubled, when they felt his wrath in *Anatolia*, chiefly in *Ancyra* the *Galatian* Metropolis. 'Tis reported how that in this frantick out-breaking he massacred not less than three hundred thousand *Christians*; partly occasioned by the *Jews* who followed the Camp and paid ready money for many, whom (as story says) without mercy they slaughtered. *Heraclius* having his hands full elsewhere, sent seventy *Roman* Gentlemen to treat of peace: *Saes* the *Persian* General puft up with success, accounting them no better than Spies, in savage sort made them return again, which *Heraclius* resented as so high an indignity that with a choice number of Men he fought with *Saes* and had the Victory: *Saes* for his ill success was by *Cosrhoes* command flayed alive, and *Sarbaras* made General in his place. *Heraclius* in the *interim* wintered in the *Pontique* Regions, whilst *Sarbaras* with a great Army of Horse passes through *Cilicia* and one Moon-shine night assailed the *Romans* whom he thought to have found unprepared in their Quarters; but by that haste lost 50000 of his Men, which gave as it were new life to the drooping *Christians*.

Cosrhoe not content with this, next Year sent *Sarnabassa* against the *Roman* Army; but the *Romans* having other work nearer home, *Heraclius* desired a Cessation: *Cosrhoe* not considering that War is the effect of God's offended Providence, but rather suffering his Reason to be inslaved by a revengeful passion vows never to give himself rest until he had exercised the utmost of his power to exterminate the *Christians*, notwithstanding he had many that lived inoffensively under his Empire and Government: to that end he sends *Sathyn* into *Trepizond*, but at *Azotus Heraclius* fought with him, and gained a seasonable Victory. At *Gazacot Cosrhoe* dares the *Roman* Emperour again with an Army of 50000 *Persians*, most of which were Horse: never was Battle better fought, nor more doubtfully; but at length the *Persians* flee, and *Cosrhoe* himself upon a swift *Arabian* Courser disdained not to post to *Theobatman*, hoping there if any where to find safety. But such was the general hate he had plunged himself into, he durst not trust that Sanctuary. *Heraclius* therefore resolving to ferret him pursues the Tyrant; but *Cosrhoe* hearing of his approach, thinks it more safe to flee into *Media* than look for help from that helpless Deity. *Heraclius*

raclius, whom the *Perſians* call *Hercoll*, when he had throughly ſearched that Idolatrous place and could not find him, was ſorry he miſs'd his aim, but rejoices again that his Idols were there to execute his wrath upon, and in ſome ſort to expiate for the cruelty he had ſhewed the Chriſtians who were then under the *Roman* ſubjection: ſo that of the people, ſome he ſlew, the reſt he baniſhed; the Flamens, or Pyromantiques, he ſacrificed to their Idol; the Pyree he extinguiſhed, and made other common fire to be commixt with that impoſture; and together made it active to conſume the whole City into Aſhes: at *Gazacot* alſo he did the like, where was another Pyree much reſorted to, and worſhipped by, thoſe *Gentiles*, as *Cedrenus* tells us: an abomination taught them by *Zertooſt* in *Guſtaſp*'s time, and ſeems either that which *Moſes* forbad the *Iſraelites* that they ſhould not let their Seed (or Children) paſs through the fire to *Moloch* (a brazen hollow heated Statua) or as the *Sephervites*, of whom 'tis ſaid, that they burnt their Children in the fire to *Adrameleс* and *Anammelec*, Gods of *Sephervaim*, as in *Levit.* 18. 21. and in 2 *King.* 17. 17. and 31. concerning which, who deſires further ſatisfaction, let him read *Lucian*, *Strabo* lib. 15. *Procopius* lib. 2. *de bello Perſico*, *Agathias* lib. 2. and others.

Amongſt other things which *Heraclius* found in that Temple dedicated to the Sun, was a remarkable Image of *Coſrhoe* which the people fondly worſhipped: the frame was round, reſembling Heaven; *Coſrhoe*'s head was wreathed with the Sun, the rayes whereof ſpread themſelves to the umbilique of the Image: upon the one ſide was another Sun, on the other the Moon and Stars his Brother and Siſters painted; and under his feet, the Angels with Crowns and Scepters, as it were adoring him: now albeit the work was curious and the materials rich, being moſt part refined Gold glittering with ſtones of price, yet did the good Emperour throw all into the fire, to incorporate with that Deity. *Coſrhoe* not yet quite out of breath, by this had gathered a freſh Army out of *Hyrcania*, and gave order for *Sha-Rablecca* to forrage *Albania:* but having intelligence that they were in a good poſture of defence, *Rablaca* returned, till *Sarbaras* with new forces forc't him back again; and much hurt in all probability would they have done, had not *Heraclius* ſpeedily interpoſed and happily defeated both thoſe Armies in one day, neither knowing of the others loſs. *Mahomet* the Pſeudo-Prophet was a Common Souldier in *Heraclius*'s Army all this while, ſoon after which commences his Hegyra or flight from *Mecca*, whoſe Inhabitants at firſt threatned to kill him for his Innovation, *Anno Dom.* 622. and of the Emperour's reign 13. *Sarbaras* the *Perſian* General by command of *Coſrhoe* his reſtleſs Maſter takes the field again with a numerous Army, and without much reſiſtance marches over *Euphrates*, on purpoſe to try the fortune of war once more againſt *Heraclius*: who ſo ſoon as he was acquainted with his advance gave him reaſon to repent his confidence; the good Emperour himſelf diſcharging his duty ſo excellently that day, and with ſuch admirable perſonal valour and reſolution, that it is reported how that *Sarbaras* upon view thereof cryed out to *Coſma* his Companion, *O* Coſma! *ſeeſt thou with what courage the Emperour fights? certainly he alone is able to vanquiſh all our multitudes.* And accordingly after a ſhort, but hot, diſpute the *Romans* had the victory. Many loſt their lives that day, nevertheleſs the *Perſian* General with ſome Horſe made a fair retreat. That Winter the Emperour marched to *Sebaſtia*, and croſſing the River *Halys* made *Paphlagonia* his Rendezvous. *Coſrhoe* yet ſwells with paſſion, and by diabolical Witchcraft invents how he might vex the Chriſtians againſt whom he raged with all ſorts of cruelty; and e're he made his laſt exit once more adventures à Battel with the incenſed *Romans*: 150000 men he muſters, marches, and divides in three: to *Sayn* he diſtributes one part, to *Serbaras* another, to himſelf the third; imagining by ſome, or all, of theſe to attain his end. *Sayn* with his 50000 haſtens againſt the Emperour. *Sarbaras* with his 50000 marcht to *Conſtantinople*; and *Coſrhoe* ſtayes upon the Frontiers with the reſt. *Heraclius* having intelligence of his force and drift, divides his alſo into three: the one to haſten into *Thrace*, the other to beſtow a Camiſado upon *Sayn*'s Quarter, and the laſt he led himſelf into the *Lazic* Territories; to which place the *Gazars* (a ſort of Turk) came to ſerve in the *Roman* Army: *Theodore* Lieutenant General to *Heraclius* haſtned to meet the Enemy; and notwithſtanding the *Perſian* bravery and courage of a Regiment of the *Chryſolocæ*, whom *Sayn* had moſt confidence in; the *Perſian* Army was routed; and no wonder, ſeeing the Chriſtians (moſt of the *Roman* Army being then ſad) had Heaven to Friend; ſo terrible a ſhower of Hail ſo dreadfully thundering againſt the *Perſian* Horſe, that it was viſible how that God appeared in their defence: in fine, the *Perſians* fled, and *Sayn* loſt his life in the Field: the *Perſians* nevertheleſs redeemed *Sayn*'s Body with a conſiderable ſum, which being brought into their Quarters, inſtead of a decent Burial, the *Perſian* Tyrant commanded his Carcaſs ſhould firſt be arrayed in rags, perfumed him then with Dogs-turds, and laſtly ſlaſht his ſenſeleſs trunk into many pieces.

That

That year the *Gazars* (to gratifie *Heraclius*) under the conduct of *Ziebit* broke through the *Caspian* straits and did the *Persians* much mischief; but to the *Roman* Army expreſt no small service by that action: This was the first appearance, or time the Turks were taken notice of, who from so obscure a beginning, in few years after made a conquest of most of *Asia*, with a great part of *Europe* and *Afrique*. *Anno Dom.* 626. *Sarbaras* with a very great force entred *Thrace*, pillaged *Calcedon* a Town built by *Jason* and *Argias*, much traded to, being in view of *Byzanth* and the *Bosphorus*. After that they laid siege to *Constantinople*, and for ten days, more or less, stormed it: but such was the noble resolution of the Christians, and such her natural defence, that the *Persians* could not enter, so as upon notice that *Heraclius* was approaching they raised their siege and made a safe, though dishonourable, retreat into their own Quarters. *Anno* 628. the Emperour having resolved to retaliate the *Persians* for their former violence against the *Romans* and their Friends, with a considerable Army entred *Armenia*, and in a long fought Battel obtained a great victory over the *Persian*. After which he pursued *Cosrhoe* and made a forcible entry into *Ctesiphon*, which after he had soundly plundered, he totally demolisht and fired: *Ctesiphon* was a City in *Susiana*, not far from *Apamia* and *Babylon*, but upon *Tygris*; not a little famoused in Writers; built it was by *Belochus*, who by the death of *Sardanapalus* began the *Assyrian* Empire, albeit *Amianus lib.* 23. writes *Vardanes instituit Ctesiphon & rex Pacorus amplificavit:* the *Persian* Kings used to keep their Court, during the Winter season, there: *Basil*, *Cyril*, *Nazianzen*, and other grave Authors are of opinion that at this City the Tower of *Babel* was erected. Howbeit most are of another opinion, for other Writers place it in the Vale of *Shynaar*, where *Babylon* upon *Euphrates* was built, being about two days journey from *Ctesiphon:* nor are there any remains of *Nimrods* Tower at *Ctesiphon*. To return, *Cosrhoe* when he heard that *Sarbaras* had sped but ill in *Thrace*, and had re-delivered *Calcedon* to the Christians, inflamed with passion sends an assassinate to murther him: by strange hap the Emperour's Son having notice thereof, in honour acquaints the General therewith; who, by this ingratitude of *Cosrhoe*, raised a very dangerous Rebellion. *Cosrhoe* when he saw things succeed thus infortunately, fell into a Feaver first, and then a Flux infeebled him so, that upon his death-bed he nominated for his Successor his Son *Mardeses* begot of *Syra* his beloved Wife: but e're he could set the Crown upon his head, *Mardeses* was slain by *Syroes* his Brother, before his Father's face: an act so horrid that *Cosrhoe* bitterly curses the fratricide; but *Syroes* (as bloody a Viper as ever lived) heaps greater sins upon his Head, by commanding some Villains to shoot *Cosrhoe:* at that instant, his loathed Soul calling to mind his like cruelty to *Hormisda* his Father, could not but acknowledge that God was just in that retaliation, insomuch that in anguish of Soul he breathed out his wretched Spirit, having reigned, or rather troubled the World, full fifty years.

So soon as *Heraclius* heard of *Cosrhoes* death he hoped the old quarrel was at an end; that year therefore he travelled to the Holy City and presented *Zacharias* then Patriarch with the Cross of Christ found by *Helena* (a British Lady) *Anno Dom.* 326. *May* 3. ravisht thence by *Cosrhoe*, and rescued by *Heraclius*, as I lately remembred. His triumphant entring there was the 17*th.* of *September* 628: the same year that *Boniface* published to the World his Catholick Supremacy; and in or near which time *Mahomet* divulged his Alcoran.

Syroes (by *Teixera* called *Chobad-Xirvihe*, in the Tarich or Annal of time *Scyrviah*) in the sixth year of his reign had the reward of a parricide, for he was cruelly murdered by *Sarbaras*. *Sarbaras* by the *Persians* called *Shawryr*; by *Shicard Sharibar*, the third month of his reign also slew *Ardchyrben Xirviah* right Heir to the Crown: but eight months after that, himself was slain by *Joon-sha* or *Shyn-shaw*, Lord of that part of *Taurus* now called *Larry-Joon*. The Successors to this Prince are incertainly delivered. The Roman Authors from him to the Conquest of *Mahomet*, reckon three Kings of *Persia*, the *Arabs* six, the *Persians* five, the *Tarich* four, *Teishera* seven, the *Armenians* eleven, which will be difficult to reconcile; *Joon-sha* at the end of three months was banisht by *Tuwan* or *Turan Doct* natural Daughter to *Cosrhoe*. She had as bad a fate, for at the end of sixteen months she was made away by poyson, but died much lamented: to her followed *Jazan-Zeddahs*, by the *Tarich* called *Jan-ku-kar-connah*; by *Elmacyn*, *Gascan-Zedda*; who ruled nine months and then dyed: to him succeeded *Azurmy Doct* (*Cosrhoes* youngest Daughter) who after sixteen months Government dyed; and left *Shezir* (or *Kezir*) to succeed her: He also at the end of six weeks was slain by *Phorog-Zeddah* (*Shyriar* some call him) who after a like way died of poyson; *Yesdgyrd* followed, who was forthwith made away by *Bornarym*; he by *Hormisdas*; Captivated, and the Kingdom conquered by *Mahomet* and his *Arabians*, being the last of those twelve vanishing Turrets which *Cosrhoe* in a perplexed Vision saw one night after he had been reading and admiring *Aristotle*, as he himself related.

lated. Now as in all maſſy Bodies there appear certain trepidations and waverings before they are able to fix or ſettle, ſo by theſe various revolutions of State in this perplexed *Perſia*, the Almighty ſeemed to decree the period of thoſe that claimed a right by ſucceſſion, and to bring it under the ſtroke of a forraign Authority. Such time as *Hormiſda* after five years rule (ten ſome ſay, others ſix) was ſlain by *Omar* the ſecond Caliph after *Mahomet* this great change happened in the year of our Lord 640. of the world 4610. and from the year of the *Hegira* 20. by whoſe fall, *Perſia* after long glory ſets in an Eclipitick Cloud, and becomes fettered and forced for a time under the Iron Yoak of Saracenick bondage. For after an uninterrupted ſucceſſion of 28 Kings from *Artaxerxes* who ruled *Perſia*, *Anno Dom.* 232. *Anno Mun.* 4184. after *Alexander* the great 540. years and after 400. years obedience to thoſe Perſian Kings, *Mahomet* then under the Roman Army, firſt putting his *Arabian* Brigade into a mutiny for want of pay, revolted, and being made their General quickly reduced *Arabia*, *Ægypt*, and *Syria*; of which Prophet *Mahomet* I have formerly ſpoken ſo much as was pertinent.

The Perſians *conquered by the* Arabians.

To *Mahomet* ſucceeded *Ebubochar*, *Abdalla Eubochar* ſome name him. By *Elmacin* in his *Saracenic* Hiſtory called *Abubecr-juſtus*, and ſaid to have warred againſt the *Abaſſines*, *Dybanes* and *Bernagaſſoes*. In the great Climacterick year he dyed; having ſat as Caliph and King of *Perſia* two years. *Omar* ſucceeded him. He is called *Hoſhmar* and *Homer*, Son to *Kattah-Faruques*, a wealthy Merchant. *Ally* Son-in-law to *Mahomet* for pretending to the Caliphſhip was by this reſtleſs Caliph every where purſued. And having advanced a great Army, he ſackt *Baſhra* an *Arabian* City, walled by *Muſlyn*; yea as an over-flowing torrent, ruſhed as far as *Gabata*, tyrannizing over *Syria* and *Ægypt*; after that he forrages *Paleſtine* and *Iberia*, and as an unlucky comet blazes with fire and Sword into *Aſſyria*.

At *Bagdat* (which he made his Head-quarter) he reſolves to repoſe, and dedicates the ſmall remainder of his time to exerciſes of devotion: nevertheleſs, ſtudying how to diſturb the World, and to enlarge his Empire by an irrefragable vow obliged himſelf *per fas per nefas* to endeavour to the utmoſt the extirpation of Chriſtianity, which he judged the ſureſt way to propagate the *Alcoran:* So as giving a Commiſſion to *Mavi*, he ſends him with a numerous Army of *Arabs* firſt againſt the *Syrians*; and with ſmall oppoſition took *Damaſcus*, a City at that time wealthy, and ſo full of delights as *Mahomet* acknowledges he durſt not truſt himſelf there for fear of temptation. For of all the Cities in the World *Damaſcus* may worthily be placed in the firſt rank both for antiquity, commerce, and beauty. The *Hebrews* call it *Damaſec*; *Julian* in his Epiſtles, *Veram Jovis Urbem*; all agree that it is *totius Orientis Oculum*; the *Turks Shani:* and not a little famous from what Tradition commonly reports, That *Adam* and *Eve* are buried there; there *Cain* ſlew *Abel*; the Tomb of *Zachary*, Father of *John Baptiſt*, is there ſhewed; with other antique rarities of that kind: but that *Adam* and *Eve* were rather buried at *Hebron* is agreed by moſt. *In Hebron* (*Olim Kiriath Arba*) David *regnavit* Annos 7. *Ibi erat ſpelunca iſta duplex, in qua ſepulti erant Adam & Eva, Abraham & Sarah, Iſaac & Rebecca, Jacob & Leah, juxta quam eſt ager Damaſcenus, Brocard Diſcr. Ter. Sanctæ*; and again, *Sepultus eſt Adam apud Damaſcenum in ſpelunca duplici, Comeſtor. in Com.* 3. *cap. Gen.* by which *Damaſcen* is intended *Macpelah*; but the analogy or ſimilitude of the Name occaſioned the miſtake doubtleſs, that *Adam* was buried at *Damaſcus*, the diſtance being 100 miles and upwards, it being an ancient Tradition amongſt the *Syrians*, that *Noah* knowing where *Adam*'s body (or bones) reſted, took them into the Ark to be preſerved, and afterwards diſtributed them amongſt his Children. In like ſort he ſends ſundry other Officers with conſiderable Forces to reduce other Countrys with the Sword, the beſt way he could deviſe for ſpreading the *Alcoran*. *Ruſtan-beg* accordingly, with fifteen thouſand Horſe, enters *Chuſiſtan*, but at the ſiege of *Eſcair-Mecron* was ſlain; and in the Army *Moſes*, ſirnamed *Aſhar*, commanded after him. This *Arab* forcibly entred the City, and made *Ahawaz*, *Sabur*, *Arckan*, *Cowreſtan*, *Jaarown* and *Larr* acknowledge *Mahomet*, and enrol themſelves *Omars* Tributaries. *Habu-Obed-ben-Maſudh* alſo, with thirteen thouſand Horſe, ſubjected *Irac*, walled *Raſtack*, of a poor Town made it a City, and new-named it *Kufa*, or *Kalufa-ophrat*, *i. e.* the holy City upon *Euphrates*, ſince which time it has been the place of Coronation for ſeveral Kings of *Perſia*. Forty miles from *Babylon* is *Kufa*, and conjoins *Moſqued-Ally*, the burial-place of *Mortis-Ally*, Saint, King, and Prophet of the *Perſians*.

Habu-Obed the next year ſubdued *Waſit* upon *Diglat*; a Town afterwards aggrandized by *Abdul-Meleq*', *An. Dom.* 705. of the *Heg.* 85. *Elſheer* alſo he attempted to take; but in the trial loſt five thouſand Men, in the ſtorm *Obed* was ſlain himſelf, and the *Saracens* Army forced to retreat. *Omar* re-animates his Men, aud perſwades them that the *Elſheerians* over-

overcame them by Magick, which he alſo knew how to practiſe. They dare not diſobey their Prophet but return again to *Elſheyr*, where that ſiege was renew'd under the conduct of *Siet ben-Abi-Vakez*, who had ſuch luck through *Omar*'s skill that *Elſheyr* was taken and forced to feel his tortures. At *Elcadiſia* (a frontier Town) in that angry mood he ſlew five and twenty thouſand *Perſians*; and at *Galula*, *Spa-hawn* and *Yezd* at ſeveral times made *Yezdgird* the *Perſian* General fly; who had no heat left him when he beheld how fortunately *Omar* ſubjected *Cuſiſtan*, *Parc*, *Carman*, and *Iraack*; and in *Maqueroon*, *Jaroon*, *Ædgan*, *Deacow*, *Larr*, *Shyraz*, and *Moyoon*, had made all Men there ſubmit and ſwear themſelves Muſſulmen.

Yezdgird dies, *Hormiſda* heads his party and labours to repel the *Saracens*, but in vain; an uncontrolable decree haſtening *Perſia*'s bondage: For fifteen thouſand Men with himſelf he ſacrificed as a farewel to the Liberty of his Countrey. *Omar* ſix months after this Battel was ſlain treacherouſly by a Varlet, and in the *Alcaba* in *Mecca* near to *Ebubocar* his predeceſſor, buried. *Ozman* (in deſpight of *Ally*) ſucceeded him. *Omar* ſat twelve years; this Man ten, and four months in the Pontificacy. By *Hucba* his Field-Marſhal, to whoſe conduct he committed a great body of Horſe, he ſubjected divers parts of North *Africk*, *viz. Numidia*, *Mauritania*, as far as *Tunis* or *Carthage*. *Mavi* Sultan of *Damaſco* in the *Caliph*'s behalf alſo over-run *Syria*, *Ægypt*, and in 1000 Galley-foiſts transferred ſuch a ſwarm of *Saracens* into *Cyprus*, that upon their entry they ſeem'd enough to cover it: There they ſackt *Conſtantia* (or *Ceraunia* a City built by *Cyrus*.) Thence they fell upon the *Rhodes*, where they perpetrated much ſavage cruelty; and amongſt other ſpoils demoliſhed that Coloſſus which was built by *Chares* of *Lyndus* (Scholar to *Lyſippus*) in twelve years; and in regard 'tis ſaid the Sun ſhines daily in that Iſland, was to the Sun dedicated. This huge Image was of gilded braſs, and eighty cubits high; the thumb as big as a large Man, the legs ſtood on either ſide the River; ſo wide, that there-under might paſs a large Veſſel under ſail: In the one hand it held a javelin which it pointed to the Eaſt; on its breaſt was a Mirrour wherein thoſe that dwelt within the Iſle might deſcry ſhips ſailing at a diſtance. This Wonder of the World which coſt 300 Talents, *Mavi* ſold to *Emiſſa* a *Jew* for two hundred pounds *ſterling*; who demoliſhed it, and with the braſs thereof loaded away nine hundred and thirty Camels. In that Iſle he alſo defaced an hundred other Coloſſuſes, and moſt barbarouſly of coſtly Monuments 70000. *Heraclius* the *Roman* Emperour died *An. Dom.* 640. after thirty Years reign, and in his place *Heracl. Conſtantinus* ſucceeded; who in the ſeventh month of his Empire was poyſoned by *Martina* his ſtep-dame, the better to advance *Heraclionas* her Son: but unexpectedly were forthwith both of them exiled by the People, their noſes and tongues cut out, and *Conſtans* ſaluted Emperour in his place.

Oſman having by this time finiſhed his Paraphraſe upon the *Alcoran*, digeſted it into ſeven ſmall Tracts, which he ſubdivided into an hundred and fourteen Chapters. It ſo happened that by accident he loſt a Ring of gold which *Mahomet* as a Legacy bequeathed him, but was to deſcend unto the ſucceeding *Chaliphs*: The vertue of it was ſuppoſed great, and probably not unlike that magick Ring mentioned by *Philoſtratus Vita Apollonii*, ſaid to be effected by a conſtellation of Planets: ſo as no means was unattempted to recover it. Which taking no good effect, he conceals the loſs, and counterfeits another like it of ſilver, embowelling a Motto to this purpoſe, *O Pertinaces, ô Pœnitentes!* from which pattern moſt *Mahometans* to this day wear Rings of ſilver.

Now foraſmuch as *Mahomet*'s perſwaſion is with a naked Sword to embrace the *Alcoran*, in the ſecond and third *Azoara* promiſing the greateſt ſhare in Paradiſe to ſuch as ſhall deſtroy moſt Unbelievers; *Oſman* having done his Church-work, deviſes with himſelf from that Doctrine how to enlarge his Empire, but yet under a pretext of charity to teach other Nations their way how to attain Paradiſe. *India* in thoſe dayes was rich and well peopled: To any would undertake the Conqueſt he promiſes (beſides other advantages) his Bleſſing, which is as a thouſand benedictions. *Abdal-ben-Emyr*, a Man both valiant and ſuperſtitious, accepts the task, and with 30000 Horſe haſtes thitherwards; but by new Inſtructions from *Oſman* who had conſidered how long a buſineſs 'twould be to ſubdue ſo remote a Countrey, directs his courſe firſt towards *Tartary*. *Aria* he enters and eaſily ſubjugates; after that *Coraſan*, *Maurenahar*, *Gaſnehen*; then with little oppoſition took the Cities of *Nizabur*, *Thalecan* and *Tochariſtan*; yea, all *Dilemon* to *Balk* as far as *Jehun* and *Ardoc* would give leave, Rivers beyond *Oxus*. A wonderful progreſs in War and enlargement of Empire theſe now *Mahometan-Popes* made, no leſs to the terrour and amazement of the World than the ſpreading of the *Alcoran*, *Satan* about that time (as 'tis thought) being let looſe. *Ozman* the *Caliph* by theſe acquiſitions of Conqueſt made himſelf the moſt puiſſant and redoubted Prince then living. Nevertheleſs, how victorious ſoever he was abroad,

he died miſerably at home by poyſon, which he ſuckt voluntarily rather than be ſlain, as ſtory ſays, by the enraged multitude, in the eighty eighth year of his age, in the fifth year and eighth month of his Caliphſhip, *Anno Dom.* 655. of the *Heg.* 35. In his place *Ally* the right Heir attended with ten thouſand *Perſians* and twenty thouſand *Arabians* was at *Mecha* ſaluted *Caliph*: but his Reign was full of miſery; for *Mavi* the *Syrian* chief of the *Ommian* Race, ſtorming at *Oſman*'s fall and thinking himſelf worthy to ſucceed, with an hundred thouſand Men enters *Arabia* with a reſolution to depoſe *Ally*; but in the encounter was well beaten and loſt ten thouſand of his Men: Howbeit, at the ſecond tryal, *Ally* loſt not onely the day but his Life and Myter. Of the *Ægyptians* in this bloody fight were ſlain fifteen thouſand, of *Saracens* twenty thouſand; by which Victory *Mavi* or *Mnavias* was ſaluted King. *Mortis-Ally* (ſo called from *Hilal*, i. e. *Luna*, upon her deſcent to evidence the Prophets Election) died aged 63. and was buried (near to *Cufe* upon *Euphrates*) at *Moſqued* or *Maſſad-Ally*, *Karb-Ally* ſome miſcall it. He left a Ring with which the *Perſian* Kings wed their Kingdom: its Motto is to this purpoſe (ſay the *Molai*,) *Corde ſincerô Deum veneror.* By the *Perſians* he is called *Emyr-el-memumim*, i.e. Prince of the Faithful.

By *Fatyma* (*Mahomet*'s ſole Child) he had *Ocen* (or *Hocem*) who after few months pretended rule died poyſoned, *Anno Dom.* 666. of the *Heg.* 46. and was buried at *Meſquit Ally*; his Symbol (as ſayes the *Juchaſin*) was *Solus Deus Potens.* *Mavi* (*Ally*'s tormentor) ſoon after *Hocen*'s death ſlew eleven of his Children; the twelfth eſcaped, *Muſa Chereſim* or *Mahomet Mahadin* by name, from whom the Kings of *Perſia* at this day ſay they are deſcended. This *Mahomet Mahadin* is thought ſtill alive, and to return again; which cauſes the King to have a Horſe ever ready for him; though I believe the Horſe is rather continued from the old cuſtom of that Horſe which was dedicated to the Sun, as I have elſewhere related. *Mavi* Lord of the *Ben-Humian* or *Ommian* Family having ſtated himſelf in the Government, ſent *Suſindus* his Kinſman with a great force againſt the *Grecians.* Accordingly *Suſindus* beſieges *Syracuſe*, and after that *Byzanth*: but by *Conſtantine* the Emperour ſucceſſor to *Heraclius* was ſlain with thirty thouſand other *Saracens* of his Army. That ſame year the Plague raged ſo terribly in the *Mahometan* Empire that the like was never formerly known: amongſt the reſt *Mavi* expired, aged ſeventy ſeven, and in his Reign over *Ægypt*, *&c.* twenty four; his Symbol this (as is reported) *Ignoſce precor.* Which *Mavi* was ſo implacably bent againſt *Mortis-Ally* and his Race, that not content to have deſtroy'd him and eleven of his Grand-Children, he cauſed an *Anathema* to be daily uſed in their Common-Prayer againſt him, continued by the *Ommian* Family for eight Deſcents, till by *Omar* the fifteenth *Caliph* it was aboliſhed: It was requited by *Abdalla-Sophy* (the Anceſtor of *Abbas* now reigning) who was the two and twentieth *Caliph*, and no ſooner ſeated but that, after the ſlaughter of *Mervan* the one and twentieth *Caliph*, he extirpated Root and Branch the *Ommian* Race, *A. Heg.* 132. and that with ſuch a barbarity as is not to be parallel'd: For, inviting all the Family to receive their fealty, eighty of them being aſſembled and ſuſpectleſs of harm, upon a Signal which *Abdal* gave they were all knockt down; and contrary to Nature which abhors cruelty, cauſed them to be laid together and a Carpet ſpread over them, upon whoſe wretched Carcaſſes he feaſted, inſulting in the ſad groans which many of them (who were not quite dead) made; and cauſing this Dirge to be ſung, *For the day of* Huſſan *and his eleven Sons*; and nothing elſe: So that his *Ignoſce precor* was a Motto very neceſſary to be remembred. About this time there were terrible Earth-quakes in *Aſia*, which in one night overturn'd ſix hundred Cities and Villages.

To *Mavi* followed as *Caliph Yhezid* or *Jezed*; memorable for his vein of *Poetry*: He it was that put the *Alcoran* into Rythme. His riot and venery ſo exaſperated *Mutar-Maviaben-Abdella* as at the age of forty he made him away, having ruled but three years. *Mutar* was as quickly dethroned by *Abdal-ben-Jezid* a *Ben-Humian*: Some are of opinion that *Ocen* and his eleven Sons were ſlain by this *Caliph*, and not by *Mavi*. *Marvan* (after he had ſat nine months) diſpoſſeſſes him, as he was by *Abdalla* again; but both by *Aben* or *Abdalmelec* were both of Life and Kingdom bereaved. *Didacus* dethroned and forced *Melec* to flight; *Oyledore*, *Didacus*; and *Solyman* by help of *Juſtinian* the Emperour ſlew *Oyledore*: *Melec* returns from Baniſhment, expulſes *Solyman*, and to the utmoſt took revenge of *Mutar*'s murtherers. The Chriſtians were the worſe for this eſtabliſhment; for *Melec* forthwith forraged *Syria*, *Armenia* and *Thrace*; and in the fifteenth year of his Empire died, ordaining *Ubyt* (called alſo *Ulitus* and *Evelyd-Miralminus*) ſucceſſor in his ſtead. This *Caliph* died of grief for that the Armies he had ſent into *Spain* rebelled againſt him. *Zulzimyn* ſucceeded him; him, *Omar-ben-Abdemazed*; depoſed by *Yezid* Son to *Melec* the late *Caliph*: *Ebrahim* marched off after him, a Prince fool-hardy and unfortunate. After his death the Empire was divided 'twixt *Gezid* and *Uvalid*; who having ſped ſo well

well in *Aſia* and *Africk*, with all the Forces they could make they invade *Europe*: Into *Spain* marched *Uvalid*'s Army led by *Abdiramo*, firſt having in Veſſels croſſed the Strait; and *Gezid*'s Forces led by *Sha-Rablan* entred *France*: the firſt had better fortune than the ſecond; for thoſe under *Uvalid* landed and conquered *Granada*, and rooted themſelves for ſeven hundred years in *Spain* till *Ferdinand* of late expulſed, and his ſucceſſor forced them back to *Barbary*. Thoſe that entred *France* (albeit they were invited thither by *Eudo* Duke of *Aquitain* who hated *Charles Martel* Grand-father of *Charlemaine* mortally) were reſiſted by *Martel* and thirty thouſand *French* Gallants, (*Eudo* the Weſt-*Goth* upon better conſideration ſiding with the *Chriſtians*,) ſo as after a long and ſmart fight in view of the City of *Tours* in *Touraine* in *France*, and not at *Turin* in *Piedmont* as ſome have imagined, the *Saracens* were beaten, and of their numberleſs company three hundred thouſand ſlain, *July* 22. 726. as *Beda* and others at that time living, teſtifie. The two *Caliphs* died mad when they heard of theſe miſ-fortunes.

Marvan was placed in their ſtead; in whoſe time *Hyblin* his General purpoſed to invade *Tartary* with an hundred thouſand Men; but in the way was aſſailed by *Sophy Salyn* Saint *Azmully*'s Son, of deſcent from *Ally* and *Lamonit* the *Arachoſian*, in which conflict *Hyblin* was ſlain. *Marvan* in revenge, with three hundred thouſand *Saracens* enters *Perſia*, where *Salyn* encounters him, and near to *Spahawn* vanquiſhed the *Arabian*, an hundred thouſand of his Men being ſlain and ſcattered. *Marvan* affrighted at this loſs flies from *Babylon* to *Mecca*, and thence into *Ægypt*; but thither alſo *Salyn* purſues him; and by his Baniſhment or death put an end to the Race of his inveterate Enemies the *Ben-Humians*, begun by *Mavi*, by *Marvan* ended.

The Family of *Mortis-Ally* or *Ben-Abbas* in this Man began again to recover the Scepter of *Perſia Anno Dom.* 750. of the *Heg.* 130. For albeit *Abuballa* a while oppoſed Saint *Azmulli*, *Aſmulli* at *Cufe* was crown'd King and ſat as *Caliph* alſo. Authors here a little vary; for ſome ſay it was *Azmulli* who brought ſo great a force out of *Choraſan* that made *Marvan* fly from *Perſia* to *Ægypt*, and thence into *Barbary*, where he ſeated in *Fezz* and *Morocco*, and peopled divers parts of North *Africk*, the *Alarbes* being from them deſcended, diſtinguiſhed from the *Brebers* or Mountaineers the old Inhabitants of thoſe Countreys. And about this time it was that the *Turks* living then in the moſt Northerly parts of *Zagathai* made an irruption through the *Caſpian* Straits, and for ſome time ſeated themſelves in *Turcomania* a Province in *Armenia* the greater. This *Azmulli* is he that revived *Mutar*'s Tenents to the honour of *Ally* and diſgrace of the three Succeſſors of *Mahomet*; publiſhed afterwards by *Siet Gunet* of *Ardaveil*.

Saint *Azmulli* being dead, his Son *Salyn* was ſaluted King; who after three years dying, *Abu-becr*, called *Bugiafer* and *Almanſor*, ſucceeded him *An. Dom.* 758. of the *Heg.* 138. This is he who repaired *Bagdat*. *Mahadi-Abuballa* followed him, by ſome called *Negmedden-Phidul-Ally*; to whom, *Moſes* or *Eladi-mirza*, Father of that *Amarumlus* of whom the *French* ſpeak ſo much. In his time *viz.* 798. *Charlemaigne* flouriſhed, and this our Iſle under *Edgar* altered its Name from *Britain* to *England*. 'Twixt this *Amarumlus* (or *Aaron* King of *Perſia*) and the Chriſtian Emperour *Charles* was great amity; Ambaſſadours and Preſents being reciprocally ſent from each other, as we find recorded by *Æginardus* his Secretary and *Æmilius* 3. *lib.* *Aaron* ſome ſay died a Chriſtian. In his time many Fanatick Scholars in the ſight of thouſands undertook to fly, but in the tryal from one Rock to another notwithſtanding the height of the wind, periſhed.

Aaron after three and twenty years rule died, and *Mahomet* his Son reigned 5 years after him: *Abdalla* after him; who when he had for ſome time raged againſt the Chriſtians and troubled divers of the Iſlands in the Mediterranean Sea, died; and was ſucceeded by *Mulla-cawn*, who equally vexed the Chriſtians, diſturbed *Italy*, and alarmed *Rome*: but he alſo in ſhort ſpace vaniſhed, and was ſucceeded by theſe *Caliphs* ſucceſſively, *Uvaceck*, *Almota*, *Montacer*, *Abbas*, *Muſtaedzem*, in whoſe time happened the greateſt Earth-quake that ever was felt in *Aſia*, *Almotez*, *Moctadi-Bila An.* 875. of the *Heg.* 355. *Almet-Hamed*, *Mutazed*, *Moctafi-Byla*, *Moctader*, *Elhaker*, *Ratſha*, *Razi-bila*, *Muctacfi*, *Moriah*, *Tayaha*, *Kaderkamet* and *Mahomet-El-takert*, *i. e.* God's Servant; in whom ended the *Caliphs* of the *Arabick* or *Perſian* ſtem. For then *An.* 1030. of the *Heg.* 410. came in the *Turquemen* led by *Tangrolipix*, who had his firſt call into *Perſia* by *Mahomet* the then Sultan, to aſſiſt him againſt the *Babylonian*: but the *Turk* (after he had freed *Mahomet* from that danger which *Piſaſtris* threatned) deſiring leave to go into *Armenia* to viſit his Kindred who were lately ſeated there, reſents the denyal with ſuch impatience that *Mahomet* e're he could appeaſe the wrathful *Turk*, was bereaved both of Life and Kingdom. In his death the Family of Saint *Aſmully* was eclipſed, till *Sha-Iſmael* diſpelled the interpoſing cloud, and revived the ſplendor of his Anceſtry. The *Boyican* Kings who begun

Anno

Anno Heg. 319. ended *Anno Heg.* 480. In the *Juchasin.* they are chronicled, as at *Shyraz* I have spoken in short concerning them.

The Successor of *Tangrolipix* was *Ottoman* Son of *Ertrogul* the *Oguzian*, who in the year 1300 of the *Heg.* 680. laid the foundation of the *Turkish* Empire in *Europe* and *Asia*: and the *Salghucian* (of the same Extraction) commanded *Persia*; begun by *Togrul-beg* Son of *Salghucius*, Son of *Didacus* a *Turqueman* or *Tartarian*. *Togrul-beg* (some say) was slain by treason; his Successor was *Pharug-zed*, *Masud*'s Son, slain by *Olo-ben-Æsolan* Prince of *Gaznehen*. To him followed *Ebraim-ben-Masud*, whose Son *Masud* married the Daughter of *Melec-sha* King of *Turqueston*. *Masud* from *Corosan* entred *Persia* with a great Army, and near to *Tabryz* slew *Almostarshed-bila-Caliph*, and in another fight *Rashed-bila* his Son at *Spahawn*. To *Masud* in *Gaznehen* succeeded *Sha-Æsolan*, slain by *Baharon-sha* his Brother, *An. Heg.* 499. to whom ruled *Cosrhao* his Son; who after he had forraged *India* died *An. Heg.* 640. and in him took end the *Sabutaque* Family.

In those times as *Caliphs* of *Babylon* and part of *Persia* were *Ghaladud-daul*, whose 7*th.* Successor *Mustaed-zem* was slain by *Cingis-chan An. Heg.* 580. and *Almostansor-bila-Mansor* in his place governed *Caldea* and *Persia*. Of those *Tartars* I have spoken; descend we therefore to the year of our Lord 1415. of the *Heg.* 795. such time as *Chara-Mahumed* the *Turk* re-entred *Persia*. He ruled three years and left *Kara-Issuph* to succeed him; who also after three years died at *Casbyn*, and left six Sons, *viz. Pirbuda-cawn*, *Scander-mirza*, *Joon-sha*, *Sha-Mahomet*, *Abuzedda* and *Mirsa-Absal*; all which died untimely. Of those 7 *Joon-sha* was the last; who also was slain with *Acen-Ally* his Son by *Acem-beg*: so as at that time the Family of the *Guspan Caraculu* or Black-sheep ended, and the *Guspan Acorlu* or White-sheep took beginning: The first of these were *Turks*; the last *Armenians*.

During this, the *Ottoman* Race so enlarged their Conquests in the lesser *Asia*, that the *Grecian* Princes (to stop that impetuous torrent) by their Ambassadors represented their sad condition unto *Tamberlane*, at that time highly fam'd for the Victories he had a little before obtain'd over *Calisha* a *Scythick* Prince, and some in-roads he had made into *Chyna*, if *Paulus Jovius* in that be not mistaken: So as that Noble Prince in commiseration to those distressed Christians, but principally detesting the insolencies of the *Turk* from whom he had but lately received some affronts near the River *Boristhenes* and contempt done to his Ambassadors, with a willing heart and all the force he could make he marched against *Bajazet*, who with equal numbers and more spight advanced against the *Tartar*. Near Mount *Stella* (the Plain where *Pompey* worsted *Mithridates*) was maintained a long and bloody Fight; but the Almighty being pleased that a hook should pierce the jaws
*A.D.*1397 of that *Turkish Leviathan*, the Spirits of the Christians were so animated that the Victory rested with *Tamberlane*, who in the Fight slew many thousand *Turks*; and the better to check the insolence of *Bajazet* put him into an Iron Cage as accustomed to wild Beasts, and carried him in that ridiculous posture through all his march: after which, without any considerable resistance he subjected the rest of the *Turkish* Provinces, and received acknowledgments of subjection from all that part of *Asia* and *Africk*; For, besides the lesser *Asia* and *Armenia*, all *Assyria*, *Syria*, *Ægypt* and other parts of *Africk*, *Arabia*, *Persia* and the Dominions under that Crown, he added to his Empire all those Eastern Countreys that stretch as far as *Ganges*; in eight years subduing more Kingdoms than the *Romans* could in eight hundred, as formerly instanced: so that for extent of Dominion and speedy Conquest he is without parallel.

The *Persian* Annals further acquaint us, That *Tamberlane* returning through *Media* towards *Samarchand* gave a friendly Visit to *Syet* or *Sheque Soffee* a reputed Saint at that time living in *Ardaveil* (a Town under 37 degr. 30 minutes, about seventy *English* miles to the North-east of *Casbyn* and half that distance from *Sultany*,) who perceiving that by *Hoharo-mirza*'s advice the Conquerour had destined many thousand Prisoners (of which the most were *Persians*) to perpetual slavery or death, the *Santoon* begg'd their Liberty; which *Tamberlane* granting, the mercy was deservedly attributed to *Soffee* and highly increased the opinion of his Holiness. Soon after which, *viz. An. Dom.* 1407. of the *Heg.* 787. the *Tartarian* Emperour died and was honourably buried at *Anzar* in *Cathaya*; and almost three years after the *Persian* Saint follow'd in that inevitable path, being no less ceremoniously intombed at *Ardeveil*, albeit some say at *Sumakey*: Concerning whom give me leave to apply that which *Horace* did not more aptly to another,

Crescit occulto velut arbor ævo
Fama Sophii.

Soffee

Soffee left behind him a Son called *Siet Gunet:* for of ſuch eſteem was his Fathers Sanctity, that as *ex traduce* they held it requiſite to give the like attribute of *Siet*, i. e. Saint unto his Son, who alſo at leaſt by a pretended zeal ſeem'd meritoriouſly to acquire that Epithete: For he delighted much in contemplation and ſeparation from the People, and not in vain; Contemplation having a ſpecial vigour to ſharpen Wit; and ſeparation from vulgar Spirits both opening Nature's Cabinet and by Meditation borrowing Angels wings to fly into Heaven. And by theſe artifices it was *Siet Gunet* accommodated himſelf towards the pulling down the Black-Sheeps Race, of which *Joon-ſha* Son of *Chariſſuph* at that time onely remained; to which end he hatches this deſign: Firſt he invited *Acem* or *Uſem*, otherwiſe called *Uſan-Caſſan* the *Armenian* King, to the conqueſt of *Perſia*, which by the overthrow of *Malaoncres* and death of *Joon-ſha An. Dom.* 1470. of the *Heg.* 850. he quickly effected, and thereby reduced under ſubjection the Provinces of *Hyerac*, *Irakeyn*, *Aderbayon*, *Cabonchara*, *Mozendram*, *Sheirvan*, *Cherman* and *Chuſiſtan:* During which there was that amity 'twixt the Victor and the Saint of *Ardaveil*, that he was ſo far from oppoſing the new model of Church affairs *Gunet* had compiled and the better fancied perceiving the *Siet*'s drift to make a perpetual Schiſm or rent from the *Turk* in their perſwaſion, as he gave it all the countenance he could, and impoſed that new *Currawn* as they term it upon the *Perſian*, who from the belief they had of the *Siets* Learning and Holineſs, without any diſpute or further examination freely accepted of it: in no wiſe conſidering that the introducing a Novel Doctrine is no other than an affectation of Tyranny over the Underſtanding and Belief of Men: for albeit till then *Ebubocr*, *Omar* and *Ozman* the three ſucceeding *Kalyphs* after *Mahomet* were venerably eſteem'd of by the *Perſians* and reputed Prophets; yet now being told by *Siet Gunet* that thoſe were no Prophets but impoſtors and intruders into the Caliphſhip (which *Mortis-Ally* the *Perſian* by matching with *Fatima Mahomet*'s ſole Child had moſt right unto, notwithſtanding which *Ally* was not onely by their power and ſubtle practices kept out of poſſeſſion during their Lives, but by their procuration ſlain by *Mnavy* the *Syrian* General, and not therewith ſatisfied his Race ſo proſecuted that *Ocen Ally*'s Son was likewiſe cut off, and his other Sons eleven in number, deſtroy'd by *Abdall* the *Ben-humian*, the twelfth called *Muſa* or *Mirſa Ceriſim* by miracle onely eſcaping, of whom the crafty *Siet Gunet* himſelf deſcended) thoſe and other like conſiderations ſo wrought, that it was thought fit thoſe three pretended Prophets ſhould be reputed rather Devils than Saints, expunged their Kalender, and inſtead of invocating, the *Perſians* were inſtructed to execrate them as Hereticks and abominable Varlets: a declenſion the *Turks* have never been able to reconcile to this very day; they nevertheleſs *vice verſa* having as high an opinion of thoſe three as they have of *Mortis-Ally*, or rather more, in regard *Ally* was a *Perſian*; upon which account, the *Turks* eſteem the *Perſians* no better than Hereticks, and as is related, the *Turkiſh Mufti* not many years ſince upon ſome occaſion declared it as an Article of his Faith that he held it a more meritorious work to deſtroy one *Perſian* than a hundred *Chriſtians*. Howbeit, this great breach prudently deſigned by *Gunet* the better to advance his own Tribe and to make his acceſs the eaſier to the Crown, was not ſo ſecretly contrived but that *Joon-ſha* had ſome whiſpering of it; which ſo ſoon as the *Siet* underſtood he wiſely withdrew himſelf into the *Arabian* Territories, where he took the opportunity to quicken *Uſan-Caſſan* towards the invading *Perſia*, as lately mentioned. But the *Armenians* giving law unto the *Perſian* was ſo badly reſented that *Gunet* perceived it contributed not a little towards the attaining his ambitious ends, which *Uſan-Caſſan* was altogether ignorant of; otherwiſe he would not ſo eaſily have condeſcended to match his Daughter *Martha* (whom the *Perſians* ſtile *Kadayon-Katun*, begot of *Deſpina* the Daughter of *Calo-Johannes* or *John* the good Emperour of *Trepizond*) with *Ayder-mirza* his Son, whom *P. Jovius* calls *Harduelles*; By which high affinity he made his nearer approach unto the Throne: Nor was the match much to the young Lady's diſliking, for ſhe had liberty granted her to continue the profeſſion of that Religion which her *Chriſtian* Mother inſtructed her in; nor was it held an undervaluing, ſeeing *Ayder*'s Deſcent was in a direct Line drawn from *Mortis-Ally* and *Fatyma* Daughter and Heir of *Mahomet* in an uninterrupted Stem of thirty five Princes and Saints, ſome of which are as follow, *Abbas-Mirza* had *Aby-Taleb* the Father of *Mortis-Ally* who by *Fatyma* had *Hocem* (whom ſome call *Ocen* and *Huſſan*) Father of *Mirza Cereſim* (whom ſome name *Mahedin*) from whom *Mutar*, St. *Azmulli* and *Salyn* deſcended; and from whom *Sheq-Sophy-Eddyn-Iſaac*, who for his Learning and Sanctity was ſirnamed *Cuth-el-Eulia*, to whom ſucceeded *Shec* or *Siet-Moſes*, who was Father of *Mirza-Sedryddin*, the Father of *Shec-Ally*, Father of *Shec-Ebrahim*, Father of *Shec-Soffee*, Father of *Shec* or *Siet-Gunet*, Father of *Shec-Ayder* who by his Wife the Princeſs *Martha* had *Iſmael* ſirnamed *Sophy*.

Uſan-

Uſan-Caſſan (Son of *Tecritt-cawn* expelled his Country by *Bajazet*, and re-inveſted by *Tamberlane*) happily kept what he had conquered, and ſpent the remainder of his Reign in peace; maintaining a good correſpondence with *Mahomet* the great *Turk*, to whom by his Ambaſſadours among other things, if worth the memory, he preſented a pair of playing Tables which were of Cryſtal, the Dice and Men of Gold ſet with precious Stones; being part of the ſpoils which *Tamberlane* left there after he had forraged *Perſia*. To this great Prince many Chriſtian Princes diſpatched their Meſſengers; and amongſt others *Zenus* came Ambaſſadour from the *Venetians* to engage him againſt the *Turk* for ſome loſs they had received, but upon pretence to repoſſeſs his Wives Brother of *Trepizond*: in order whereunto he invaded the *Turk*'s Dominions, and engaged at ſeveral times the two great Baſſa's, *Muſtapha* and *Amurath*, and had the better a while; but at laſt was over-powered, and worſted by *Mahomet*; inſomuch as his Son *Zeynal-chan*, who commanded the Army, was forced to retreat to *Tabriz*, whither the *Turks*, at that time, feared to follow. At length either of grief for that bad ſucceſs or age, in the year 1477. *Uſan-Caſſan* dyed at *Casbyn*, where he was royally interred.

He left ſeven Sons behind; namely, *Ogorlu-mirza*, *Sultan Chalyl*, *Jacob*, *Joſias*, *Iſſuff*, *Maczud*, and *Zenal-chawn*; moſt of which came to untimely ends: For *Ogorlu* was deſtroyed by Poiſon; *Chalyl* was ſlain by *Maczud-beg*; *Joſias*, and *Zenal-chawn*, dyed in fight againſt the *Turk*; *Jacob* was murdered by a Whore at *Tabriz*; and *Iſſuff* died of an Impoſthume. Their Children alſo had little better deſtiny; for *Baiſangor* and *Elvan-beg*, Sons of *Jacob*, the third Son of *Uſan-caſſan*, for ſome time ſtrove who ſhould firſt graſp the Regal Scepter; and albeit *Baiſangor* prevailed, long he enjoyed it not, being by *Ruſtan*, Son of *Maczud-beg* (*Uſan*'s ſecond Son) forced to fly for ſafety of his life; but returning out of *Armenia*, next year with a conſiderable party, dyed by the way; which made *Ruſtan* think he ſhould not meet with any further diſturbance, yet it hapned otherwiſe: for *Hamet-mirza*, Son of *Ogorlu*, (the eldeſt Son) having moſt right, at length found friends who ſettled him in the Throne; notwithſtanding which, a few months after, he was de-throned by *Kacem* and *Hayb-Sultan*, two powerful Rebels, who were quickly diſpatched out of the World by *Elvan*, *Baiſangor*'s Brother, and in *Spahawn* lie buried. *Elvan* by that means ſtept into the Royal Seat, and ruled peaceably full five years: but upon the ſuggeſtions of *Jacup* who had a jealouſie of *Ayder* his Brother-in-Law (grown popular by his ſanctity, but more by reaſon of his match with their Siſter, and moſt of all for his high deſcent) could not think himſelf ſafe ſo long as *Ayder* lived, ſo that very treacherouſly he cauſed the *Syet* to be murdered; and not therewith ſatisfied, gave order for the like to *Iſhmael* his Son: but he had ſuch timely advertiſement by a ſecret friend, that withdrawing to *Pyr-Ally* the Governour of *Mozendram* he ſcap'd the danger, and found ſecurity in a ſtrange Land.

Iſhmael mean time, as his years increaſed ſo did his reputation, eſpecially with his Countrey-men the *Perſians*; who perceiving in him an extraordinary ingenuity, as well as courage, wiſhed for a fit opportunity to advance him higher. The name *Sophy*, ſome ſay, was given by the *Greeks*, his Mothers Country-men, who were his inſtructors and followers, albeit I find that ſome of his Anceſtors had that attribute or ſirname given, ſo as 'tis dubious, yet I ſhall ſpeak further concerning it. *Morad* or *Amurath* (*Elvan*'s Brother) aiming at the Crown, was diſappointed of his hopes by the rout of his party: nevertheleſs, that competition gave *Iſhmael* opportunity to raiſe what force his Friend *Pyr-Ally* could upon the juſt pretence of ſecuring himſelf and revenging his Fathers untimely death; ſo that with ſpeed he poſſeſſed himſelf of *Sumachy*, which he fortified. *Elvan* to ſuppreſs this Rebellion immediately advanced againſt him with what Horſe and Foot he could; but the *Tauriſians* mindful of ſome late rigour he executed there failed his expectation, which put him into that diſorder as well-nigh diſtracted him; increaſed by the intelligence he alſo had that his Brother *Morad* had ſo far inſinuated into *Bajazet* the great *Turk*'s favour as he not only gave him his Daughter to Wife, but commanded the Governour of *Babylon* to aſſiſt him againſt *Elvan*. Notwithſtanding all which, ſo happy was *Elvan* in that firſt expedition as *Morad* was worſted and forced to fly for ſafety into the ſtony *Arabia*. Howbeit, otherwiſe was his ſucceſs with *Iſhmael* who by the additional recruits he had from *Tauris Ardaveil* and other parts of *Shervan*, but principally out of *Arzenion* where the great Tribes or Hoords called the *Auxarckiars*, *Romlu*, *Suffiah*, *Eſtayalu*, *Kayridac*, *Shamlu*, *Zulcaderlu*, &c. gave him aſſiſtance, he firſt ſlew *Pharac-Iſſuph* his Fathers murderer, and then thought it adviſable to ingage his Uncle *Elvan* ſo ſoon as poſſible; and accordingly at or near *Yeſdicauz*, the midway 'twixt *Spahawn* and *Shyraz* the two Armies met, and after an hour's fight *Iſhmael* had the better of the day: *Elvan*'s Army fled towards *Shyraz*, himſelf being, by a private Souldier, ſlain in

in the chaſe: ſo as no other Claymant appearing, *Iſmael* ſirnamed *Sophy*, both by right of Blood and Conqueſt gat the Scepter into his hand, and then entred the City of *Shyraz*, where he was welcomed with ſuch demonſtrations of joy as is uſually afforded Conquerours: but what made this change the more acceptable, was the long wiſht reſtauration of the Diadem to a Prince of the Blood of *Perſia*.

In *Perſia* I endeavoured to inform my ſelf concerning the genuine ſignification of the word *Sophy*, a Name uſually attributed to the Kings of *Perſia*; but the Natives could give me little ſatisfaction: Some ſay it ſignifies elect. *Minadoi* derives it from *Sophiti*, *i.* a conquered People. *Scaliger* from *Tzophi*, an *Arab.* word, ſignifying Orthodox. Others make it a Mendicant, or Beggar; but I imagine it a derivative from Sha, *i.* King, or Sho; and thence Shoff, or Soph, as now pronounced; albeit I find it not more ancient than *Iſmael* at his Coronation; either (as I ſuppoſe) in memory of his Anceſtor who bore that name, and indeed laid the firſt foundation of *Iſmael*'s greatneſs, and whence *honoris gratia* it might be attributed according to that ancient cuſtome of the Oriental, and other Nations; for, in *Ægypt* the *Pharaoh's*, and *Ptolomy's*; in *Syria*, the *Antiochi*; in *Perſia*, the *Achemenes*, and *Arſacidæ*; and the *Cæſars* amongſt the *Romans* were in uſe, as now the *Sophy* with the *Perſians*. Nevertheleſs, it ſeems to me, that, either the Agnomen might be given by the *Greeks* upon *Aydar* his Fathers Marriage with *Martha* the Daughter of *Deſpina*, Daughter to *Calo-Johannes* Emperour of *Trepizond* as lately mentioned, and by reaſon of his prudence probably might merit that name, as *John* did *Calos*, *i. e. good*, and according to the ancient uſual cuſtome of the Kings of *England*, *France* and other places; but if the *Greek* derivation will not ſerve, if I may criticize without offence, I do obſerve that in the *Armenian* idiom *Sophy* ſignifies Wool, of which the Saſhes were made the *Perſian* Kings uſed to wear, in eſteem with them, as may be obſerved by their diſtinguiſhing their race by the black and white Sheep; or otherwiſe may relate to the word Shoff, as I find the Shaſh in ancient times was termed, which differed from the Turbant now worn; for, it was a high narrow peakt Cap lined with the rich Wool of *Chorazan* reſembling the *Cydaris*, which ſome ſay *Cyrus* firſt invented: but in the *Sclavonian* it ſignifieth ſtudious, and by reaſon hereof *Bajazet* was ſirnamed *Sophy*, he that was Son to *Solyman* by *Roxellana*; as appears in the *Turkiſh* Hiſtory *Vita Solymanni:* but though to me the word Shoff ſeems derived from Shaugh, *i. e.* King, yet ſeeing that in the *Scythic* tongue *Soffey* is famous, and that much of the *Perſian* language, as well as their extract, flows thence, the greater is the probability that thence the name may be deduced; and the rather for that the word *Mogol* is impoſed by the *Tartars* upon the race of *Tamberlane* ruling *Induſtan*, which word in their ſpeech imports great or illuſtrious, though in the firſt Original, laborious; but again, when I conſider that ſeveral of the intervening Kings ſince *Iſmael* have intermitted that word, namely *Mahomet* ſirnamed *Codobanda*, *Tahamas*, and *Abbas*, it may be granted that the word *Sophy* is a proper Name, and that the former is *datum & non acceptum*, given by the *Europeans*, but not taken by the *Perſians:* for the Prince that ſucceeded *Abbas* having his name *Sophy* or *Soffee* as they pronounce, the preſent King ſucceeding him is called *Abbas*; ſo as it appears to be a proper and alternate Name without any further relation. To return,

The Crown was no ſooner ſet upon *Iſmael*'s head but by Proclamation he ratified the Reformation his Grand-father had contrived, declaring thereupon the *Turks* to be Hereticks. This glorious riſe continued ſo to the *Meridian*: for to give the *Turk* ſome better aſſurance of his fitneſs to rule the *Perſians*, and animoſity to the *Ottomans* race, he forthwith entred *Diarbec* with a conſiderable Army, moſt Horſe, with which he reduced that, as ſoon after *Armenia*, *Albania*, *Iberia*, and *Sarcaſhia*, which he challenged as his right by deſcending from *Uſan-Caſſan*, and quieted the poſſeſſion with his Sword, to the unexpreſſible joy of the *Perſians*, but amazement of the *Turks*, and dread too, perceiving they ſhould now have work enough with the *Perſians*. About this time, *viz.* 1506. it was that *Techellis Aydars* Diſciple out of zeal to propagate theſe new broacht opinions, and to force the erroneous *Turk* to a conformity, with a conſiderable party of Horſe which *Iſmael* gave liberty to raiſe and to be equally divided betwixt him and *Caſſan* his con-diſciple by ſome ironically called *Kaliph*, for ſome time gave a notable diſturbance to the *Turk* and not a little advantage to the *European* Chriſtians, had they made right uſe of it. Strange it is to conſider with what confidence theſe reputed Saints, with a ſmall party, advanced againſt a numerous, and the moſt formidable Enemy at that time in the Univerſe; which nevertheleſs zeal, in their apprehenſions, rendred eaſie to be effected: having therefore in the firſt place adjudged the *Turks* Hereticks, and proclaimed them Enemies to the Muſſelmaniſh faith, worthy to be proſecuted with Fire and Sword, in hoſtile manner they entred *Natolia* with 20000 Horſe and Foot, at *Iconium* near *Lycaonia*

onia in a pitcht Battel gave *Orcan* who commanded thoſe parts in chief under his Unckle *Bajazet* a notable defeat, and ſoon after the like to *Caragozes* the Baſha of *Natolia*, ſo as without lett they entred and ſackt the rich City of *Cuthes*; after which, hearing that *Ally Baſſa* was advanced againſt them with a great body of Horſe and Foot, Souldier-like they drew out and met the *Turks* in the Plains of *Ancyra* and worſted them by pure force, the General *Ally Baſſa* in that conflict being found dead in the Field; a ſucceſs that got *Tekelles* ſo high a reputation that even *Bajazet* himſelf was ſtartled as if *Tamberlains* Ghoſt were revived, inſomuch as if *Iſmael* had but furniſht his Captain with recruits, and given him that due countenance he deſerved, 'tis thought he would have ſucceeded better in that military progreſs; which failing, he was forced to maintain his Men upon free quarter; ſo as the pillage the Souldiers got made many ſteal away to ſecure their booty, which alſo alienated the affections of the Provinces where ever he came, who formerly gave him an uninterrupted entrance amongſt them, and good quarter, as the *Perſians* well perceived when they drove away their Cattel and withdrew themſelves into the Mountains without giving him either help by Men, Victual, or intelligence: an advantage the crafty *Turk* quickly eſpyed; ſo that he marcht towards him with a great Army which the *Perſians* by reaſon of their unequal numbers feared; ſo as they made what haſte they could to ſecure themſelves in the high Mountains of *Anti-Taurus*, whither the *Turks* purſuing the *Perſians* made a haſty retreat into *Media*, and by the way ſome of them unadviſedly plundring a Carravan of raw Silk belonging to the Merchants of *Tabris* and conſigned for *Trepizond*, *Tekelles* as ſoon as he came into *Tauris* was ſecured and by *Iſmael*'s appointment ſeemingly to gratifie the *Turk* burnt or otherwiſe miſerably put to death, with ſeveral of his Officers. This ſtorm over-blown, *Bajazet* obſerving nevertheleſs *Iſmael*'s prudence and good conduct apprehended that he would not only diſappoint his aims of extending his Empire Eaſt as far as *Indus*, but by his courage and reſtleſs motion prevent his Weſtern Progreſs againſt the Chriſtians; ſo that he thought it wiſdom to firm a truce for ſome time with the *Perſian*, that he might with more liberty proſecute his other deſign; for to undertake both at once would be too great an enterprize, and it was not without cauſe he dreaded *Iſmael*, whoſe vertue and martial ſucceſs was ſuch as he not only ſtood his ground againſt the *Turk* but made the Tartar and Mogol ſenſible of his diſcipline, which ſo elevated his fame that Ambaſſadours from ſundry Kings and Princes had been with him to congratulate; and amongſt other admirers the *Jews* were ſo taken with him that they miſtook him for their Meſſias, but (by the juſt hand of God) had ſo unexpected a return as quickly made them feel their errour, finding him rather a ſecond *Veſpaſian*: during this ſhort peace, as *Bajazet* was one way active, ſo was *Iſmael* another; for well knowing the ancient boundure of his territories he forthwith reduced all *Sheirvan*, and after that *Ghylan* towards the North, as alſo what other Princes were not feudatory in *Hyerac*, *Chuſiſtan*, *Kermoan*, and *Macron*; but made *Coom* his uſual head quarter: and by *Elias-beg* he infeſted the *Ouzbeg-Tartar*, having by the way forced part of *Mozendram* to ſubmit: howbeit near *Boghar* his ſucceſs was otherwiſe by an ambuſcade laid by *Ocen-beg-Gheloley* Lord of *Chalat-Pheruzky*; who albeit he had news that *Iſmael* was perſonally advancing thitherward and found himſelf unable to keep the Field, nevertheleſs fortified ſome places of defence, in one of which he immured himſelf, having a great opinion of his Men and that the Caſtle was tenable; ſo that at ſome diſtance being ſummoned he refuſed to yield: but a Royal Army drawing before it, 'twas expected he would then reſign; yet ſuch was his great heart that he kept the place until Flux and Famine conſtrained him, whereupon ſubmitting, his former confidence in defying his Army ſo inflamed *Iſmael*, that *Ocen* and fifty others ſuffered under his diſpleaſure, but the reſt were pardoned. During this, hearing of ſome reſolution the Prince of *Mozendram* had to prevent his recruits, he fell ſpeedily into their Country and did them no ſmall miſchief; and having taken Hoſtages for their future good behaviour returned to proſecute his intended war againſt the *Zagathay*. With twenty thouſand Horſe he entred that Country in hoſtile manner; and albeit he underſtood by good intelligence that the *Tartars* had got together near three hundred thouſand Horſe and Foot led by *Ulacuc-cawn*, he declined not the fight, which the *Tartar* notwithſtanding their odds did for ſome time, ſo that *Iſmael* took up his Winter Quarters in and about *Taron*; but with the firſt opportunity of weather entred *Tuzz* and enlarged his Quarters as far as *Samarchand*, which was formerly ſpoiled. That Summer he engaged *Sha-beg-chan* who commanded thirty thouſand Horſe and Foot ſelected from thoſe under *Ulacuc-cawn*: For *Sha-beg-cawn* upon the death of *Ocen-beg* had it ſeems uſurped the Crown of *Corazan*; and *Ocen*'s Sons not being in a condition to defend their right took the advantage of *Iſmael*'s preſence; ſo as having declared the wrong they ſuffered and voluntarily proffered ſubjection to his Im-

perial

perial Crown he undertook their defence : and accordingly entred *Rhumeſtan*, where after a ſharp but ſhort diſpute at *Maran Sha-beg-cawn* was ſlain, and *Acen-Ally* Son to *Ocen-Gheholy* upon doing homage was placed in his Fathers ſtead.

Iſmael having thus enlarged his Dominion, with all the force he could make directs his march towards *Oxus*; and having paſſed the River, in a pitcht field ſlew *Cham-Silba* the *Maurenahar* King; yea without much oppoſition, harraſed far and wide thoſe Scythic Provinces : By ſtorm he alſo took the ſtrong Caſtle *Ælcam*; and after that *Dargan*, *Farghwan*, *Azfaker* with ſeveral other conſiderable Forts in *Tſogd*, *Kennaugh*, *Gaznehen*, *Maurenahar*, *Rhumeſtan* and *Turqueſtan*, and far beyond *Balk* the *Ouzbeg* Metro-polis; moſt of which Garriſons he ſleighted. So that *Iſmael* crowned with Victory, and his Army loaden with ſpoils of war, upon notice ſent him that *Bajazet* at the importunity of the *Tartars* was drawing towards the confines of *Perſia* with a great body of Horſe and Foot, retreated, but by the way ſackt revolting *Tuzz*, *Sakalcand*, *Sykameſt* and ſome other offenſive Towns that interpoſed. Thus having ſufficiently retaliated the *Tartar* for the in-roads and diſturbances they had ſeveral times given the *Perſian* to oblige the *Turk*, and for the depredations he had ſuffered from thoſe vagrant Tribes which take their name from the *Caraculu* or black-ſheep, he marched through *Mozendram* to *Perſia* in triumph, the Countrey all the way he paſt ſending in proviſion and expreſſing their rejoycings by all the merriments and modes they could, very much to *Iſmaels* ſatisfaction : and in magnificent manner making his *intrada* into *Coom*, his reception was with all poſſible demonſtrations of love and joyful acclamations.

In few dayes, intelligence was brought him how the Turks were drawing towards *Ryvan :* ſo that by way of diverſion, *Iſmael* with fifty thouſand Horſe fell into *Dyarbec*, which he harraſſed to purpoſe upon this occaſion. The *Meſopotamians* under the *Turk*; ſo ſoon as they had certain notice that the *Perſians* were invading *Tartary*, through treachery got into *Bagdat* which they plundered, and uſed the *Perſians* who were ſouldiers of that Garriſon, very barbarouſly : for not content to call them Raffadins which ſignifies Hereticks, they cut off the noſes and thumbs of ſeveral of them, and in that ſavage manner expulſed them the Town; to revenge which, *Iſmael* made that ſpoil in the Turks quarters; and engaging the Enemy near *Caramit*, had the better of them, inaſmuch as he had the chaſe to the very banks of *Tigris*. Which effected he returned to *Coom*; where for the greater provocation of the Turk, he cauſed a ſwine to be nouriſhed in the Court, and named it *Bajazet*. But what immediately followed more perplexed the Turk : for *Anno Dom.* 1511. *Heg.* 891. *Iſmael* recovered *Bagdat*, into which, he was permitted to enter at a poſtern, which *Barriec-beg* for a ſum of money opened, ſo unexpectedly to *Mahomet-Baſſa* the Governour thereof, that without the leaſt reſiſtance, he made what haſt he could to leave the Fort and ſave himſelf, believing that the ſouldiers were all likwiſe corrupted. This year *Lemius* a Portugal Agent was civilly treated by *Iſmael* at *Caſhan*, and by *Mirza-Abucaca* the Field-Marſhal ſhewed the Army, as encamped; who at his return to *Goa*, told *Albuquerq* (at that time Vice-roy) that he verily thought *Iſmael* had not fewer than fifty thouſand Tents, in which were lodged a hundred and thirty thouſand men.

Bajazet was that year (as 'tis reported) poyſoned by a Jew, and his Son *Selym* ſucceeded. About which time it was that *Morad* or *Amurath* Son to Sultan *Achmat*, *Bajazets* eldeſt Son whom *Selym* had put to death for ſelf-preſervation, fled to *Iſmael*, his Brother *Aladin* doing the like to *Campſon Gaurus* the Ægyptian Sultan, where both were welcomed, though ſoon after it coſt them dear : for it was the occaſion of the utter ruine of the one, and of a quick and ſharp war with the other. *Iſmael* nevertheleſs ſeemed glad of any good occaſion to engage his adverſary; and to obviate the invaſion threatned by *Selymus*, hearing that *Ebrahim-Baſſa* was haſting towards *Armenia*, he put *Morad* in the head of ten thouſand Horſe, promiſing that *Uſtreff-Oglan* with twenty thouſand more ſhould ſecond him. In confidence whereof *Morad* advanced as far as *Erzirum* : but there having intelligence that *Selym* was haſting that way, he thought it moſt adviſeable (with leave of *Aladules* the Prince of *Anti-Taurus*) to retreat, well knowing that his Uncle would hunt after him.

Iſmael upon the firſt intelligence of *Selyms* approach in good order marched againſt him with thirty thouſand Horſe and threeſcore thouſand Foot ſay the Turk, albeit the *Perſians* allow not above half that number. The Turkiſh Army upwards of three hundred thouſand Horſe and Foot without oppoſition paſt as far as the River *Araxis*, and with help of their great guns, being over, both Armies reſolved to engage. The Emperours were both there in perſon and drew up in a large even place called the Calderan plain not far from

Coy and nearer unto *Naſſivan*, where for full ſixteen hours a moſt memorable field was fought with ſuch fierceneſs and equal reſolution that the Turkiſh Annals call that battel the day of Doom: in which fight ſuch was the ſingular perſonal valour *Iſmael* expreſſed, as the Turks themſelves ſpare not to give their Enemy high commendations: alſo ſo gallantly and in ſo good order his Cavalry appeared, that had not the noiſe of the Turks Artillery affrighted their Horſe more than their numbers did their Riders 'tis thought the *Perſians* had obtained a clearer Victory, for every ſingle *Perſian* ten *Turks* being found dead in the place. Now inaſmuch as there was no chaſe, but rather that part of either Army kept in a body all night until next day they drew off on either ſide leaving the Countrey people to bury the dead, the maſtery of the field is not decided by indifferent Writers; who yet agree in this, That fifteen thouſand men lay dead upon the ground. The Turkiſh Hiſtory nevertheleſs ſpeaks partially in their own behalf; but this is equally acknowledged, That *Selym* immediately after the fight (probably diſliking his churliſh entertainment and ſatisfied with the ſight of *Perſia*) retreated with his whole body by the skirts of *Armenia* into *Caramania*, by the way cauſing *Aladeules* the Anti-Tauran King to be ſtrangled for his correſpondency with *Iſmael* and his Nephew *Morad*. Soon after, with all the force he could make invading *Ægypt*, by the treachery of *Caer-beg* the Sultan of *Aleppo* he vanquiſhed *Campſon Gaurus* and reduced that Kingdome into a Province, which from Sultan *Saladin Anno Heg.* 680. had continued in that race to the year *Heg.* 896. and albeit the recovery was in vain endeavoured by *Toman-beg*, the Turk holds the poſſeſſion unto this day. While *Iſmael* retiring to *Cazbyn* took care of his wounded ſouldiers, and having recruited his Army proſecuted the ſubjection of *Mozendram*: and that he might extend his Empire North and South unto both Seas; and withal, for the better preſervation of his Perſon and Honour, and in imitation of the Mamalukes who then guarded the perſon of the Egyptian King, inſtituted a Life-guard called Couzel-baſha's, which at firſt conſiſted of an hundred Horſe, moſt of them *Georgians*; but ſince, the number is increaſed to a thouſand: into which order none are admitted until they are experienced in Arms and are of more than ordinary repute; in the execution of which truſt they accordingly have extraordinary pay, which they well deſerve; for I have been in the company of many of them, and at all times found them exceeding civil as well as ſociable, and eſpecially to ſtrangers. *P. Jovius* and ſome others report That in memory of the twelve Sons of *Hocen* Son of *Mortis-Ally* (from whoſe youngeſt Son *Mirza-Mahadin Iſmael* drew his deſcent) this order had its beginning, and that their Mandils or Turbants were folded in twelve plaits and the tag or point like the end of a Sugar-loaf piercing the Turbant was red, and from that colour takes the name of Coozel-baſhes, *i. e.* Red-heads. Howbeit, for ſeveral moneths I was converſant with theſe Coozel-baſhaws in *Perſia*, and to the beſt of my remembrance never obſerved that the faſhion of their Mandil or Turbant was ſuch, or to differ from that form you ſee repreſented in this Narrative *fol.* 157. and 216. and if any difference be it is in the elevation; but for the tag or point I am ſure I never ſaw any; nor any of that ſhape worn, unleſs it be in the Coola or cap that is uſually by the more inferiour ſort worn in *Mozendram* and other parts of *Perſia*, being cloth on the out-ſide and ſhag or fine and ſhort curling ſheeps-fleece on the in-ſide, large towards the Head, ſharp like the top of a ſugar-loaf at the point, and riſing a ſpan from the head, as you may ſee reſembled *fol.* 183. But concerning the name I have the leſs ſcruple, ſeeing that in Turkiſh the word ſignifies Red-head: albeit the truth is, when I demanded the ſignification of the name from ſome of them they pleaded ignorance as we underſtand it, as alſo the ground of their inſtitution.

In that interval, *Tabriz* by a party from *Dyarbec* ſuffered by *Ebrahim chawn* (afterwards a Favourite to *Solyman* the magnificent) upon the invitation of *Ulem-beg* a diſcontended *Perſian*; who notwithſtanding he had the honour to marry *Iſmaels* Siſter, yet upon ſome ſpecial favour expreſſed to *Zinal-chawn* held a treaſonable correſpondence with the Turk; and not content therewith, ſo corrupted *Mahomet-Ally-beg* then Governour of *Bagdat* that the place was treaſonably delivered up to *Solyman*, to the extreme vexation of the Perſian King and little comfort of *Ally-beg*, who ſoon after received the reward due unto ſuch treachery. This year *Sha-Tamas* was born at *Ardaveil*; and in the five ſucceeding years after (but by ſeveral Wives) *Iſmael* had *Helcawn*, *Sormiza*, and *Bacramcawn* otherwiſe named *Elias-beg*, *Som-mirza*, and *Barhon-cawn*. *Anno Dom.* 1520. *Selym* the great Turk died, ſucceeded by *Solyman*: Five years after which *Shaw-Iſmael* died in the twentieth year of his Reign and fortieth of his age, and was buried near unto his Anceſtors at *Ardaveil*; in his place, *Tamas* (or *Tahamas-Shaw* as ſome call him) being crowned King.

Babylon thus taken, it gave the Turk the eaſier reduction of *Diarbec* and part of *Chuſiſtan*,

ſtan, with all thoſe adjacent Countreys that confine the North of *Arabia*: inaſmuch as with very little reſiſtance they became Maſters alſo of the Iſle and Town of *Balſora*, and conſequently of the Rivers *Tigris* and *Euphrates*, which gave them a deſirable proſpect into the gulph of *Perſia*, with ſome further hopes of all thoſe Regions that extend as far as *Indus*, and that they might have the opportunity of requiting *Tamerlanes* Iſſue for that memorable loſs they ſuffered at Mount *Stella* under *Bajazet*. In order thereunto the Grand Signior forthwith appointed a great quantity of timber to be cut in *Cilicia* now called *Caraman*, and ſhipped it thence for *Peluſium* and *Cairo*, whence by Camels it was drawn to *Suez*, where a Navy conſiſting of an hundred Veſſels great and ſmall was in ſhort ſpace built and fitted for Sea. Which was no ſooner made ready, but he appoints *Soly-man* Baſſa to put ten thouſand ſouldiers aboard at the Port of *Mocha*, and coaſting the South of *Arabia* to endeavour the ſurprize of *Diu*: thoſe were his Inſtructions. Which great deſign how ſecretly ſoever it was managed was ſeaſonably communicated to the *Portugal* in whoſe hands the Caſtle was, albeit they pretend they had no notice until the Fleet was diſcovered near the place: ſo that albeit they could not ſo well provide againſt their landing as they would, yet the Turks being aſhore and marching immediately towards the Fort which without a ſummons they rudely ſtormed, were ſo gallantly repulſed by the *Portugal* that many Turks there breathed their laſt: and finding that the Caſtle was neither ſo weakly mann'd nor flanker'd as they were made believe, and that the *Portugals* were in a gallant poſture of defence; but which moſt amated them the Mahometans thereabouts gave them little encouragement to ſtay, the Frigats from ſeveral parts alſo imbodying threatned to intercept them in their return, thoſe and other conſiderations not onely haſtened them aboard but made them hoiſe ſail: for all which they were ſo well beaten by the *Portugal*, that a great part of the Fleet was ſunk and diſperſed, ſo as few of them came ſafe back to *Aden*: thoſe that got aſhore near *Muſcat* and other parts of *Arabia* being alſo (according to the uſual cuſtom of War after ill ſucceſs,) ſo courſely entertained by the Natives, that not above one third of the number got back to *Aden*. A ſucceſs ſo grateful to the *Perſian* that he congratulated the Chriſtians; and the Mogul expreſſed the like ſence, altogether diſliking ſuch a neighbourhood as the Turks.

Solyman heartily vext, nevertheleſs thought fit to diſſemble this loſs the beſt he could; and therefore draws all the Horſe he had out of *Dyarbec* and *Caramania*, with which he fell ſo unexpectedly into *Media* that he entred *Tabriz* before *Tamas-ſhaw* could be in a poſture to reſiſt. Moſt miſerably was that poor City uſed by the enraged Turk, albeit no oppoſition was made: for not content with plunder, they cut down their fruit-trees and trees for ſhade, ſpoil'd all their delightful Gardens, yea levelled with the ground the Kings Palace and ſuch other Houſes of the Nobility as might beſt expreſs their malice; and then laden with ſpoil marched back to *Caramit* in *Dyarbec*, where for ſome time they reſted, and ruminating further miſchiefs, the Turkiſh trade.

Tamas and the Perſian Nobility ſufficiently incenſed, were not idle in the mean time to find means to retaliate: For having ordered *Delementhes* (one that had many times engaged the Turks) with ſix thouſand Horſe to follow cloſe in the rear, he ſo galled them with continual alarms that *Ebrahim-Baſſa* not well enduring becauſe not formerly acquainted with ſuch a bravado made a ſtand, and near to *Bethlis* (then a Perſian Garriſon) drew up with a reſolution to fight; and well might, being upwards of two hundred thouſand Horſe and Foot: notwithſtanding which inequality the Perſian Horſe taking the opportunity of the darkneſs of night fell into their Enemies quarters with a mighty noiſe as if they had been treble the number, ſeconding that with ſuch courage and good order as the Turks by this unexpected alarm after a little reſiſtance fell into great confuſion; inaſmuch as at length they fled whither they apprehended they could beſt ſecure themſelves: In the purſuit five Sanziacks, eight hundred Janizaries, and twenty thouſand private ſouldiers were ſlain; forty pieces of Cannon taken, *Ulem-beg* the Perſian Rebel and the two Baſſa's narrowly eſcaping; but what moſt madded old *Solyman*, they took his Seraglio which was then mounted upon Camels backs and were Beauties he not a little doated on. A Victory not more joyous to the *Perſian*, (for 'tis annually celebrated upon the third and tenth of *October*) than vexatious to the *Turk*; and of that influence, as *Ebrahim* the great Baſſa from thence-forward declined in his Maſters favour: for unwilling that the Baſſa ſhould *in bello bis peccare* he firſt remanded him to Court, and then ſo ordered, that without ſeeing his face, he was immediately ſtrangled by a Mute, who ſurprized him ſleeping. By that delinquency the vaſt wealth he had heaped together whiles he was a Favorite and in great command, was then alſo ſeized by *Solyman*, who preſented a great part of it to his chief delight the fair *Roxellana*, who (the truth is) for his ſiding with *Muſtapha* againſt her Son, had principally contrived and after this manner effected this late great Baſſa's deſtruction.

About

About this time, *Bajazet* (*Solymans* Son by *Roxellana*) was worſted by his Brother *Selym*, ſo that he fled for ſafety to *Tamas* whom he found at *Cazbin*, where he was really welcomed: but *Solyman* imagining he would provoke the *Perſian* to an unwiſhed invaſion having then bent his whole deſign againſt the Chriſtians, peremptorily ſent to demand his Son; which being denied, he ſeconds it with a comminatory Letter, yet withal aſſuring *Tamas* that he came deſignedly to aſſaſſinate him: ſo that contrary to his Faith and Honour he unadviſedly delivered up the poor Prince to *Huſſan-aga* the Turks Ambaſſador, who thereby had the opportunity not only to murder the Prince but alſo four of his children, namely *Omar*, *Morad*, *Selym*, and *Mahomet*; to the everlaſting ſhame and reproach of them that ſo counſelled the King, and to the immoderate anguiſh of *Roxellana*'s ſpirit, though to the ſeeming ſatisfaction of an enraged Father whom *Tamas* thought would have been pacified with ſuch a Victim, and that by this compliance he had put a laſting obligation upon the Turk; which he quickly found otherwiſe: for *Solyman* upon a pretence of righting *Ercas-mirza* one of *Iſmaels* Sons and at that time Governour of *Shervan* but retired to *Derbent*, with a conſiderable party moſt Horſe enters *Armenia*, ſurprized the City *Van*, and perſuading the Mirza to go to *Bagdat*, the Turks drew back: whereupon the Governour of *Bagdat* having received a large bribe delivered the poor Prince up to *Shaw-Tamas*, who after a moneths impriſonment cauſed him likewiſe to be ſtrangled.

Notwithſtanding which, *Solyman* next year in the head of an hundred and fifty thouſand men re-enters *Perſia*. To oppoſe whom *Shaw-Tamas* (having by ſad experience found the advantage the Turks had by their great Ordnance) prevailed with the Vice-roy of *Goa* to furniſh him with five thouſand *Portugals* good fire-men from *Ormus*, *Diu*, and other their Garriſons, who were the more willing for the late invaſion the Turk made againſt *Diu* near *Indus*. The *Portugals* were all Foot, and brought along with them a Train of twenty pieces of Cannon, which in the fight was ſo unexpected that it both amazed and miſchieved the Turks, inaſmuch as the *Perſians* had the better of that dayes conteſt; the ſucceſs whereof they attributed and accordingly gave the Chriſtians a due acknowledgment of their good ſervice: and from that day forward the *Perſians* were acquainted with the uſe of Guns, and of ſmall ſhot they have attained the maſtery.

Solyman by this miſchance was conſtrained to draw back into *Natolia:* during which *Muſtapha* (another of *Roxellana*'s Sons) incurred his Fathers high diſpleaſure; and forgetful of his Brother's tragick end ſimply commits himſelf to the favour of the *Perſian* King; who having firſt exclaimed upon the villanous *Baſſa Huſſan*, then gave the Prince aſſurance of his Life during his abode. Notwithſtanding which, *Solyman* (who was prety well practiſed in the road-way to *Perſia*) marches thitherward with eighty thouſand Men, doing all the miſchief he could; albeit to prevent further ſpoil, *Tamas* advanced with all the force he had as far as *Erez*; where coming to an engagement, the *Perſian* Horſe not yet enduring the noiſe of Guns would not be ordered, ſo that many of the *Perſians* were kill'd by ſhot, and the reſt forſook the Field, leaving poor *Muſtapha* to ſhift for himſelf; who by ſome ſiniſter advice, flying to his Father's Tent and proſtrate at his feet in a lamentable manner humbly beſeeching pardon even for his Mother *Roxellana*'s ſake, the cruel and inexorable *Turk* (unworthy the name of Father) wanting bowels of compaſſion *Turk*-like forthwith commands him to be ſtrangled; albeit he was the onely Son by that venter then living. But long he lived not after this ſavage cruelty, for that year 1566. he ſighed out his affrighted Ghoſt at the Siege of *Zigeth* in *Hungary*. Ambaſſadours from moſt parts (according to cuſtom) congratulating his Succeſſors acceſs to the Crown. *Sha-Tamas* alſo diſpatched *Shaculy-chan* to *Stambul*: A Souldier both well known and feared amongſt the *Turks* and *Indians:* and in his paſſage to that Court gallantly attended, one time he gave a viſit according to form to the *Viſier Baſſa*, and was ſhot at by a deſperate *Giomoglan*, upon no other provocation than for that he was a Heretick: he narrowly eſcaped; but the *Jemoglan* being apprehended, his blind zeal could not prevent his immediate and viſible torture.

The *Turk* in the interim took *Nicoſia* and *Cyprus* from the *Venetians*, which occaſioned a perpetual League with *Spain* and all the Princes of *Italie*; yea, *Vinc. Alexand.* a Secretary to that Republique was diſpatched into *Perſia* to awaken that King. This Gentleman had the *Sclavonian* Tongue; inſomuch as he paſſed through *Poland* down the *Danubius* into the *Euxin*, and ſo *incognito* and in diſguiſe to *Trepizond*, whence by *Erzirum* (a *Cappadocian* Town upon the skirts of *Armenia*) he came ſafe to *Cazbyn:* There having produced his Credentials he was civilly entertained; and albeit no rhetorick wanted nor arguments to enforce the *Perſians* to fall ſpeedily into the *Turkiſh* quarters ſeeing he had drawn all his Force againſt the *Europæan* Princes; yet ſuch was *Sha-Tamas* his propenſity to eaſe, or elſe the dread he had of the *Turkiſh* puiſſance, that no perſwaſions would at

at that time ſerve to make a ſatisfactory return unto the *Venetians*, ſtill imagining that the *Turk* would gratifie. Now the thanks he gave was this. *Amurath* no ſooner put an end to the *Cyprian* War (*Anno* 1575.) and recruited himſelf after that great and memorable defeat given him at *Lepanto*, but he fell afreſh to quarrel with the *Perſian*, upon no other pretence than the death of *Ercas-mirza* his late friend. Accordingly he prepares to renew the War: whiles the *Perſian* King ignorant of thoſe preparations with what Force he could invades the *Ouzbeg*'s Countrey, and happily took *Kabul:* but hearing that the *Turk* intended to proſecute the *Perſian* War, he forthwith retreated to *Cazbyn*; where amidſt his Martial conſultations and proviſions Death gave him his *ſuperſedeas* and ſummoned him to another World (the 11*th*. of *May* 1576.) after fifty years Rule and 14. dayes ſickneſs, at the age of ſixty eight giving up the Ghoſt: A great age, the Proverb conſidered, *Rara in Nobilitate ſenectus*; and at *Ardaveil* with all due Ceremony was interred amongſt his Royal Anceſtors.

Sha-Tamas left behind him twelve Sons and three Daughters: the Sons were *Mahomet*, *Iſmael*, *Aydar*, *Sulyman*, *Emangoly*, *Morad*, *Muſtapha*, *Ally*, *Hamed*, *Ebrahim*, *Hamze*, and *Iſma-chan*. *Mahomet* by right of primogeniture claimed but could not have the Crown, ſo ſtrong a faction was raiſed by his *virago* Siſter *Peria-Conconna* in the behalf of *Iſmael* the ſecond Brother, *Sahamal-Chan* joyning in the conſpiracy, pretending that by reaſon of *Mahomet*'s imperfection *Tamas* had nominated *Iſmael* to ſucceed; ſo that *Mahomet* for the ſafety of his Life was forced to flie into *Georgia*, the Conſpirators in the *interim* putting *Aydar* and eight others of the Sons of *Tamas* to untimely deaths. *Iſmael* nevertheleſs ſoon after was ſerved with the ſame ſauce; for one night expecting the admittance of ſome of his haram, *Peria-Conconna* with four young *Sultans* diſguiſed in Womens apparel entred his Chamber and took off his Head: By which we ſee, That Luſt and Ambition are two vices the moſt odious of all other; in regard they uſually are moſt vigorous and powerful miniſters to ſordid actions; which this Princeſs being ſtained with, her cruelty was quickly requited by *Mahomet*; for inforcing his way with 12000. Horſe the *Georgians* and *Curdyes* ſupply'd him with, he was no ſooner ſeated in the Throne of his Royal Anceſtors but command was given *Salmas-Mirza* General of the Horſe to retaliate his Amazonian Siſter, and accordingly her head with her long curled hair dangling down was upon a Spears point preſented *Mahomet*, who in the beholding it was affrighted as if he had viewed *Meduſaes* head.

Theſe inteſtine broyles ſo weakned the common intereſt that the *Turk* who wants no foreſight eſpying his advantage prepared with all the force he could draw out of *Aſia* the leſs, *Diarbec* and parts about *Bagdat* to make an entire conqueſt, or at leaſt to over-run the *Perſian*, which Countrey alone had ſpent him more Men, Treaſure and time than all *Natolia* and *Morea* had done by reaſon of the inteſtine diviſions that happened in moſt of thoſe Provinces: and having the like hopes of *Perſia* by theſe diſtractions *Muſtapha* the cruel and perfidious *Baſſa* was ordered to undertake that task: which agreeable to his nature was readily accepted: ſo that albeit the haſte the *Turk* made was great, yet the preparations being ſuch alſo, *Mahomet* in that interval got himſelf quietly poſſeſt of the Crown, inſomuch as upon firſt noiſe of the *Turks* approach, *Sultan Tocomac* (who was at that time Governour of *Keivan* and famous for an expert Souldier, ſo as he was both known and feared by the *Turk*) with a very gallant Body of Horſe encountred the Enemy upon the Frontiers of *Armenia*, and in a quick engagement expreſt ſo much reſolution that day as albeit *Muſtapha* had treble his number, the Van led by *Beyram-beg* was routed, and proſecuting that charge broke through the whole party, moſt of which was cut off without giving the leaſt quarter: which bravery ſo inraged the wrathful *Baſſa* that immediately ordering his whole Body to advance, by their numbers they over-powered the *Perſian*; who albeit they fought moſt deſperately and in that charge ſlew above ten thouſand *Turks* were nevertheleſs in fine forced to retreat and leave four thouſand of their company dead in the place; with whoſe heads and thoſe of his own whom the *Perſians* had ſlain the ſavage *Turk* faced a great Bulkwark, inaſmuch as nothing could be ſeen but ghaſtly Faces and Heads, which made it a terrible object; and this he erected as a Trophy of his Victory or rather barbariſm: But repreſented to his Maſter in the beſt ſence, as if the ſlaughter had been much more than really it was: for all which *Muſtapha* diſliking his late entertainment, and hearing that *Salmas-mirza* was advancing with a freſh party of Horſe, withal finding upon a Muſter he took that 40000 of his Men were loſt by Fluxes, his Enemies Sword, and the bad weather they indured paſſing the Mountains in the way to *Teflis*; thoſe conſiderations ſwayed with him to retreat: but by the way being encouraged with a large recruit of Men conducted by *Menuchar* a *Georgian* Prince, *Alex*. his Brother and Son to *Leventhebeg* taking like care for his ſupply of victual,

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he now reſolved to re-enter *Shervan*. For more expedition and better ſafety part of his Army marched through unfrequented paths ſhewed them by the Apoſtate *Georgian*, and other part through *Armenia* which the *Perſians* had made deſolate to prevent the *Turk* of relief; and having notice that towards *Derbent* a great part of the Cattel of the Countrey was driven away, in the firſt place he ordered a party of Horſe that way for forrage; which *Tocomac* the *Perſian* General no ſooner had notice of, but that with the like ſprightful party he beat up the *Turks* quarters as they lay diſperſed in a Valley which was well-nigh compaſſed with the River *Conac*, a River that of it ſelf is ſufficiently rapid but by ſome late rains ſo increaſt that the *Turk* in flying from the Enemy loſt by the Sword and Torrent 10000 of his Men, the *Perſian* by their precipitate purſuit loſing alſo a conſiderable number in the Stream, which was ſo fierce that the *Turkiſh* General himſelf upon the alarm making all the haſte he could to ſuccour his Men is ſaid to loſe eight thouſand more in that River and in *Araxis*, into which *Conac* and *Cyrus* run.

Notwithſtanding theſe abatements, *Muſtapha* continued his march as far as the City *Erez* where he expected ſome oppoſition; but the People were all fled, and had removed much of their Goods into the mountainous parts, ſo that the Town was left deſolate and once ordered to be burnt, but upon ſecond thoughts ſpared and gariſoned with 5000 Men, moſt of which were *Georgians*, forced thither by the Sons of *Leventhi beg*: this done, they took *Sumachy* without reſiſtance, which they might well do the Governour being withdrawn. *Muſtapha* overjoy'd with this ſucceſs, firſt conſtituted *Ozman-beg* Commander in chief in thoſe parts, and then with the greater part of his Army fell back towards *Erzyrum* his uſual head-quarter, while *Ozman* in the mean time was pincht in *Shervan* with want and not a little diſheartned by the running away of many of his Men, whereby and by the *Janizaries* advice he fell back to *Tefflis*; yet not ſo ſecretly but that in paſſing through *Georgia* he was ſo hotly alarm'd by the Country People who had abundantly ſmarted by the inſolence of the *Turk*, as with ſufficient loſs he continued his march till he attained *Erzyrum*. There he took up his Winter-quarters, but diſperſt his Army into ſeveral Villages thereabouts, *Muſtapha* being removed: during this the Precopence, the *Turks* left hand, under the command of *Abdul-Chery* marched through the *Circaſſian* Territories with 30000 horſe and foot, in all their paſſage along the Caſpian ſhore as far as *Derbent* not meeting with the leaſt interruption, which gave them the greater confidence to enter *Shervan*. At and about *Genge* were quartered all the *Perſian* horſe under command of *Emangoly-Chan*. *Erez-Chan* having notice drew all his horſe together, and reſolved with the firſt advantage he could ſpy to welcome the uninvited Tartar: but *Abdul* by the good intelligence he had, prevented that deſign, and contrarily began with the *Perſian*, and with that courage as moſt of the *Perſian* Horſe was routed, many Officers and Souldiers ſlain, and *Erez-chan* himſelf doing what he could to rally, was taken Priſoner and ſent to *Ozman*, who without any conſulting with a Council of War cauſed him to be hanged up in that Garriſon. Such was *Erez* his ſad *exit*: but in this alarm *Emangoly-cawn*, albeit he narrowly eſcap't a ſurprizal, yet could not he prevent the taking of his Haram, which extreamly troubled him, there being ſome beauties which were preſented the Turkiſh General.

Mahomet ſirnamed *Codobanda* by the Turk for that he was purblind (though as I apprehend it may be rather from *Cognabanda* as the place was called where he had both birth and education) by his firſt wife had ſeveral Sons, namely *Iſmael*, *Muſtapha*, *Myrcawn*, *Gunet*, and *Soffee-mirza*. *Iſmael* by the malice and power of *Maſſom-beg* the Kings Favourite at that time, was firſt confined, and at length famiſht to death in the Caſtle of *Caykahe* near *Tabriz*, and the reſt came to untimely ends. By *Jooncanna* Princeſs of *Heri* he had likewiſe four Sons, *viz*. *Emerhamze*, *Aydar*, *Abbas* and *Tahamas*; of which, *Iſmael* was reputed moſt valiant and popular, but *Abbas* moſt politique and ambitious.

Emyr-hamze, *Mahomet-Codobandas* eldeſt Son during theſe broiles was practiſing the rules of *Mars*; and having got ſome experience in the Indian War, ſo ill indured theſe continual bravadoes of the Turks, that he never gave over ſoliciting the King until he Commiſſioned him to raiſe what horſe he could to oppoſe the Turk. In the head of twenty thouſand Horſe this valiant Prince proſecuted the enemy with ſuch reſolution and ſpeed, and attended with ſo good ſucceſs, that through all *Aſia* his fame quickly ſpread, inſomuch as the Turks gave out that *Caſtriot* was revived: for firſt with twelve thouſand Horſe this hopeful Prince (the Begum his Mother in company) ſet out of *Casbyn*, followed by *Mirza Salmas* with eight thouſand more: In the firſt place he defeated *Caytas* Baſſa and his party that were forraging thoſe parts; he then took *Erez* by ſtorme and cauſed all the Cannon which *Muſtapha* had planted for defence of that Garriſon, to be drawn out and ſent to *Casbyn* as a Royal preſent to the King his Father, the firſt-fruits of his conteſt with his inveterate adverſary the Turk.

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This done, without the leaſt unneceſſary delay, having intelligence where and in what manner the Tartars were quartered, he gave them ſuch a thundring alarm that the Precopence being amazed and in diſorder, gave the Prince the opportunity with eaſe to deſtroy moſt of his Men, the reſt flying every way they could, confounded with ſhame and fear, the *Perſians* following the purſuit as far as the *Caſpian* Sea, where not being able to fly further they begged quarter, which was given them; but *Abdul-Cheray* the General could not eſcape, the Prince taking him Priſoner and uſing him with good reſpect: this proſperous ſucceſs gave him freſh courage to proſecute the *Turk*. Accordingly approaching with his victorious Army before *Sumachy* he ſummoned the Garriſon to yield; but *Ozman* demanding time to return an anſwer, being in the interim certainly informed of the *Tartars* defeat, and finding no fence againſt fear, that night ſtole ſecretly out of the Town, ſpurring all the way till he got into *Derbent*. The Garriſon next morning underſtanding their condition offered to yield the place upon condition of mercy, but being exaſperated by their late eaſie ſubmiſſion to the *Turk*, the Prince bad them ſtand to their Arms, which they refuſing to do, the Army entred without oppoſition; and the Prince ſelected ſome to make examples of his rigour, the reſt he pardoned upon fine; but the *Turks* were made Priſoners of War: thus the *Turks* Army of ſeventy thouſand Men by the valour of this gallant Prince was broken in pieces, ſo as for ſome years after the Country had reſt.

The *Turks* in this ſort being happily expulſt, *Emir-hamze* loaden with ſpoils as well as victory in triumphant manner returned into *Casbyn*, where he was imbraced by the King, his Mother, and the *Tartarian* youthful Prince in company: the *Tartar* giving his parol to be a true Priſoner had what liberty he pleaſed, and more than did him good: for being of a comely aſpect and for courage of good report, his character took ſo deep impreſſion in the Queen, that albeit ſhe had purpoſed a marriage 'twixt him and *Emir-hamze-mirza*'s Siſter, the better to make an allyance with the *Crim* to whom *Abdul* was Son, ſhe nevertheleſs became amorous her ſelf and could not be ſatisfied till ſhe enjoyed him. To effect it, ſhe found opportunity agreeable to her wiſh; but in the dalliance ſpent ſo much time and took ſo little care for ſecrecy, that albeit *Mahomet* either could or would not ſee, the *Sultans* nevertheleſs took notice, and envying the repute a ſtranger had got they contrived his death. One evening obſerving his paſſage to the Queens uſual place of retirement in the Gardens they ſo ſecured their way that before the Queen or *Abdul* had any warning the *Sultans* ruſht in and finding them too familiar firſt removed the Queen, then caſtrated the Prince, and in a very barbarous manner diſplayed them to the People without; who inraged therewith quickly took away his life, which in ſome reſpect was a mercy: howbeit that act ſo diſobliged the King and Prince, that the Conſpirators received other rewards than probably they expected: for this diſhonour, and for the murder of that Prince, the *Crim* alſo was ſo provok't that he ſoon after joined with the *Turk* to be the more revenged.

Amurath alſo upon the ſad account he received from *Ozman* then in *Derbent* and how formidable the *Perſian* Prince was like to appear the enſuing Spring, gave *Muſtapha* freſh orders to levy a greater Army than he had before, and to proſecute the War with Fire and Sword: but the *Perſians* by their emmiſſaries having timely intelligence of thoſe preparations, accordingly provide for their defence. *Emangoly-chan* late Governour of *Genge* was conſtituted General for the *Perſian*; whiles *Muſtapha* glad of the occaſion to vindicate himſelf, drew together all the Cavalry the *Turk* had either in *Syria*, *Aſſyria*, or *Armenia*, the great and leſs; and of Foot a numerous body: and *Haſſan-aga* (one of the Viſiers Sons) in the Van marched towards *Tefflis*, where he incampt; whither *Ozman* alſo repaired with all the Horſe and Foot he could make.

In the *Perſian* Army commanded by *Emangoly-chan*, amongſt other Noble perſonages was *Synon* or *Zenal chawn* an exiled Prince of *Georgia*, but feudatory to the *Perſian*: of known courage in fight he was, and of approved affection to the *Perſian* and conſtant to his Chriſtian profeſſion: but the contrary was his Brother *Daut* or *David*, who did what in him lay to oblige the *Turk* and offend the *Perſian*. *Haſſan* again riſing with his party with an intent to fall into *Shervan* the *Perſian* General had ſo good notice of his deſign that taking the advantage of a paſs he fell upon the *Turk*, and ſo ſeaſonably divided their party, that after a notable execution the reſt fled towards the Hills, *Haſſan* by the ſpeed of his Horſe very narrowly eſcaping. This ſucceſs perſwaded them to hunt the Enemy in the Woods; where whilſt they were too careleſly ranging ſuſpecting little danger, the ſubtil *Turk* having ambuſhed a thouſand Horſe in thoſe uncouth paſſages charged the *Perſians* with ſo great haſt and out-cries that the unexpectedneſs ſtriking more terrour than needed into their Adverſaries hearts, they fled after little oppoſition, but much loſs;

albeit the *Georgian* Prince with his party made a better retreat: but which was of moſt import, the *Perſian* General himſelf was taken Priſoner and under a Guard ſent to *Erzirum*, and the *Turks* refuſing both ranſome and exchange ſo continued for three years, untill at length he made an eſcape, ſuch time as *Ferrat-Baſſa* invaded *Perſia*.

Haſſan-aga being now Maſter of the Field advanced to *Tephlis* for the ſeaſonable relief of many half ſtarved Men: whence, continuing his march towards *Derbent*, the *Georgian* Prince with a ſmart party of Horſe gave the Enemy ſo unexpected a charge in their Rear and with ſuch admirable courage, as the *Turk* was firſt diſordered and then put to plain flight. *Haſſan* and *Oſman* again making uſe of their Spurs, left their Men to the mercy of the *Perſian* Swords; but their Train and Treaſure as a due unto their valour, and a teſtimony of that memorable defeat. At *Tephlis* old *Muſtapha* had taken up his quarter, intending to follow *Haſſan* with the reſt of his force: but when *Haſſan* himſelf brought the Baſſa the firſt tidings of this loſs, ſo great was the old Mans paſſion that he had forthwith cauſed him to be ſtrangled had not his taking the *Perſian* General Priſoner, and no leſs, his relation to the grand Viſier, been good arguments in his behalf.

This diſaſter, and the approaching Winter, put *Muſtapha* upon new reſolutions: ſo that inſtead of proſecuting his Inſtructions which were to fall upon *Shervan* with Fire and Sword, he diſpoſed his whole Army into Winter-quarters; ſo divided that it would require ſome time to rendezvous; the *Perſians* by that gaining a breathing time and ſpace to prepare againſt the Spring. But *Amurath* the great *Turk* had no ſooner notice of the little effectual progreſs his old Favourite had made (his Enemies at Court alſo repreſenting every thing in the worſt dreſs) that albeit *Haſſan-aga* by his Fathers intereſt had a favour expreſſed from *Amurath*, who as an acknowledgment of the ſignal ſervice he had done in taking Priſoner the *Perſian* General had a Silver Battel-axe double gilded and ſet with Precious Stones ſent unto him, with a Shield of pure Gold embelliſhed with Pearl, and a Veſt of Cloath of Gold; *Muſtapha* contrarily was not only diſcharged from his command, but ſummoned to *Stambul* to anſwer his miſcarriage: ſo as notwithſtanding his late ſpecial favour with *Amurath* with whom he was educated from a Child, and the many conſiderable field-ſervices he had done againſt the poor Chriſtians, ſo induſtrious were his Enemies at Court, and ſo powerful his old back-friend *Sinan-Baſſa*, that both his Life and Eſtate had gone, had not the Sultana by the mediation of ſome Ladies about her interceded in the old Mans behalf. Notwithſtanding, he had a *Superſedeas*, and (which vexed him moſt) his Antagoniſt *Sinan-Baſſa* for the proſecuting the *Perſian* War was appointed General in *Muſtapha*'s place.

During this, jealouſies and fears ſo increaſed in the *Perſian* Court through the different Intereſts of the two Brothers *Emir-hamze* and *Abbas*, the latter of which was then Governour of *Heri* or *Aria* and intruſted with the management of the War againſt the Mogul, that the neceſſary preparations to oppoſe the more than threatned Invaſion of the *Turks* was wholly laid aſide; the *Perſian* King forgetting the late ſucceſs he had, by the advice of *Salmas-mirza* (whoſe Daughter Prince *Emir-hamze* had married) chooſing rather to diſpatch *Maxut-chan* Ambaſſadour to *Amurath* with a rich Preſent, to uſher in his propoſitions for peace. The *Perſian* Ambaſſadour took his way through the skirts of *Armenia* to *Trepizond*, where finding a fit Veſſel he imbarqued, and by the benefit of a fair gale made a ſhort and eaſie paſſage to *Stambul*; into which Port he was with due ceremony received; and after four days repoſe had audience and acceptance of his Preſent, which indeed was ſuch as well deſerved the Grand Seigniors thanks. At this time *Muſtapha-Baſſa* died, of age and grief, ſay ſome; but otherſome rather think he was poyſoned: and the Emperour by his death made himſelf Heir to his great perſonal Eſtate.

Maxut-chan preſſing the Viſier for a diſpatch brought it to this Iſſue, That peace would be granted for what time he would propoſe, conditionally the *Perſians* would deliver *Tabriz*, *Cazbyn*, and all *Sheirvan* unto the *Turk*, to be for ever enrolled in the Liſt of Provinces under that Crown. But the Ambaſſadour wiſely deſiring further Inſtructions from his Maſter e're he could give anſwer, by his Courrier acquainted his Maſter with the unreaſonableneſs of the *Turks* demands, grounded upon the diviſion of the two *Perſian* Princes and the expectations he had of *Sinan-Baſſa*'s ſucceſs in proſecuting that War. which being taken into conſideration by *Shaw-Mahomet* (who to that end had convened moſt of the conſiderable Officers he had unto *Casbyn*) the reſult was, That not one inch of Earth ſhould be given their inſolent Adverſary more than he could maſter with his Sword: To prevent which a great force ſhould forthwith be drawn unto the Frontiers of *Armenia*, which the victorious Prince *Emir-hamze* ſhould command; and that *Abbas-mirza* with another Army ſhould proſecute the War againſt the Mogul towards

towards *Cabul.* This being agreed in Council was put in ſpeedy execution; and it being thought fit to re-call *Maxut chan*, he made his return through the Enemies quarters purpoſely to diſcover their order and force: and being come to *Casbyn* ſo well ſatisfied the King with his diſcreet carriage in that truſt as induced him to make him his Treaſurer; an Office not onely honourable but of great profit; which nevertheleſs acquired him great envy at Court, and amongſt others *Emir-chan* (who never loved him;) ſo as making uſe of his favour with the King, he ſo inſinuated and ſuggeſted falſe apprehenſions into his weak brain, that the Treaſurer perceiving the Kings kindneſs leſſened and his countenance changed, and that the craft of his adverſary was likely to take place, rather than ſuffer further under their power he choſe to withdraw himſelf and his Family with ſome portable goods into the Enemies quarters, where being friendly received by *Sinan-Baſſa*, he had the liberty to live peaceably at *Van.*

Emir-Hamze-mirza during this drew towards the Turk: and having intruſted *Simonchawn* the *Georgian* and *Tocomac* the *Perſian* with ſix thouſand Horſe they diſpoſed part of that body into an ambuſcade, and with the reſt fell into *Sinans* quarters; whence being repulſed and counterfeiting ſome fear drew the Enemy to a looſe purſuit, till being paſt the place where their men were hid, breaking out upon their rear *Tocomac* faced about, ſo that the Enemy was charged both wayes; who finding themſelves intrapped, rather ſought how to eſcape than adventure the fight: howbeit, above ſix thouſand of the Turks were loſt, the reſt eſcaping to *Erzirum* which the old Baſſa had made his head-quarter at that ſeaſon. *Erzirum* is a Town of great ſtrength, both by ſcituation and Art, and by reaſon of its voicinage to the Perſian Dominions uſually made the place of rendezvous when the Turks have any deſign againſt that Empire: a place of great import to them; in that beſides the advantage it gives of recruits it affords portage of neceſſaries both from the Mid-land Euxin and Caſpian Seas: The Countrey it ſtands in is *Cappadocia*, *Leucoſyria* of old; divided by the River *Euphrates* from *Armenia*, and on the other hand hath *Caramania*, which comprehends thoſe Provinces in former times called *Lycia*, *Cilicia*, *Pamphylia* and *Caria*, places now totally under the Mahometan, who have extinguiſhed the Chriſtian light and intereſt as if it never had been, and in all their conqueſts give Kingdoms, Provinces and great Towns new Names, beſt pleaſing their fancies; but thereby rendring the queſt obſcure; nay, in barbariſm burying in oblivion as much as in them lyes the very memory of thoſe and other famous places.

Amurath reſolving to fall into *Hungary* and thoſe parts thought fit to call home *Sinan-Baſſa* to adviſe concerning that War. To which end he conſtituted *Mahomet-Baſſa* (Nephew to *Muſtapha*) General againſt the *Perſians.* At *Erzirum* he took the muſter of all his Army, which was ſo numerous and the ſeaſon ſo good that he forthwith took the field and marched unreſiſted as far as the River *Araxis* (now called *Araſh*,) burning and doing all the ſpoil he could. *Emir-Hamze* by his Scouts having notice of their numbers and approach, ordered *Tocomac* with *Symon* the *Georgian* (the *Perſians* approved friend) to hinder the further entrance of the Turk ſo well as they could, the General following with the reſt of his Horſe and Dragoons.

The Turks animated by the ſucceſs they had, and by the running away of the people ſtill where they came, ſuppoſing no force near, continued their march towards *Tauris*, till upon a ſudden the Perſian Horſe diſcovered themſelves and engaged with ſo great haſte and valour, that notwithſtanding the inequality of numbers, the Perſian Horſe made good the ground until they were over-powered by ſome reſerve of Horſe *Mahomet* ordered to renew the charge: but by ſome priſoners he took, underſtanding that the Perſian Prince (whoſe Name was terrible to the Turk) was at hand, he thought it the beſt way to retreat, and accordingly marched back with double the haſte he came on; which the Perſian Prince no ſooner knew, but that with unuſual ſpeed he followed the Enemy in the rear, and with ſuch advantage that in their over-haſty paſſing the Rivers many of the Turks were drowned and no leſs number killed in the field: a loſs ſo diſcouraging the youthfull Baſſa, that after he had reproached the Apoſtate *Georgian* Prince as if he had occaſioned that miſchance, he ceaſed not marching till he arrived at *Tephlis*; not daring to look his Enemy in the face until he had recruited. About this time *Ebrahim-chawn* Ambaſſadour from the Perſian King received an unuſual affront at *Conſtantinople* at the Circumciſion of *Mahomet* eldeſt Son to *Amurath*, without any provocation given by the Ambaſſador; the Ambaſſadour being *contra jus Gentium* made cloſe priſoner for ſome time, and his Attendants likewiſe confined in houſes infected with the Plague. The deſign was principally to let the other Ambaſſadours ſee how little the Grand Signior valued the Perſian King.

Sha-Mahomet, albeit the miſ-uſage of his ſervant was ground ſufficient to defie the *Turk*, yet

yet ſeemed to take little notice of that affront: ſo unhappy was he in the difference 'twixt his two Sons; which grew to that height as made it ſeem paſt reconciliation, and at length threatned a civil War: For *Abbas*, albeit the younger Brother, having courage enough, and much more craft than *Emir-Hamze*, was not afraid to proceed in his diſloyal practices to ſupplant his Brother and vex his Father, whoſe age inclined him rather to purſue peace than war. Notwithſtanding which, perceiving *Abbas* reſtleſs in his deſigns, he was, by the advice of his great Officers, perſwaded to proclaim him Rebel; and with a conſiderable power to march towards *Heri* to reduce him if he could. *Abbas* ſo ſoon as he underſtood his Fathers intent, prepared for fight; but through the advice of ſome friends he had about the King, was at length prevailed with to ſubmit, and by the King (upon promiſe of future obedience) embraced and pardoned; to the great diſlike of *Emir-Hamze*, and alſo of his Father-in-law *Salmas Mirza*: the laſt of which, through the ſubtil and falſe ſuggeſtions of *Abbas* to the King, was ſoon after made ſhorter by the head; and but introductory to *Emir-Hamze*'s approaching ruine: for *Abbas* perceiving that his Brother was not to be overcome by force, by fraud attempted it. In the mean time *Ferratchan* was made Commander in chief over the *Turks* againſt *Perſia:* and having prepared all things neceſſary for an Invaſion, a Mutiny unexpectedly hapned in the Camp; which grew to that height as loſt him that Summers opportunity, and made him continue about *Erzirum*: but gave the greater advantage unto the *Perſian.*

Emir-chan, at that time Governour of *Tauris*, falling (how juſtly is not known) into the King's diſpleaſure had his Eyes thruſt out; and being under cloſe reſtraint, in few months dyed, thereby having eaſe: but his command was given to *Alliculi-chan*, who being taken Priſoner by the *Turks* in their march through *Georgia*, made his eſcape from *Ferrat-chan*: who having done as little as thoſe before him, was called home, and *Oſman-Baſſa* ſucceeded in his place. This Baſſa was quick of reſolution, and by nature fierce: from all thoſe parts of *Aſia* as far as *Babylon* he had power to draw together what force he pleaſed: and reſolving with himſelf to harraſs the *Perſian* Territories with Fire and Sword, he imbodied at the uſual place of Rendezvous two hundred thouſand Horſe and Foot, and with a ſuitable train of great Guns he drew from *Trepizond* through the *Georgian* Countrey paſs'd uninterruptedly into *Media* almoſt in view of *Tauris*, deſtroying the Enemies Quarters all the way. *Emir-hamze* the *Perſian* General, formerly acquainted with the *Turks* manner of march, advanced againſt them with ten thouſand good Horſe, the King following the Prince his Son with eighty thouſand Horſe and Foot more: ſo that a more gallant Army was not ſeen, nor better commanded in *Perſia* in the memory of Man.

Five leagues to the Southwards of *Tauris* the *Perſian* Prince encamped, expecting the coming of *Oſman*; who continued his march: and having the advantage both in numbers and a large train of Artillery which he heard the *Perſian* Horſe would not endure, reſolved to try the fortune (as they call it) of the Field. The *Perſian* Prince deſiring his Father to quicken his march, reſolved the like: So as the City *Tauris* interpoſing and garriſon'd by the *Perſian*, *Alliculi-chan* being Governour, *Oſman* thought it not ſafe to have ſo conſiderable an enemy in his rear, and therefore drawing before the place, e're he could ſummon it the Governour made ſo brave a ſally that above a thouſand *Turks* were ſlain, and the *Perſians* made a ſafe retreat with little loſs. This exaſperated the *Turk* ſo that haſtning his approach and planting his battery he plaid ſo furiouſly upon the City Wall that a breach was made, and being reſolved to ſtorm, the beſieged perceiving their danger beat a parley and upon conditions to march out Souldier-like ſurrendred the Town, which had fair Quarter afforded, till ſuch time as report was brought the General how that ſome Janizaries going into a Stove were by ſome of the Inhabitants ſecretly made away; which ſo incenſed the *Turk* that he gave them free liberty to do what they liſt; whereupon the Town was plundered, unarmed Men killed by the Sword, Women abuſed, and all ſorts of violence exerciſed, ſome few Priſoners eſcaping to the *Perſian* Camp with the relation; which ſerved to exaſperate their minds, and ſo inflamed the Prince *Emir-Hamze* that he immediately drew out a ſmall party of Horſe with which he faced the City Walls, which *Oſman* could ſo ill endure that albeit he himſelf was at that time under a ſore diſtemper of the Flux, he nevertheleſs ordered *Mahomet-Baſſa* to beat him thence. The Baſſa accordingly drew out forty thouſand Horſe and Foot with a ſmall train of Artillery; but the *Perſian* ſeeing the number ſo unequal held it prudential to retire, yet with ſo moderate a pace as expreſſed their valour, and onely until he reacht ſome part of his Army: ſo that when he had twenty thouſand Horſe more added, he drew up with a reſolution to fight the Enemy who had the ſame deſire. So that they ſoon met and skirmiſhed, and after that engaged the whole Armies: but the *Perſians* having the better, the *Turks* by the help of their train made a pretty good retreat, leaving towards ſix thouſand Men to the mercy of the Enemies Sword.

Upon

Upon this the Prince ſent a defiance to the *Turkiſh* General; who accepting the Challenge within five dayes drew out what force he had being upwards of an hundred thouſand Horſe and Foot, the *Perſians* ſcarce amounting to half that number: but ſeeing it falls out that in great Armies the far leſſer part onely engage, the *Perſians* had ſo much the ſuperiority in reſolution that day as that after the *Baſſa* of *Caramit* was obſerved to fall by *Emir-Hamze*'s ſword the *Turks* gave ground, and in the confuſed halte they made loſt more Men than had formerly been ſlain in the Field, and amongſt others fell the *Baſſa* of *Trepizond*, ſix *Sanziacks*, and twenty thouſand common Men; ſo that had not their great Guns diſordered now and then the *Perſian* Horſe, they had doubtleſs obtained a full Victory: the *Perſians* loſt two thouſand. But *Oſman* was ſo daunted with *Emir-Hamze's* high courage, that having conſtituted *Giaffer-chan* (who had been Governour of *Tripoly*) the Governour of *Tauris*, and leaving there a great part of his Army, with the reſt he marched back to *Erzyrum* the better to recover of the flux.

Now, albeit *Oſman* with a good Guard of Horſe paſſed thither undiſturbed, yet his Foot and Train that could not march above their uſual rate were interrupted by the *Perſian* Horſe, who by a nearer way got before and skirmiſhed with them to ſo good purpoſe as near *Sancazan* they ſeiz'd upon their Carravan which had above 6000 Camels and Mules and valuable burthens, beſides Aſinegoes in abundance loaden with proviſions of all ſorts neceſſary: and the reſt of the *Perſian* Horſe being come up they engaged the whole Army; which was ſo well commanded (though *Oſman* was not there) as for ſome hours a fiercer fight was not know than that in the memory of any then preſent: but (as at other times) the *Perſian* Prince expreſſed ſo great perſonal courage and dexterity that by his example there was a general reſolution in the *Perſians* to die or conquer: ſo that in concluſion they had the Victory though with conſiderable loſs; yet requiting the Enemy by the loſs of twenty thouſand of his Men who then gaſped their laſt, and had purſued the *Turks* had not night and the continual firing their Cannon, prevented the *Perſian*; and yet ſome ſtories report, That in the diſcharging their Guns at random the *Turks* received the greateſt loſs. That part of the Army which eſcaped made ſo unpleaſant a relation unto *Oſman* that it increaſed his diſtemper, inſomuch as within few dayes after he gave up the Ghoſt; leaving the conduct of his ſhattered Army to the *Baſſa Synan Cicala*, a good Souldier and a wary, and who in a retreat he made towards *Van* gave the *Perſian* a notable blow, yet when he came to *Erzyrum* and took the muſters of his remaining Force, found that in this unhappy Expedition *Ozman* one way or other had loſt a hundred thouſand of his Men. The *Perſian* Prince not thinking it adviſable to follow the Enemy too far returned back to *Casbyn*, where he was imbraced by his aged Father, honoured by all the Officers, and little leſs than adored by the vulgar ſort; but after a little refreſhment, remembring that *Tauris* continued under the power of the *Turk*, he was reſtleſs in his deſires to reduce that conſiderable place; notwithſtanding that by his ſcouts he was truly informed of their ſtrength and good accommodation, moſt of the Souldiers having Huts in a large Fort or Barbican *Oſman* with great labour and expence had raiſed and fortified notably with great Ordnance, ſo that *Giaffer* with his 15000 Foot having victualled the Forts ſuppoſed that he was able to defend the Place againſt all the Force *Perſia* could bring.

In this *interim Mahomet-chan* had the command of the *Armenian* Auxiliaries who were upwards of 10000 Men, with whom he marcht towards *Tauris* which he ſummoned, but in vain; and being without order from the *Perſian* General knew it would be ill reſented; therefore as one in deſpair and to increaſe his account he proclaimed *Mirza Thomas Mahomet*'s youngeſt Son, King and with joyful acclamations directed their way towards *Cazbyn*. The old King marvailed at his inſolence, and forthwith ſent *Emir-hamze* againſt this Conſpirator; who for ſome time ſtood his ground againſt the Prince, but being worſted took him to his heels; and being cloſe purſued was apprehended near *Caſhan*, and his head being cut off preſented to the King then at *Casbyn:* but the poor abuſed Prince upon the acknowledgment of his fault which he neither deſigned nor well could help, was forgiven; albeit for ſome time confined to his Houſe.

Theſe alternate out-breakings of the King's Sons not onely diſturbed the old King's reſt, but retarded the neceſſary preparations to oppoſe the *Turks* freſh Forces that were ready to march for reducing the City of *Tauris*: and withal perplext the Spirit of *Emyr-hamze*, whoſe whole deſign was the publique welfare of his Countrey and an honourable defence againſt the *Turk:* whereas his Brother *Abbas* had other devices in his head, which were by what means he might make his quickeſt acceſs to the Crown; and his unnatural wiſh as wicked as it was wanted not inſtruments to effect his deſires, amongſt whom was *Alichuly-Chan*, who in meer envy bore a conſtant ill will unto Prince *Emyr-*

hamze,

hamze, and as occaſion ſerved was ſtill ready to eclipſe his ſplendor and to leſſen him in his Father's repute, which was the eaſier to be done, the *Emyr*'s Victories and popular applauſe drawing moſt Mens eyes and expectations upon that riſing Sun, which made him jealous of his own eſtate and of the others ſetting before his time.

Ferrat Baſſa in the *interim* with a great Army, moſt of which were drawn out of the Garriſons in Provinces round about, quickens his march for the ſeaſonable relief of *Tauris*, which though not beſieged was diſtreſt for Victual and by Fluxes and other Diſtempers had loſt many of its Men. The *Perſian* King rouzed by this advance of the Enemy, by the perſwaſions of his Son *Abbas* commiſſioned *Aliculy-chan* his friend to go Commander in chief of an Army diſtinct from that his Brother *Emyr-hamze* commanded: for which end he drew what Horſe he could from his Government in *Hery* and *Mozendram*, having order alſo to joyn with *Emangoli-chan* who from his Government about *Larr* and *Shyraz* brought about 15000 Horſe, the Prince intending to follow with the main Body of Horſe and Foot which was about 40000 more. *Emangoly-chan* by the Princes directions haſtened to diſcover the Enemy, and in beating up the Quarters of *Zeynal-chan* near *Salmas* made ſome execution; and with like good hap the *Baſſa* of *Revian*; which accelerated *Ferrat*'s march: But ſo ſoon as *Aliculy-chan* ſaw the *Turkiſh* Army, without the leaſt reſiſtance he drew back, incouraging the Enemy to proſecute their way, harraſſing the Countrey where ever they came, ſuffering him to relieve *Tauris* and to waſt the greateſt part of *Shervan*. This treacherous act of *Aliculi-can* was well worth puniſhment; but the Enemy over-ſpreading the Country with his Horſe hindred the Prince to give that oppoſition he intended and would have been enabled to do, had his Brother *Abbas* his Men been at his command: ſo that inſtead of looking towards the Enemy he marcht after *Aliculi-chan*, who fearing to encounter the Prince, kept on his way towards *Kabul* and marcht after ſuch a rate that the Prince thought it not beſt to proſecute that wretch at that time, but rather to return and joyn with *Emangoli-chan:* which being done, and many Volunteers coming in beyond imagination to ſerve the Prince againſt the common adverſary, he was ſo over-joy'd therewith that he was fully reſolved ſpeedily to encounter *Ferrat* in the open Field. But alas! when he was in the meridian of fair hopes and in a place thought moſt free from any treaſonable attempt, he was by a corrupted *Eunuch* murthered whilſt he took ſome reſt upon a pallat in his Tent: ſuppoſed by the procuration of *Aliculi-chan*, and not without the ſuſpicion of *Abbas* his knowledge, who by his Brothers death was undoubted Heir unto the Crown. An act ſo villanous, and at ſuch a time, as gave the *Turks* cauſe to rejoyce; but *Perſia* became overwhelmed with amazement and grief. The King by the breaking of his ſtaff found himſelf weakly ſupported and ready to drop into the Earth, never having one joyful day more, but ſpending the little remnant of his Life in continual ſorrow. The Army likewiſe had ſuch ſad apprehenſions, as if in the Prince's death they had all gone with him to the grave, ſeeming careleſs and heartleſs to give any further reſiſtance to the *Turk:* ſo large a ſhare had this generous Prince in the hearts of the People: yea, the whole Nation by the ſetting of this bright Star ſeem'd clouded and vail'd with everlaſting night, their light being thus miſerably extinguiſh'd by the baſeneſs of a treacherous Varlet, imploy'd by baſe and cowardly Men: but the *Eunuch* after ſtrict examination was exquiſitely tortured; whiles the Body of this great Prince was with all poſſible demonſtrations of love in *September* 1586. convey'd to *Ardaveil*, where he was interred near the Dormitories of his Royal Anceſtors.

Ferrat-chan the *Turkiſh* General though as a noble Enemy, he could not refrain ſome ſhew of ſorrow for this Hero's death, yet let not ſlip his advantage; but in ſhort time made tributary the whole Territory about *Genge*, and forced contribution from *Sumachy* and all the Countrey 'twixt that and the *Caſpian* Sea: Notwithſtanding which good ſervice, being called home and ſucceeding worſe in the *Tranſilvanian* War, the next year he was ſummoned by the Vizier of *Stambul*, and by a ſecret order put to death.

Cicala Baſſa Governour of *Bagdat* by order from the Royal port ſucceeded *Ferrat* in his Charge for the *Perſian* War. He waſted the *Median* Territories which lie upon the Frontiers of *Meſopotamia* called *Diarbec*, which were Quarters that had not been ſpoiled of long time: but whiles *Mahomet* was ordering *Emangoly-chan* to attend *Cicala*'s motion, *Amurath* the better to proſecute his intended War in *Europe*, by his Ambaſſador deſired a Ceſſation of Arms with the *Perſian*; which the *Perſian* the better to inlarge his Dominion towards *Candahor* and *Chabul* willingly condeſcended unto; ſo as Articles were agreed and ſigned, and Hoſtages on each ſide given according to form: and peace proclaimed at *Conſtantinople* and *Casbyn*. Howbeit in leſs than three years the *Perſian* Hoſtage dying at *Conſtantinople*, inaſmuch as he was the King's Nephew, his Body was imbalmed,

balmed, and by Sea conveyed to *Trepizond*; and thence into his own Country; where he was honourably buried amongſt his friends.

Shaw Mahomet to put a period to his diſconſolate life died in the year of our Lord 1597. and with all due ceremony was Intombed by his princely Anceſtors. In his place *Abbas* his Son was proclaimed and ſoon after Crowned King. Ambaſſadors from moſt parts of the world were addreſt to congratulate his acceſs to the Crown: amongſt whom, one from the great Turk, who was rather a Fecialis or Herald than an Ambaſſador: for no ſooner was that Ceremony over, but in an inſulting manner he menaced war, unleſs *Abbas* would ſend his Son or ſome other eminent Officer Hoſtage in His place that was lately dead: which being done in the face of other Ambaſſadors, the manner of it was ſo highly reſented by *Abbas*, that to let him and the reſt know how little he valued the Turk his Maſters amity, he commanded him forthwith to be gone; which the Ambaſſador ſmiling at gave the King ſo great offence, that in high paſſion he commanded him to be ſlain: but the great Officers of the Court diſliking ſuch a preſident, and well knowing it was in paſſion the order was ſeemingly given, to ſatisfie the King and to be quit for ſome uncivil treatment a former Ambaſſador from *Perſia* had at *Stambul*, with a Cane they onely chabucht him upon the ſoles of his feet, and then poſted him out of the Country miſerably diſgraced, an act very much below the report that went of *Abbas* for his prudence; and indeed to the violation of the Law of Nations, which holds the perſons of Ambaſſadors as inviolable and ſacred. For 'tis an Undoubted truth, there is nothing in civil affairs more ſacred and more cautiouſly to be obſerved than the priviledge and freedom of Ambaſſadors; ſeeing that in their perſon they repreſent the honour and greatneſs of their maſter and are intruſted with the managery of his affairs. So as no Prince where he is imploied ought by the Law of Nations to affront an Ambaſſadors perſon by Arreſts or outrages, not being in open War, and ſtaying after conge to depart, or practiſing againſt the State, or unleſs the like Violation was firſt offered to his own Ambaſſador: for in doing otherwiſe, the Law of Armes, Nature and Nations is broken, and an Example not of imitation but deteſtation therein given. Nor was it otherwiſe reſented by *Amurath*, who upon the return of his Ambaſſador, firſt blaſphemed, and then breathed defiance, vowing the utter extirpation of the Sophian race; which nevertheleſs was a while deferred by reaſon of his Wars in *Hungary* and ſome inteſtine troubles occaſioned through the revolt of a great part of his Forces in *Natolia* which is *Aſia* the leſs: ſo that albeit he received additional and unwelcome tidings of the loſs of *Tabriz*, he was not then in a condition to make good the threats he thundered out againſt *Perſia*, or to endeavour the recovery of the Town, ſoon after being arreſted by impartial Death in the year of our Lord 1604. Sultan *Achmat* ſucceeding as Grand Signior in his place.

Achmat notwithſtanding his being thus bearded by the *Perſian*, and that his predeceſſor bequeathed unto him the taking revenge for the affront done his Ambaſſadour, was ſo intent upon the proſecution of the entire conqueſt of *Hungary* to come the nearer unto *Vienna* the Seat-Royal of the German Emperour, that *Abbas* had the more advantage to recruit and encompaſs his deſigns. In the firſt place therefore underſtanding how that by order from the Imperial Port *Cicala-Baſſa* the Governour of *Babylon* with all the force of Horſe and Foot he could make againſt *Zel-Ally* a famous Rebel formidable in his time, and by the Auxiliaries ſent him out of *Perſia* hearing of *Cicala*'s advance, was ſo far from an affright that he marched towards his adverſary, and in the Palmyriam territories engaged and routed *Cicala*, who was forced to leave the field and ſome thouſands of his beſt men dead in the place: *Abbas* taking the opportunity of the Governours abſence cauſed ſeveral of his Officers and Coozel-baſhaws to be diſguized like Merchants, and under colour of a Carravan entred *Bagdat* unſuſpected, and by that ſtratagem quickly became Maſter of the place. *Cicala* having a good intereſt at Court had this ill ſucceſs interpreted in the beſt ſence: and having received freſh orders to levy a powerfull Army to invade *Perſia*, and (being maſter of the field) to lay cloſe ſiege to *Bagdat*, accordingly the next Spring he rendezvouzed at *Erzirum*, and fell upon *Obdolo-chan* the Vice-roys quarters in *Sheirvan*, committing what ſpoil he could: but young *Emir-Hamze-mirza Abbas* his eldeſt Son (inheriting his Uncles vertue as well as name) with a ſtrong body of Horſe and Dragoons confronting the Baſſa near to *Sultany* gave him ſuch a bruſh that the Turk retreated as far back as *Van*: where in a ſecond encounter the *Perſian* had much the better of the fight, many being ſlain upon the place on both ſides; but by the flight of *Cicala* and the Baſſa of *Trepizond* the *Perſians* kept the field, had the ſpoil of thoſe that were dead, and by that dayes ſucceſs in little more time cleared all the Perſian Provinces of the Turks.

Sha-Abbas

Sha-Abbas now moving prince-like in his own Orb, for the better ſpreading of his fame and engaging againſt his inveterate adverſary the Turk, diſpatched Ambaſſadours to ſeveral parts of the world: *Zenal-chan* was ſent to *Rodolph* the Emperour; *Methiculi-beg* to the King of *Poland*; *Jusbaſſa-Huſſan* to *Henry* the Fourth of *France*, *Philip* the Fourth of *Spain*, and the *Venetian* Republique; with Inſtructions to treat with them about commerce with *Perſia*, and a joint League againſt their common Enemy the Turk; and *Mahomet Roſarbeg* to *Shaw-Selym* the great Mogul. *Achmat* having intelligence how active the *Perſian* was to diſturb his progreſs abroad againſt the Chriſtians, to find him work at home commands *Naſſuph-Baſſa* to draw all the force of Horſe and Foot he could to the uſual place of rendezvous in order to the proſecuting the *Perſian*: but thoſe levies came to little effect by reaſon of the peace that upon the Perſian Ambaſſadours repair to *Conſtantinople* was ſoon after agreed betwixt thoſe two great Mahometans, contrary to the *Perſians* late propoſition, and unhappily to the diſappointing the Chriſtian Princes deſign.

In the year 1613. *Sha-Abbas* for the better eſtabliſhing that Truce and more vigorouſly to proceed in his begun War with the Mogul, ſent *Ally-chan* his Ambaſſadour with an extraordinary Preſent to the Imperial Port. The Ambaſſadour was treated with extraordinary reſpect, and ſo cajol'd by the Viſier, that as it is reported he was tempted to exceed his Inſtructions; for he condeſcended that his Maſter ſhould as a feudatory pay into the Turks Exchequer an annual ſum or acknowledgment for the Territories in and about *Sheirvan* and *Ghylan*: which was denied by *Abbas*, and the Ambaſſadour at his return (none daring to intercede in his behalf) was for that miſtake put to death. So penal it is, we ſee, to act contrary to inſtructions; for an Ambaſſador being limited by expreſs terms, hath no liberty to be guided by his own reaſon or ſight of advantage, unleſs his charge be unlimited; in which caſe, he may warrantably act for his maſters good, as prudence ſhall invite and circumſtances in affairs of ſtate adminiſter occaſion. Otherwiſe he may take Warning by thoſe Athenian Ambaſſadors, who being ſent into *Arcadia* and preſcribed their way, albeit they returned with good ſucceſs, yet were put to death onely for going another way. *Ælian.* 6. 5.

The Turks ſoon after this, *viz.* *Anno Dom.* 1618. by the way of *Erzirum* entred *Media*, the Army being commanded by *Ally-baſſa*; who taking the opportunity of the Kings abſence in *Candahor* paſſed unoppoſed as far as *Ardaveil* which he plundred, and harraſſed the Countrey about, *Cardagy-chan* the Governour of *Tabriz* and at that time Preſident of thoſe parts not doing any thing conſiderable for prevention: upon the advance of *Emir-Hamze-mirza* the Turks retreated to *Van*, and a Truce was preſently concluded. But the Turk ere long inſiſting upon the reſtitution of the City *Tauris*, the War was freſhly proſecuted. The command of the Perſian Army was given *Emir-Hamze* the Prince, who in the expreſſion of his courage, quickneſs of execution, and happy ſucceſs, appeared to the Turk no other than as if his Uncle had revived; and withal ſo prudent in managing the War, that though he well knew it was attended with jealouſie and accidents of ſeveral kinds which rendred the event uncertain; nevertheleſs ſuch was the excellency of his ſpirit, and ſo juſt and honourable the work he was upon, that to engage againſt that inſolent Enemy was his choiceſt recreation: inſomuch as the Turks albeit they could not but commend his courage, yet failed they not by ſecret artifices at Court to deſtroy this gallant perſon by an inviſible hand; amongſt other engines ſecretly inſinuating into the heart of *Abbas* the danger he was in through the popular eſteem of his active Son: ſo as what the Enemy could not effect by dint of ſword, was compaſſed by baſe deceit; the Prince being firſt made blind, and ſoon after away by the treachery of his Barber, as was commonly reported. However, his death was ſudden, and without queſtion by foul practice of ſome who whiles the King was engaged in the wars of *Chorazan* thought to have ſeized the Crown: but more certain it is, that albeit the King was at firſt worſted in *Mozendram*, nevertheleſs by the ſeaſonable recruit brought him by *Ferrat-chan* he quickly recovered that loſs, quieted thoſe parts about *Larry-Joon*, and returning beat the Rebels near *Casbyn*; where having made terrible ſlaughter, amidſt his paſſion *Hemir-Hamze* by the Kings command was made blind by a hot poliſhed ſteel drawn afore his eyes: which having formerly related needs no repetition.

Abbas not ſtaying for the Turk as the cuſtome of his Anceſtors had been, thought fit to begin with them: and taking the opportunity of their being engaged in *Hungary* (with the entire conqueſt whereof the Turk is reſtleſs in deſign) in the head of a royal Army he quickly cleared *Shervan*, then expelled the Enemy out of *Van* and *Tephlis*, and ſoon after maſtered *Balſora* and *Bagdat*; the laſt of which through treachery was ſoon after retaken by the Turk. The Perſian King in this interval had good intelligence from *Stambul* concerning the diſtractions of that place, which was welcome news to the Court of *Perſia*.

of *Persia*. For indeed, so insolent appeared the *Janizaries* there at that time, as upon some sleight disgust given by *Delavir* the Grand-Visier, they broke in upon the *Bassa*, and by violent hands put him to death; an outrage so intolerable, that *Osman* the Grand Seignior could not choose but reprove them for so rash a fact: but to such a height of presumption were they soared, as they first secured the Emperour under a Guard, and soon after murdered him; not without the secret insinuations (as some imagine) of his Uncle *Mustapha*, whom thereupon the mutinous *Janizaries* first mounted into the Throne and as quickly dethroned, having a better opinion of *Achmat* the Brother of *Ozman*, whom in that confusion they proclaimed King.

This uproar at the Imperial Port gave the Christian Princes hopes that great Body would burst through its own weight and intestine distemper: the rather for that the Bassa of *Natolia Abassi-Bassa* (or *Apaphy* as they pronounce) taking the advantage of that disorder thought fit to try what he could do to set up for himself: *Abbas* also equally valuing that opportunity, with a considerable Body of Horse and Dragoons invaded *Diarbec*; and having with a round sum corrupted one of the principal Officers in *Bagdat*, he not onely appeared but got entrance into the City before *Achmat* the Governour had any timely notice for prevention: so that having mastered the Town, the Governour durst not trust unto the Cittadel and Barbican within, so as he secretly withdrew with a a small party of Horse into *Karamania*; which slight so discouraged those he left behind, as upon first summons the Forts were delivered up: Yea, such was the reputation of mastering that important place, that not onely *Misdin* and *Merdin* two other notable Forts yielded to *Abbas*, but the whole Province dispatched Persons to acknowledge their submission; insomuch as all those People who inhabited those Countreys through which *Tigris* and *Euphrates* run, even from *Armenia* to *Balsorac* upon the *Persian* Gulph (terrified with this sudden and successful in-road) as one Man submitted to the *Persian* Crown; the reduction of those warm Countreys encouraging several *Persian* Subjects to repair thither to plant; whiles the *Turks* (such as would not list themselves under the *Persian*) utterly deserted those parts, and in several Bodies retired some into *Syria*, others into *Ægypt*; whereby the *Persian* had the sole Dominion over those Provinces, both to the heightning the *Persian* reputation abroad and consternation of the *Turks* that by this time were composed at home, and *Ally-Bassa* (who had the command of those revolting Countreys,) for his negligence in that affair was made shorter by the head.

Natolia also was in a trembling motion at that time: for *Abassi-Bassa* stood upon his guard. It so happened that the *Persian* judging he was really revolted doubted not but he would contribute what he could to espouse the *Persian* in his defence; and for tryall they tempted him to deliver *Erzyrum* into their hands: the crafty *Bassa* counterfeiting a willingness so disposed of his own Men that a thousand (most of them *Georgians*) of the five thousand that were sent to take possession, were cut off. An act so welcome to the *Turk* as ingratiated him at Court; inasmuch as rich presents were sent him from *Stambul*, with solemn protestations of oblivion for his Revolt, and an encrease of force and continuance of Command; all which so well satisfied the young *Bassa*, that after a return of thanks he immediately fell into *Diarbec* with all the force he could make, and near *Mosul* happily gave a notable defeat to a considerable party of Horse and Foot which the *Persian* had ordered for the better security of that Garrison and Countrey thereabouts.

This loss startled *Abbas* somewhat, but more when he received news how about that time the *Georgians* who were in Alliance with the *Turk* had killed many of his Men near *Van*; and as a further evidence of their hatred, sent their heads to the Imperial Port as a testimony of their service: which complement was requited with thanks from thence; but otherwise soon after by *Abbas*, who paid them in their own coyn for their future instruction. *Abassi-Bassa* in this interim improved his time: for being master of the Field he both ranged and harrassed that miserable Countrey without any mercy. *Abbas* by those that fled had notice of the *Turks* strength, and of his drawing before *Bagdat*, which resolutely refused his summons: and for the better preservation thereof in the head of thirty thousand Horse marched towards the Enemy notwithstanding they were double his number. The *Turks* nevertheless resolved to continue the Siege. *Abbas* by an Herald challenged the *Turks*; but by the advice of a Council of War it was held adviseable rather to intrench themselves and to streighten the Siege, than to draw off and fight. Howbeit, the *Persian* Horse gave them continual alarms, and so cut off provisions from abroad that in less than thirty dayes they were reduced to more want than they within the Town. Which so perplexed the *Turk*, that to the amazement even of their own Camp taking the advantage of the night *Abassi* drew off, and having

got the *Tigris* 'twixt him and his adverſary made the beſt retreat he could with bag and baggage: but having a Train of Artillery withal to draw, could not make ſuch haſte but that the *Perſians* got over *Tigris* at length, and had a nimble purſuit of the *Turks* for ten dayes, and with ſuch effect as very few of them eſcaped. A Victory ſo remarkable and obtained with ſo little loſs as in twenty years time a greater was not recorded; ſo as the memory of it at this day lives freſh all over *Perſia*; as appeared by ſeveral Sonnets amongſt them at my being in that Countrey about five years after.

Abbas having ſufficiently ſcoured thoſe Weſtern parts, was no leſs active and ſucceſsful elſewhere: For the next year *viz.* 1627. by the good conduct of *Curchiki-cawn* he totally expulſed the *Turk* out of *Shervan* and *Gheylan*, and reduced the Natives to their allegiance; and by *Tamas-Cooli-beg* likewiſe annexed *Mozendram* to his Empire; having done the like a little before by *Lolla-beg* and *Emangoly-cawn* in the conqueſt of *Larr*, *Karmaen*, *Ormus*, *Chuſiſtan*, *Macron*, and part of *Ajaman* and *Jazirey*: ſo as he extended his Territories one way from *Indus* to *Euphrates*, and the other from the *Caſpian* Sea to *Babylon* and the Gulph of *Perſia*; which to this day they keep, to the elevation of the honour of that Crown, and conſternation of the neighbouring Pontentates.

In this ſort, *Abbas*, after he had attained to a higher exaltation of glory than any of his Race, the whole courſe of his command being full of ſplendor, died in the year 1628. of the *Heg.* 1008. after he had lived full fourſcore years, and ruled the Empire forty three. His Body was from *Casbyn* tranſlated to *Ardaveil*, and buried near the Corps of his great Anceſtors, and in his place *Soffee* his Grand-ſon was proclaimed King; who after he had ſwayed the Scepter about fifteen years being likewiſe ſummoned by impartial Death was buried at *Coom*, and ſucceeded by his Son *Abbas*, a Prince of great courage and prudence at this day, and likely to preſerve what his Royal Progenitors committed to his inſpection and Government.

Thus having run over the Series of the Kings; in the next place I ſhall offer my mixt Obſervations concerning that Kingdom: together with a little ſupplement relating to their Religion; after which I ſhall proceed in our Travels. But firſt, ſuffer me to take a farewel of *Perſia*, in this ſhort Epidicticon.

Why do the windings of inconſtant State
Moleſt us Weaklings? ſince the ſelf-ſame Fate
Turns Kings and Kingdoms with an equal doom:
Whiles Slaves, too oft, poſſeſs their Maſters room.
So pricking Thiſtles choak our faireſt Corn,
And hopeful Oaks the hugging Ivies ſcorn:
Men are but Men, and be they ſtrong or wiſe,
All their Deſigns ſubject to hazard lies.
Millions of helps cannot ſupport that Crown
Which ſin erects; Fate juſtly pulls it down.
Witneſs fair PERSIA, *large and rich of ground,*
(The fitter Nurſe of War:) In it it was found
(Even in thoſe golden times which Poets vant)
Victorious Cyrus; *who yet did ſupplant*
His Father. Oh, that Men would learn to ſee
What life were beſt, not what doth pleaſe the eye!
But out, alas! when they have drunk of blood,
That bitter potion's ſweet: yea, even a flood
Of Lives food cannot their hot thirſt allay,
Till Tomyris *that blood with blood repay.*
So hapt to Cyrus, *whom th' inſulting Queen*
Upbraids with blood-ſhed. Vengeance is too keen:
For in a bowl of gore, dead drowned lies
His crowned temples and inſatiate eyes:
That King aſpir'd, and for his itching vein,
Two hundred thouſand Subjects there lay ſlain.
Thus fares it ſtill with thee, fair PERSIA!
Whoſe various Native Beauties freely may
A Stranger's love entice. Thy breath is ſweet,
Thy face well made, a Nurſery of delight;
Thy Breaſts not dry of milk, thy arms are ſtrong,
Thy Belly fruitful, legs both clean and long,

Thy

Thy Veins are large, blood pure, quick Spirits hast:
But for thy back, Oh stay! there lies the wast.
To this fair symmetry of outward parts,
The Giver great (to engage by great deserts)
Infused hath into thy Children Wit,
Wisdom and Courage, best to manage it.
Nor wast thou barb'rous or indisciplin'd;
For had thy ear unto its good inclin'd,
Thy Countrey Propheteſs fore-told thee how
Hell and its wrath by CHRIST *to disavow.*
Since which, thy Sages, *Kings, or more than Kings*
(If I mistake thee not!) their Offerings
Unto my Infant GOD *humbly present.*
O Faith exceeding almost Faiths extent!
But now this Light of Lights on Earth did shine,
See how thy Vertues retrograde decline:
Holy Thaddæus, *(whom Saint* Thomas *sent*
To cure thy King) thy Flamens did present
With Hellish torments: and with like foul hands
Simon *the* Canaanite's *good News withstands.*
In after-times thy Cozrhoe (Persia) *made*
A pond of Christian *Blood: Nor here thou staid,*
But (in dislike of CHRIST) *the* Arabian *Thief*
Thou chose to be thy unlearned Judge and Chief.
Hence, hence proceed those gross Impieties,
Which swallow'd, greedily delight thine eyes!
Blood-shed and lust, the foulest out of Kind,
Which my chaste Muse is fear'd to name: the rind
Thou onely keeps of zealous awe: the Heart
Is foul defil'd: for so thou learn'st the Art
Of Lust and Pride from thy curst Mahomet,
Whose thoughts unbounded all on Thrones was set.
Nor did his Successors as Prophets live,
But one another murdered: All did grieve
At Neighbours Diadems. The God of Peace,
For those thy sins, thy power will sure decrease.
And thou that oft hast felt a Forreign Power,
Once more maist feel a Scythic *Race so sower,*
That all the World shall know, how greatest Kings
Are thrall to change as well as weaker Things.

HAving given a brief memorial concerning their Kings and Revolutions of State, I shall think it worth my labour to add some miscellaneous observations I made relating to the Men and manners of the Countrey. And first concerning the Countrey it self; than which, no other, as I suppose, has had greater variation: For in *Nimrod*'s days it was called *Chusa* or *Cuth*, a name assumed from the Son of *Cham*, who removed thence first into *Arabia*, and after that into South *Africk*: but in *Chedor-laomer*'s and till *Daniel*'s time it was named *Elam*, from *Elam* Son of *Sem*, Brother (if prophane Authors say true) to *Madai* or *Atlas Maurus* Sons of *Japhet*; and thence called *Elamitæ* and *Elamæ*: the next it changed to was *Persia*; *Persæ sunt vocati à Perseo Rege, qui nomen ejus subactæ genti imposuit*, saith *Isidore*: a *Grecian* Hero he was, Son to *Jupiter* by *Danaë* the Daughter of *Acrisius*: albeit others rather think it is derived from *Parasp*, i.e. a Horse in *Persian*; or *Peresh*, which in the *Hebrew* signifies a Horseman; howbeit in old Language of that Countrey it signifies a Ram (as typified in *Daniel*;) and in the *Chaldee* a Horses hoof, a hooked Nose, or a division. The *Greeks* called it *Panchaya*, and *Cephoene*, in memory of *Cepheus*, who was after King of part of *Æthiopia*; Brother to *Cadmus*, *Agenor*'s Children. This *Cepheus* was Father to *Andromeda*, Wife to *Perseus* and Parent of *Perses* the renowned Archer, who flourished in the World before the building of *Rome*, twelve hundred and seventy Years. *Gog* and *Magog* some have named her, and *Magusæa* other-some, but ironically. Such time as *Achemanes* Son to *Ægæus* King of *Athens* ruled, it had an *Achemænian* denomination, as *Metasthenes* the *Persian* Historian, *Lucan*, *Herodotus*, *Suidas*, *Cedrenus* and others observe. After which it was named *Arsaca*, from *Arsaces* the Heroick *Parthian*.

Artea after that by themſelves, importing a noble Countrey; from whence many illuſtrious Perſons aſſumed their fore-names, as *Arta-xerxes*, *Arta-banus*, *Arta-phrenes*, *Arta-ſpes*, &c. But the *Tartars* in their over-running this and a greater part of *Aſia* named it *Chorſoria* or rather *Cor-ſacæ*, for the *Perſians* called them *Sacæ* as *Strabo lib.* 11. and *Solinus* note. The *Arabians Anno Dom.* 598. (ſuch time as *Mahomet* ſubjected it) new named it *Saracænia*, *Azæmia* by the *Turks*, for that it was part of the *Aſſyrian* Empire, by the ſame reaſon the *Scythians* called them *Aramæi* by neighbouring the *Syrians:* but in envy to *Siet Gunet* the late Reformer of the Alcoran call'd *Etnizaria* and *Agamia:* ſince when, they have added thoſe of *Sophiani*, *Jeſel-baſſi*, *Izmaelitæ*, *Shec-Ayderii*, *Curaſaniæ*, and other names unworthy the notice, ſave that Time herein ſeems to diſport and pleaſe it ſelf with this kind of variety.

The Empire is terminated on Eaſt Weſt North and South, with *India*, *Arabia*, *Meſopotamia*, the *Caſpian* and *Perſian* Seas. From *Candahor* to *Babylon* Eaſt and Weſt it ſtretches four hundred and forty farſangs, of *Engliſh* a thouſand three hundred and twenty miles, in ſeventy days uſually travelled; and from *Giulphal* or *Jelphy* near *Van* in *Georgia* to Cape *Gwader* in twenty five degrees the furtheſt part of *Gedroſia* or *Macron* upon *Indus*, North and South are four hundred ninety and ſix farſangs, which are a thouſand four hundred eighty and eight *Engliſh* miles, in eighty days commonly journeyed: from whence we may compute, the circuit according to our miles is not leſs than four thouſand. The North and Eaſt part of the Countrey is fruitful in Graſs, Corn, and Fruit; for there they have plenty of beneficial ſhowers and a temperate ſeaſon: the South and Weſt (except where Rivolets are) appear to be ſandy, mountainous and ſterile: for the vehement heat ſcorches the Earth and makes it barren; and from whence, the ſoil yields no exhalations the Mother of Clouds, and conſequently wants Rain to moiſten the Earth: but inſtead thereof God vouchſafes them frequent breezes. All conſidered, no part of *Aſia* yields a more healthy Air: onely, as the Empire is large ſo the temperature of places differs in heat and cold according to the variety of latitudes.

Concerning the publique Revenue of this Kingdom, as there is not any thing amongſt civil affairs more ſubject to errour than a true and intrinſique valuation concerning the wealth, power, policy, and force of an Eſtate; ſo in this conjecture I muſt go upon uncertainty. The Kings publick revenue of old was 14560 *Euboic* Talents, which by tribute coming from ſeveral Provinces in different ſorts of Coin, was here made one, but firſt melted and kept in Earthen Pots, and minted as there was occaſion. But how ſmall ſoever it ſeem now to others, the *Perſian* nevertheleſs makes many ſorts of Harveſts; filling every year his Coffers with above three hundred and fifty ſeven thouſand Tomans, (a Toman is five Marks Sterling,) in our Money about 1190000 Pound Sterling: a Revenue the more to be admired, ſince he extracts it principally from raw Silk, Cuſtoms and Cotton; albeit he thinks not any way diſhonourable that brings in Money. *Turpia quæ non---Auri ſuadet Amor*? So thought *Abbas:* and thence derived that cuſtome of ſending into the Market his daily Preſents of Fruits and Flowers: a kind of thrift ordinarily practiſed by the greateſt Potentates in *Aſia*; and of which he not only boaſted (not as *Ageſilaus* did of his polt-foot) but ſeemed to complain of the nicety of other Princes in that particular. Nor is he without example: for we read in 1 *Chron.* 17. King *David* notwithſtanding his enlarged Empire and conqueſts, thought parſimony a Revenue: and thence neglected not the increaſe of his Exchequer, at home appointing Officers to overſee his Labourers that tilled the Ground, his Vineyards, Olives, Fields, Sheep, Camels, Aſſes, and the like; which was a good Example to his Subjects, and not held diſhonourable; for the profit of the Earth is for all, and the King himſelf is ſerved by the Field, ſaith *Solomon*, *Eccleſ.* 5. 9. They alſo had their Merchants. And no doubt, if all the Potentates of the Earth were enquired after, none would exceed *Abbas* in frugality: for albeit having a *merum imperium*, he could command what he pleaſed, nevertheleſs was more delighted in his Artificers, by Letter confeſſing his admiration upon ſight of ſome maſſie piece of Plate; which if he but commended, they knew the ſignification: And in Gold having received a Preſent; if rich and heavy, then it was commendable work though never ſo lumpiſh: for he values more by weight than workmanſhip. Ninety walled Towns are under his command, and Villages above forty thouſand; few of which, one way or other, eſcape this kind of Courtſhip: for though they practiſe nothing leſs than Goldſmiths work and Imagery, yet upon an imaginary report, deſiring to ſee whether fame had not been niggardly in their commendation, they dare not but return him as an acknowledgment of their thanks the beſt ſort of metal. Forgetting that *turpe Regi, vinci beneficiis.* Conſidering which, that great Treaſure which is commonly taken out for oſtentation at the reception of Ambaſſadors or Travellers of note, is the leſs to be admired. But his Genius travels

travels with other fancies: for he hath many Factors abroad, whom he diſpatches through the Univerſe; ſome of which return in three, in five ſome, few paſs ſeven years without giving an account to his Commiſſioners: if they return empty they are rarely ſent abroad again, for he is a ſtrict Auditor: but when they return full fraight and to his liking, he rewards them conſiderably; further gratifying them with a woman out of his Haram, a Horſe, a Sword, a Mandil, or the like. Under ſuch hopes and promiſes they live; and *Polliticis dives quilibet eſſe poteſt.*

Again, from *Induſtant*, *Tartary*, and *Arabia* every year move towards *Perſia* many Carravans that import merchandize of ſeveral ſorts; as *China* ware, Sattens, Silks, Stones, Drugs, Tulipants, *&c.* of whoſe approach he has early notice; and ſometimes for reaſon of State prohibits his Subjects to trade with them as contrabanda; whereupon none dare traffique, but by that artifice bringing them to his own price: Or elſe his Factors meet them upon entring his Dominions with a report that the paſſage is not onely long but dangerous, or that the late dearth makes the Countrey incapable to buy; by ſuch devices ſo ſtartling them, that rather than run their reſque or incur his diſpleaſure they oft-times condeſcend to a reaſonable mart; ſometimes receiving money for goods, or by exchange for what the Perſian Emperour can beſt ſpare; to his own ſubjects and others his merchants, then diſperſing thoſe new merchandizes at good rates; and having coin or bullion (to prevent its pilgrimage into other regions) molds it into plate of large aſſize, too heavy to go far; work, poor in ſhew but not in value. Beſides, by a cuſtomary Law he makes himſelf heir to whom he pleaſes; ſo that few rich men die but he claims a propriety; none daring to call his claim in queſtion. Forgetfull of the old Adage, *Regium eſt ditare non diteſcere* more princely to inrich than to be rich, and it was a noble ſpeech of *Cato* well worth the remembring, *Malim cum optimis de Virtute quam cum ditiſſimis de pecunia certare*, I had rather contend with the beſt for Vertue, than with the richeſt for Silver. The covetous will never have enough, *Avarus non implebitur pecunia.* Eccl. 5. 9. He alſo according to the old mode expects annual preſents. One mans offering a year or two before our being in *Perſia* is remarkable: it was the Duke of *Shyraz* who preſented the King in Larrees the value of four hundred ſixty and five thouſand florens, forty nine goblets of gold, ſeventy two of ſilver, and ſuch other rarities, as in all burthened three hundred camels: a royal preſent from a ſubject. Yet this might be tolerated were *Aſtræa* here adored: but contrarily, corruption oft renders this brave Prince too much diſtempered. So as

Where money over-rules, what good do Laws?
For there the poor are cruſht without a cauſe.

Quid faciant leges ubi ſola pecunia regnat?
Aut ubi paupertas vincere nulla poteſt.

Nor do the Perſian Kings now reſemble thoſe their great Anceſtors who were governed by the Statute Laws: for in *Dan.* 6. 7. it is recorded That the Preſidents of the Kingdome, the Governours, Princes, Councellours and Captains conſulted together to ordain a royal Statute, eſtabliſhed by *Darius* his ſigning, which expreſſed the Royal aſſent: but rather what the ſame Prophet told *Belſhazzar* that *Nebuchadnezzar* aſſumed, *Dan.* 5. 19. *Whom he would he ſlew, and whom he would he kept alive*; he ſet up and pulled down as he liſted: and according to that pattern the Eaſtern Princes whether Mahometans or Gentiles demean themſelves, uſurping an abſolute Dominion: againſt which, the Civilians in defence of the Law of Nature complain *Quod Principi placuit, Legis illic habet vigorem, &c.* Law, made adequate to the will of the Ruler. A memorable preſident we have in that fearfull ſhift or expoſition the Magi gave one of the Perſian Kings when he deſired to marry his Daughter, telling him There was no Law to warrant ſuch a fact; but a Law they found that the King might do what he liſt: but *ad libitum mutare Leges, quia Regnum datur propter Regem* was no good Comment: for it is a maxim that *Omnis Regni poteſtas referri debet ad bonum Regni*, whereas a *Panbaſilay* levels Princes with Peaſants. And indeed in this glaſs I wiſh we that live under Chriſtian Kings and States could ſee our own freedome and happineſs: eſpecially above thoſe that live in unnatural bondage under ſuch as acknowledge *Mahomet*: For not without due acknowledgment be it remembred, that in *Europe* the Subjects under moſt Chriſtian Kings and States are governed by wholſome Laws, have lives and properties preſerved, yea, beſides municipals have the *Jura naturalia* which are held immutable, preſerved; agreeable to that great Aphoriſm of Nature, *Quod fieri non vis, alteri non feceris*: upon which Baſis, all our wholſome Laws are founded. *Cicero* alſo *l.* 4. *de legibus, Lex eſt fundamentum libertatis*, Law is the foundation of liberty. And again, *Leges inventæ ſunt ad ſalutem Civium Civitatumq; incolumitatem, Vitaq; Hominum ut eſſet quieta & beata*, Laws ſaith he are enacted for the

the preservation of Cities and Men; to the end, they may enjoy a happy life: yea for that reason it is the Apostle enjoyns us to *pray for Kings and all that are in Authority, that under them we may live a quiet and peaceable life, in all godliness and honesty*: the true reach of the Law being onely to maintain property, to secure the persons and Estates of men, and to order all things so as may conduce to publique good: such is the happiness we enjoy. But in viewing the reverse shall find that in *Persia*, *Turkie*, and other *Mahometan* Countreys it is otherwise: for there the Princes exercise a *merum Imperium*, not enduring to be limited or bounded by any Law: so that the fence being broken down, what defence is there for the poor subject against rapine, lust, or what may otherwise destroy and render the outward man as to this life most miserable? Nay, the inward too; albeit there be a seeming toleration: for how many affronts and massacres acted upon trivial pretences are they that profess Christ subject to? How oft are their children ravished from them and forcibly circumcised? with other cruelties, too many to be here remembred.

That therefore which the Persian Kings of old so much gloried in, *Se esse Dominos omnium Hominum, &c.* is now their doctrine: for they have power of life and death; condemn without hearing; dispose of mens persons and estates when and as they please without any respect of right; especially at mens deaths, where there is any considerable Estate; the heir not presuming further than to inventory, seeing the King hath the sole power of disposure; and so, as in the dividend 'tis well if a tenth come to the right inheritor, as we understand right. Such alas is the custome and constitution of those Eastern Countreys! where the best reason they have is That in all Ages they have been nuzzled under that sort of Government, and through long custome used to adore their King: so that as of old they are not content to reverence him as the Image of God who (as *Plutarch* in the life of *Themistocles* albeit a Gentile doth confess) by his infinite wisdome governs and preserves all things, with *Orpheus* account him *Animata Dei imago in terris*, and with *Homer* the best beloved Son of *Jove*; but have a more transcendent esteem and opinion concerning him: For they retain the same repute as in former times their Ancestors did of their elemental Deities: *Persas loco Deorum habere Reges*, saith *Æschilus*, a Worship assumed first by *Cyrus* upon his conquest of *Babylon*, after which time prostrations were ordinarily made by the subjects. So as one in their excuse saith, *Persæ non piè solum sed etiam prudenter Reges suos inter Deos colebant, prostrato corpore Regem venerantur, Plutarch in vita Themistoclis*: with which kind of adoration, *Heliogabalus* was served, *more Persarum*, saith the Historian. But we may suppose this was a civil not a divine honour. Nevertheless from that reverential awe, they presumed not either to spit or cough in presence of the King, a custome anciently practised (as *Xenophon* observes) or in publique assemblies appear other than inanimate Statua's; and as of old, pull their hands within their sleeves in sign of servitude, forbearing for those times in his presence to speak to one another, or probably to think amiss; for some of the simpler sort suppose he knows their very thoughts: So as at the receipt of any Letter from him they first give it a mombarroc or solemn respect by the bowing their bodies and kissing the paper before they read; and swear usually by his head, as *Shaw-ambashy* and *Serry-shaw*, than which they have not a more solemn attestation. But herein they imitate others of old; for in *Gen.* 42. 16. we find *Joseph* swearing by the life of *Pharaoh*. The *Greeks* also as *Juvenal* observes *jurare paratis per Caput alterius* were used to swear by one anothers head; which the *Romans* themselves likewise imitated as appears by *Ovid* in his Epistles, *Perque tuum nostrumq; Caput quod junximus una juro*; and by *Sil. lib.* 10. *Adjuro teque tuumque Caput*: but the *Persians* besides the head swore by the Kings right hand; for that was the Oath *Darius* gave *Tereus* the Eunuch when chosen to attend the Princess *Statira*, afterwards married to *Alexander*: yea, they apprehend that the King sees in all places, as may be presumed by pointing their finger to the eye and saying *Chash* i. e. the King sees; and his words esteemed Apophthegms are many times registred as well as deeds in Cedar Tablets gumm'd with Cinnaber, his Name usually writ with gold upon paper of a curious gloss and fineness varied into several fancies, effected by taking oyl'd colours and dropping them severally upon water, whereby the paper becomes sleek and chamletted or vein'd in such sort as it resembles Agat or Porphyry. In a word, they spare not to parallel their King with *Mahomet* and *Ally*, and as accustomed of old, ingeminate

De nostris Annis tibi Jupiter augeat Annos, *By loss of ours the Gods preserve thy life.*

Yea,

Yea, the better to illuſtrate his perfections, amongſt other his Provincial Titles they give him the Epithetes of Amber, Nutmeg, Roſes, and ſuch ſweet odours and flowers as moſt delight the Senſe; which alſo is the form of moſt Countreys in the Orient. So that upon the whole, under moſt miſerable ſervitude theſe wretched *Mahometans* do live; happy onely in not being ſenſible, which they the better endure, not knowing what a free Subject means, and for that they are indulged to the height of corrupted appetite. And yet, although the King himſelf be incircumſcriptible and have his *Sic volo, ſic jubeo* allowed him; nevertheleſs (well knowing that maxim true *Sceptrorum vis tota perit cum perdere juſta Incepit*; for 'tis Juſtice that ſupports the Crown; and that *ſine Lege quid ſunt Regna niſi latrocinia*? without law, what do Kingdoms differ from places of Robbery?) for the avoiding confuſion and preſervation of the peace, Laws or rather Cuſtoms they have which are ſtrictly executed: for the Souldiery they are ſubjected under Ordinances of War; the reſt under a kind of Imperial Law, which ſerves to diſtinguiſh *meum* and *tuum* betwixt the Subject: For which end in moſt Cities and great Towns Cawſees and other Magiſtrates are appointed, who have power from the King to call perſons, examine witneſſes, and to hear and determine buſineſs 'twixt party and party, yea to award judgment in cauſes civil and criminal, with little charge and ſhort attendance; and in criminals, no place affords more ſevere proceedings: which is the reaſon that the Countrey is ſo ſecure, and Travellers can ſcarce find a more quiet place than *Perſia*. But ſeeing the Cawſees have a latitude allowed them in Adjudications and accept of gifts, I fear they may be corrupted and biaſſed; which too oft blinds the eyes and makes Innocence the Delinquent.

Now concerning the Natives they are generally well-limb'd, and ſtraight; the *Zone* they live in makes them tawny; the Wine cheerful; Opium ſalacious. The Women paint; the Men love Arms; all affect Poetry: what the Grape inflames, the Law allays, and example bridles. The *Perſians* allow no part of their Body hair except the upper lip, which they wear long and thick and turning downwards; as alſo a lock upon the crown of the head, by which they are made to believe their Prophet will at the Reſurrection lift them into Paradiſe. A figment, whether proceeding from *Mahomet*'s own brain or the Apoſtate Monk his Aſſociate, uncertain: but probable it is he had read the Scripture, and there in *Ezech.* 8. 3. and in the Apocryphal ſtory of *Bel and the Dragon* finds *Abacuc* ſo tranſported from *Judea* to *Babylon*; for elſewhere their head is ſhaven, or made incapable of hair by the oyl Dowae, being but thrice anointed. This has been the mode of the Oriental People ſince the promulgation of the *Alcoran*, introduced and firſt impoſed by the *Arabians*. But that the wearing hair and covering the head was otherwiſe of old, appears in Hiſtory very plainly.

Hair was worn according to the humour of ſeveral Nations, agreeable to the temperature of the place and Natures dictate: for in Countreys more inclining to the Poles than the *Æquinoctial* uſually Men fence their Heads from cold with long hair; but in more temperare climes hair is curt, and commonly expoſed to the air for refreſhment: but within the torrid *Zone* their head was kept warm to ward off the penetrating beams of the Sun, whoſe ardour could not be endured. The *Romans* living in the mid-way 'twixt the Tropic and Polar Circle ſhaved not their heads, yet wore their hair ſhort according to the modern faſhion of the *Spaniard*, as may appear by Medals and other Antiquities, in which the *Cæſars* for the firſt two Centuries are ſo repreſented; albeit the firſt was ſo called for having a buſh of hair upon his head at the Birth. Amongſt the *Jews* alſo of old it was the cuſtom to wear it ſhort, as may be gathered from 1 *Cor.* 11. 14. where by way of interrogation the Apoſtle ſaith, *Doth not Nature it ſelf teach you, that if a Man have long hair, it is a ſhame unto him?* with conſideration had unto the Climate. Nevertheleſs in ſome caſes long hair was allow'd; as to the *Nazarites*, who ſeparating from the World dedicated themſelves to the Lord, and by that Vow ſuffered no raſour to come upon their heads, but permitted their locks to grow to full length, *Num.* 6. 5. as exemplified in *Sampſon*, *Samuel*, the *Baptiſt* and others: For albeit our Saviour in *Matth.* 2. 23. is called a *Nazarite*, that was rather from the City *Nazareth*; ſeeing he refrained not Wine, as may be ſuppoſed by the Marriage at *Cana* in *Galilee* and the Inſtitution of the *Euchariſt*, and by that the *Jews* detractingly imputed *Luke* 7. 34. But that Princes and Perſons of Quality in thoſe times wore long hair is evident by ſeveral preſidents: I ſhall inſtance *Abſalom*, who wore his hair ſo long and ſo large that cutting it once every year it is ſaid to weigh two hundred ſhekels by the King's weight, which made ſix pound and four ounces allowing the ſhekel half an ounce: not mentioned by way of reproach, (albeit what he made his pride became his judgement, for it is ſaid, *That none in* Iſrael *was ſo praiſed for beauty, as* Abſalom,) but rather an ornament. Nor can it be deny'd, but

but ſhort hair at ſome time and in ſome places was a ſymbol of ſervitude. Beſides, it appears by the effigies at *Chil-mynar* (where I touched a little upon this ſubject) that moſt of the Monarchs of old wore their hair very long and criſped, and as particularly inſtanced by *Plutarch* in the deſcription of *Aſtyages*. A comet with a buſh appearing in *Veſpaſians* reign, and by ſome Aſtronomers judged to portend his death, he wittily made this reply, That buſhy ſtar points not at me who am bald, but rather at the comet-like locks of my brother the King of *Parthia*. The *Gauls* alſo of old were denominated from their hair, *Comati*; *Neque enim fas erat Francorum regibus comam tondere, ſed à pueritia intonſi manebant, adeo ut à tergo crines defluant; nam à fronte diſcriminati utrinq; feruntur. Car anciennement tous les Nobles portoient de longs cheveux, &c.* ſays a French hiſtorian. In a word, *Cæſaries ſignum erat nobilitatis*. And the *Britains*, our Anceſtors, of old, as now, imitated their tranſmarine neighbours, as appears by antique Coins and otherwiſe. So that albeit the Monks from a Tradition ſhave the upper part of their head by way of diſtinction from the Laity and for dedication, yet therein they differ from the Levitical Prieſthood, who (except in lamentations, as in *Iſa.* 15. 2.) were not ſuffered to make bald parts upon their head, ſhave their beards, or make inciſions in their fleſh, *Levit.* 21. 5. which laſt is now practiſed amongſt Mahometans.

But not to run into extreams: as amongſt the primitive Chriſtians it was a reproach to wear long hair, ſo was it to be bald; therefore to avoid that contempt, ſuch as had ſhort hair wore raiſed caps, ſuch as ſhaved wreathed their heads with rolls of linnen not onely for ornament but to expel the Suns piercing rayes, and for defence againſt an Enemy; for undoubtedly thoſe large Turbants the Turks wear over a flat-crown'd quilted cap is a very ſerviceable head-piece. Thoſe in *Perſia* are exceſſive large and valuable, albeit commonly of Callico; for the ſuperiour ſort of people have them woven with Silk and Gold with a rich fringe or taſſel of Gold and Silver at the end: but at feaſts, entertainments and gaudy-dayes I have ſeen them wreath their Shaſhes with ropes of orient Pearl and chains of Gold ſet with precious ſtones, of great value. That which the King himſelf has on differs not in ſhape from others, unleſs it exceed for magnitude: all the difference I could obſerve was that he wore it the contrary way and more erect than others. Which put me in mind of that which *Plutarch* mentions concerning *Artaxerxes*, who in his old age cauſing his Son *Cyrus* to be proclaimed King, gave him the royal prerogative of wearing the pico or top of his Cydaris upright; not permitted any ſubject. Some glimpſe of that head-tire or Tiara we have in *Plut. vita Antonii*; which noble *Roman* gave order for a high and rich Tribunal to be erected in the moſt publick place of *Alexandria*, where he and *Cleopatra* ſeated themſelves in Chairs of burniſhed Gold: two of a leſſer ſize were ſet for their two Sons; the eldeſt was called *Alexander*, to whom for his ſhare of the world he aſſigned *Parthia*, *Media*, and *Armenia*, who that day wore upon his head a rich Tiara which reſembled a high-crown'd Hat, and upon his ſhoulder a long Veſt according to the royal Robe of *Perſia*: but *Ptolomy* the younger (to whom he bequeathed *Macedon* and other parts of *Greece*) upon his head had a broad-brimm'd Hat, about which was a fillet or band richly ſet with ſtones, upon his ſhoulder a long Cloak after the Macedonian cut, and upon his feet were embroidered ſandals.

With theſe Shaſhes the *Perſians* go covered all day long, not excepting the preſence of the King, nor their ſet times of devotion: for to bare or uncover the head is held irreverent. Now as the *Europæans* in their ſalutes uſually take off their Hats in preſence of their betters to bare their heads, the Mahometans ſignifie the ſame onely by a moderate deflexion of the head and directing their head towards their heart, by which they uſually expreſs their complement, as noted by *Q. Curt.* But this cuſtome came in with the Alcoran; before which, the Oriental people, *Perſians* and others wore a ſort of Hat and Bonnet, as yet continued in *China*, where unleſs by the late invaſion of the *Tartars*, *Mahomet* is not acknowledged: yea, both at ſalutations and in preſence of ſuperiours they were uncovered. So ſay *Euſtathius* and *Dionyſius* two credible witneſſes: and *Plutarch* atteſts the like: for ſaith he, *Contra Hoſtes Caput tegimus, Amicis nudamus*, In fight we cover the head againſt our Enemies, but ſaluting our Friends are uncovered. A practice not onely commended but commanded by *S. Paul*, 1 *Cor.* 11. 4. where it is ſaid That at the exerciſe of Religious Duties to be covered the head thereby is diſhonoured; for, that a man ought not to cover his head at thoſe times, appears by the ſeventh Verſe: but as to the other ſex, it is otherwiſe. Now how rigid ſoever the Turk may ſeem in abhorring the moving his Turbant, eſpecially towards a Chriſtian in ſalutations; the *Perſians* nevertheleſs have more generoſity: for with them it is a Maxim, and might be ſo with others, That ſingularity is diſcommendable, as being an humour either ſleighting order and degrees of men (allowed Angels,) or otherwiſe the civil cuſtomes and good manners of

Countreys

Countreys in things indifferent and meerly ceremonial, ſerving onely to cement affection. And albeit to one another they are ſtrict enough to that mode or cuſtom of being covered; nevertheleſs, at *Aſharaff* after Sir *Dodmore Cotton* had his Audience, at which *Sha-Abbas* was preſent with the Ambaſſadour, the King his Maſter's health being by Sir *Robert Sherley* remembred, the Ambaſſadour ſtanding up uncovered, the *Perſian* King (frolick at that time, or rather in civility) took off his Tulipant. Another time, as I heedleſly croſſed the Court where the King was ſitting in an open Tent hearing Petitions, I, according to the *Europæan* mode, made my due reſpects, by uncovering my head and bowing reverently towards the King, who obſerved it, and was ſo well pleaſed therewith that he raiſed his Turbant a little from his brows, both to honour me the more and to expreſs his ſatisfaction; eſpecially, as I was afterwards told, for that I appeared in my own Countrey Habit: otherwiſe it had been a preſumption puniſhable; but as it proved, a grace that procured me the more reſpect, eſpecially with the better ſort, where-ever I paſſed. The King indeed took great delight and eſteem'd it an addition of luſtre to his Court to behold exotiques in their own Countrey Habit: ſo that the greater the variety appeared, he would ſay the more was his Court and Countrey honoured at home, and in eſtimation abroad: inſomuch, as upon any affront done a Stranger, if in his own Habit, he ſhould be ſure of reparation; but in caſe he went in the Habit of the Country where he travelled, undiſtinguiſhable when the injury was offer'd, it would be otherwiſe upon addreſs for vindication: the emphaſis it ſeems wanting that inclined it. Such was then the rule of Court and populous places: albeit in travel Forreigners have their liberty to pleaſe themſelves as to their Garb, and without cauſe of exception to any.

The *Aſiaticks* wear no bands; their *Aljoba* or out-ſide Veſt is uſually of Callico ſtitcht with ſilk, or quilted with Cotten: but the better ſort have *Veſtes polymitæ* Garments of party-coloured ſilks; ſome being ſatten, ſome gold and ſilver Chamlets, and ſome of Bodkin and rich cloth of gold figured; for variety beſt pleaſes them: no colour diſpleaſes but black, which is not worn, becauſe they hold it diſmal and unlucky. Their ſleeves are ſtrait and long (varying from the *Turk*, who have them wide and ſhort;) their cloſe coat uſually reaches to their calves, and bears round. Their waſtes are girt with fine towels of ſilk and gold about eight yards long; thoſe and the Shaſhes diſtinguiſh the quality of thoſe that wear them: Dukes and other of the Noble ſort have them woven with gold; Merchants and *Cooſel-baſhes* with ſilver; of ſilk and wool thoſe of inferiour rank.

Next their skin they wear ſmocks or demi-ſhirts of cotten, in colour reſembling *Scotch* plad: their breeches like the *Iriſh* trooze have hoſe and ſtockings ſowed together; the ſtocking falls not always into their ſhooes, but from the ancle down gives to the eye two inches of the leg naked. Their ſhooes are of leather well ſow'd, but without latchets, and of what colour you can fancy, ſharp at the toe and turning upwards, the heels high and ſmall ſhod with iron or nails ingrailed. This alſo I noted, they do not wed themſelves to theſe iron hemi-cycles for thrift or eaſe, (they ſeldom journey far, or go ſwiftly, exerciſe and ſpare diet never agreeing) but to tread in a venerable path of antiquity. A cuſtom alſo derived from their Fore-fathers, either ſymbolizing with *Mahomet* whoſe Arms was a creſcent *Diana*, his Motto *Creſco*: elſe borrow'd from the Cygales of the *Athenians* or from the *Romans* who wore Creſcents (or Half-moons) upon their ſhooes as an Enſign of honour, or rather as *Iſidorus* obſerves, *Notam centenarii numeri ſignificaſſe, quia initio Patricii centum fuerant*. By *Martial* and *Pancirollus* termed *Lunati calcei*; *Lunata nuſquam pellis*: and by *Statius* in his Boſcages, *Primáq; patritia clauſit veſtigia Luna, &c.* In old times alſo uſed by the *Jews*, as may be gathered from the 68 Pſal. 30. verſ. *That tread under feet pieces of ſilver, i. e.* garniſh their ſhooes with ſilver plates, according to the vulgar Tranſlation. Over all, the *Perſians* (eſpecially ſuch as travel) throw ſhort Calzoons or coats of cloth (without ſleeves) furred with ſable, foxes, muſh-whormaws, ſquirrels, or ſheep-skins which is a furr highly prized; in hotteſt ſeaſons endure to wear ſhort wide ſtockings of *Engliſh* cloth heel'd with leather, and ſerve ſometimes for boots: howbeit, they want not ſuch.

Gloves are of no eſteem amongſt them, nor Rings of gold; for ſilver Rings are moſt worn: not that gold is leſs valuable (for in other utenſils they have it,) but becauſe *Mahomet* according to Tradition had one of ſilver which was left *Ozman* for a Legacy, and charmed with ſingular properties: None have their Rings of iron, except thoſe of baſer ſort; a metal ſome account a ſymbol of ſlavery. They paint their nails and hands with *Alcanna* or *Chaa-powder* into a red or tawny colour, which beſides the ornament it gives cools the liver, and in War makes them (they ſay) valiant. Their nails are diſcoloured with white and vermilion; but whyſo, I cannot tell, unleſs it be in imitation of *Cyrus*; who as an augmentation of honour commanded his great Officers to tincture their nails and faces with vermilion; ſerving both to diſtinguiſh them from the vulgar, and (as did our warlike *Britains*) in fight to appear the more terrible.

In their Rings they wear Agats or Turquoiſes, which ſtones moſt delight them: ſome have their Names or ſome word out of the *Alcoran* engraven in it, with which they ſometimes ſtamp their Letter: for not one Sword-man amongſt a thouſand knows the uſe of letters, the *Mullayes* and Clergy ingroſſing that Science; who when they write, frequently do it kneeling; either becauſe that poſture is eaſier, or that what they dictate in that form is reputed holy. Gooſe-quills they write not with, but reeds or canes, in which they imitate the Ancients. Their paper is very gloſſie, and by dropping oyl'd-colours chamletted and veined like marble: the materials are not rags or skins but Bombaſine or Cotton-wool, courſe and requiring much toil to perfect.

In waſhing they are not leſs ceremonious than the *Jews*, whom they ſeem to imitate, by joyning the tops of the fingers of both hands together with the thumb, which is parabolical: this they do, not onely afore and after meals but when they uſe nature; and to that end have Boys who carry an Ewer filled with Water, which in the open Streets they are not aſhamed to make uſe of.

Their Swords (Shamſheers they call them) are not ſtraight as ours be, but more hooked and bending than our Faulchions; of pure metal, broad and ſharp as any raſour: nor do they value them, unleſs, if the arm be good, at one blow they can cut in two an Aſinego. The hilts are without wards, being of gold, ſilver, horn, ivory, ebony, ſteel or wood; ſometimes of the Ribzuba or Morſes teeth uſually taken at *Pochora* in *Ruſſia*. The *Perſian* Scemiters were of that eſteem in old times, that as *Herodotus lib.* 4. writes it became the *Scythians* God, being acccounted no leſs than *ſimulacrum Martis*. *Scythæ Acinaci ſacrificant*, ſaith *Lucian in Jove Tragœdo*. And *Arnobius lib.* 6. *Ridetis priſcis temporibus, Perſas fluvios, Arabas informem Lapidem, Scythas Acinacem coluiſſe*. Their ſcabbards are of Camels hide, on ſolemn days covered with Velvet embroidered with gold and ſtones of price. They ſeldom ride without bow and arrows: the quiver and caſe oft wrought and cut very artificially: the bow, ſhort but ſtrong; the arrows, long and well headed: and albeit ſome think incomparable in execution to a Gun, yet time has been they have with that (as we in *France*) in many parts of *Aſia* obtained memorable Victories: thoſe moſt remarkable wherein *Craſſus* loſt his, *Valerian* and others; occaſioning thoſe Dirges of the *Roman* Poets, *Terga converſi metuenda Parthi*. And *Lucan lib.* 1.

More ſwift than Parthian *back-ſhot ſhaft.*

And *Virgil* in his 4. *lib. Georg.*

—Thick as a Summers ſhower:
Or as a cloud of Arrows in their flight,
When the bold Parthians *are engag'd in fight.*

And *Ovid* in their commendations,

Gens fuit & terris & equis & tuta ſagittis, &c.

By *Lucan* at the Battel with *Craſſus* ſaid to be invenomed,

Spicula nec ſolo ſpergunt fidentia ferro,
Stridula, ſed multo ſaturantur Tela Veneno.

Nor were there truſty ſhafts ſteel'd at the head
Alone, but alſo deadly poyſoned.

At this day of little repute in Archery unleſs they can in a full carreer cleave an Orange which is hung athwart the Hippo-drome, and (when paſt the mark) with another hit the reſt, turning (in his ſhort ſtirrops and *Morocco* Sadle) backwards. In this Weapon and their Sword they more delight than in great Ordnance, which nevertheleſs they have mounted as we could perceive at *Jaſques*, *Ormus*, and *Gombrown*, *&c.* moſt of which were taken from the vanquiſhed *Portugal*. Some Cannon we ſaw mounted at *Larr*, ſome unmounted at *Shyraz*, *Spahawn* and other places; but ſeldom uſe them in a Train upon Field-Services; which in ſome late Battels has given the *Turk* no ſmall advantage over them, eſpecially by diſordering the *Perſian* Horſe who with that terrible noiſe are not a little affrighted. The uſe of Muſquets they have had onely ſince the *Portugals* aſſiſted King *Tahamas* with ſome Chriſtian Auxiliaries againſt the *Turk*, ſo as now they are become very good ſhot. Howbeit, *Cedrenus* in his Hiſtory relates That *Coſrhoes* the *Perſian* King (who lived about the ſixth Century) invented an Engine which *Guttas demitteret tanquam*

tanquam pluviam & tonitrui ſonitus reſonaret : but of what uſe,gives no relation. And *Apparatæ* (ſaith another, referring to this place) *ſunt fulgurum imitationes, & fragores tonitruis ſimiles ; quibus terreri homines ſicut eſſet Deus, conatus eſt.* Which I apprehend were in imitation of thoſe *Claudiana tonitrua* mentioned by *Hieron. Magium lib.* 1. *Miſcell. c.* 1. and probably may take their model from that *Machina Salmonei* noted by *Virgil, Homer, Valerius* and others.

The Women here as of old in other parts of *Aſia* veil their faces in publique. This veiling the face is very ancient both amongſt the *Jews* and *Romans. Rebecca* when ſhe approached *Iſaac* covered her face *Gen.* 24. 56. Yea, amongſt Men it was a note of reverence, as we find by *Elijah*; and by the Apoſtle intimated 1 *Cor.* 11. 10. yea, by the *Romans* uſed; for the Bride was commonly preſented to her Husband with a yellow ſcarf thrown over her face. *Sulpitius Gallus* (the firſt that found out the Eclipſe) repudiated his Wife for ſhewing her face when ſhe went abroad. But to deſcribe them: I obſerved that generally they are low of ſtature, yet ſtreight and comely; more corpulent than lean, Wine and Muſick fattens them; the ſpleen is curable, where paſſion rules not: and as to complexion it is uſually pale, but made ſanguine by adulterate fucus's. Their hair is black and curled; their fore-heads high, skin ſoft, eyes black; have high noſes, pretty large mouths, thick lips, and round cheeks. Honeſt Women, when they take the liberty to go abroad, ſeldom ſpeak to any in the way or unvail their faces. When they travel or follow the Camp, the vulgar ſort ride aſtride upon Horſes; but thoſe of better rank are mounted two and two upon Camels in Cages (or *Cajuaes* as they call them) of wood, covered over with cloth, to forbid any Man the ſight of them.



A Perſian Woman.

Nor is this a new cuſtome, for *Plutarch* in the life of *Artaxerxes* mentions the like, ſaying, That the *Perſians* were ſo jealous, that to ſpeak to or touch any of the King's Women was no leſs than death; nay, to approach near their Coaches when they travelled: and inſtances ſome particulars, as in the Story of *Darius* when he begged the fair *Aſpaſia* for his Concubine, whoſe perfections had Captivated the King alſo. And in that Story of *Themiſtocles* the exiled *Athenian* he relates how that the *Perſians* jealous of their Wives and Concubines, keep them ſtrictly mewed up at home; but abroad carry them in cloſe Cajuaes, which were ſo covered that no Paſſenger could ſee them: nor were they drawn with Horſes, but travelled hanging upon Camels. In one of theſe, *Themiſtocles* diſguiſed in a Womans habit was ſecretly conveyed out of *Græcia* to the Court of *Artaxerxes*, where he found more ſafety and better welcome than amonſt his ungrateful Countrey-men. In one of theſe the laſt *Darius* was conveyed into *Mergiana* by *Beſſus* that had ſhackled him with golden Fetters, *Juſt. lib.* 11. Agreeable to this, we oft-times had a proſpect of the travelling Seraglio's, and could well perceive that their Guards were pale lean-faced Eunuchs, ſo jealous of their charge, that as we travelled 'twas the hazard of our lives if we neglected to haſten out of the way ſo ſoon as we ſaw them; or elſe by throwing our ſelves upon the ground to cover us with ſome veil or other, that the Eunuchs might be ſatisfied we durſt not, at leaſt, were not willing to view them. In one of theſe, for eaſe and warmth I my ſelf was forced to travel upon a Camel above three hundred miles, being ſo infeebled by a Flux as I was not able to ride on Horſe-back, and to keep company with the Carravan was neceſſitated to this kind of accommodation. Howbeit, that the cuſtome was otherwiſe, appears by that ſumptuous entertainment *Belſhazzar* made a thouſand of his Lords, (then coopt up in *Babylon*) where the King and his Princes, his Wives and Concubines drank Wine in thoſe golden Veſſels *Nebuchadnezzar* brought thither from the Houſe of God which was at *Jeruſalem*, *Dan.* 5. 3. and likewiſe at that magnifick Feaſt which *Ahaſuerus* made for an hundred and eighty dayes to the Nobles and Princes of his Empire, *Heſt.* 1. 11. where it is ſaid, The King ſitting on his Throne at *Shuſhan* the Palace, commanded the Eunuchs to bring Queen *Vaſhti* with the Crown royal to ſhew the People and the Princes her beauty; which was excellent. *Plutarch* alſo in the life of *Artaxerxes* notes how that *Statira* the Queen uſually ſate with the King at Meat in publick, and was placed near the King in an open Chariot when he took the air abroad; the beholding of which (ſays the Author) gave great content unto the people. But the Amoroſa's, or thoſe of the order of *Lais*, like thoſe *Ambubaiæ* of old amongſt the *Syrians*, be more ſociable, have moſt freedome, and in this Region are not worſt eſteemed of: No queſtion but (to free themſelves from jealous Husbands) many there would be of that order: thoſe therefore that are ſuch are not admitted without ſuit and giving Money; after which toleration none dare abuſe them; being company for the beſt or greateſt: in which reſpect they go no leſs richly habilimented than what is recorded by *Heliodorus* in his *Æthiopian* Hiſtory upon *Theagines* his uſhering *Arſaca* the *Perſian* Lady, *Induebatur* (ſaith he) *veſtem Perſicam, ornabaturq; aureis torquibus & monilibus, diſtinctis gemmis*, &c. Their Hair curling, diſhevels about their Shoulders, ſometimes plaited in a Caul of Gold: round about their Face and Chin uſually they hang a Rope of Pearl: their Cheeks are of a delicate vermilion dye, Art (oftner than Nature) cauſes it. Their Eye-lids are coloured cole-black with a fine Pencil dipped in that mineral Alcohole which *Xenophon* ſaith the *Medes* uſed to paint their Faces with: which was the old way of painting; and from the Vulgar Tranſlation of the Bible, where 'tis ſaid *Jezebel depinxit Oculos ſuos ſtibio*, 2 *King. c.* 9. *v.* 30. may be preſumed that ſhe was ſo painted: With which Antimony the *Grecian* Dames in old time coloured their Eye-brows, ὑμματίζεσθον their Poets call it; now alſo uſed in *Turkey*. They have alſo artificial Inciſions of various ſhapes and forms, as have the Enamorado's likewiſe. Their Noſes are ſet with Jewels of Gold imbelliſhed with rich Stones; and their Ears alſo have Rings of equal luſtre. In a word, to ſhew they are Servants to Dame *Flora*, they beautifie their Arms, Hands, Legs, and Feet with painted Flowers and Birds; and in a naked garb force every Limb about them to dance after each other, elaborately making their Bells and Timbrels anſwer their turnings. Short neverthelefs of the *Indian* Curtezans call'd Bogawars, who at ten years of age when their Bodies are tender and flexible, will in their Dances skrew themſelves into admirable poſtures: for ſtanding upon one Leg they will raiſe the other above their Heads, and leiſurely lay their Heels upon their Heads, all the while ſtanding upon one Leg, as I have heard a Merchant relate he ſaw done at *Golconda* and other places in *India*. Their habit (not unlike themſelves) is looſe and gaudie, reaching to their mid-leg; under which they wear Drawers of Cloth of Gold, Satten, tiſſued Stuffs or coſtly Embroidery. This kind of Creature is of no Religion, ſave that of the laſt

laſt Aſſyrian *Monarch*, whoſe Doctrine was *ede, bibe, lude:* for theſe look temptingly, drink notably, and covet Mens Souls and Money greedily. They ſcorn, nay upbraid the ſoberer ſort with epithetes of ſlave, rejected, unſociable, and unworthy their notice. So as, true it is at this day what *Trogus Pomp.* obſerved long ago, *Parthi Uxoribus & fœminis non conviviis tantum virorum, ſed etiam conſpectu interdicebant*, &c. But that the Women had greater liberty, is obſerved by an Author of good credit, *Perſarum regibus in cœna ac conviviis adſidet regina. Verum ubi ludendi & inebriandi inceſſit voluntas, eas amandant, & muſicas pellicesq; advocant:* The Queen is preſent with the *Perſian* Kings at Supper and Banquets, but withdraws when the King is diſpoſed to drink and be merry: for then they call for Muſique and Curteſans, *rectè hoc quidem, quod ebrietatis & libidinis ſuæ participes fieri Uxores nolunt*; done in regard they would not have their Wives partakers in thoſe intemperate and wanton Enterprizes. *Plutarchi moralia in conjugalia præcepta.* And yet *Xenophon* in the Inſtitution of *Cyrus lib.* 1. ſayes, That the *Perſians* cuſtome was to kiſs each other at meeting and parting. And in the 15. *ch.* and 15. *v.* of the Apocryphal part of *Heſter* 'tis ſaid *Tulit auream virgam & poſuit ſuper collum ejus & oſculatus eſt eam.* Howbeit, that manner of ſalute is now very offenſive to the *Perſian.*

Concerning the Arms of *Perſia*, *Zonaras* in his firſt Book and nineteenth Chapter out of an ancient Monument obſerveth, that in old times they bore *Luna* an Eagle crowned of the *Sun*, diſplayed *Saturn*; which continued for many deſcents their Royal Enſign, till *Cyrus* (as in the Empire, in Eſcutcheon alſo) made an alteration. *Xenophon* gives us the view thereof; *Erat Cyro ſignum aurea Aquila in longa haſta ſuſpenſa, & nunc etiam id inſigne Perſarum Regibus manet*, &c. Born till *Craſſus* periſhed by them, at which time a Sagittary was blazoned in their Royal Standard: A fit Emblem of that people, who for skill in Horſemanſhip and frequent riding might properly be reſembled to a Sagittary: from whence alſo that Coin of Dariques came, a round piece of Gold (fifteen ſhillings in our Money,) *Darius* being ſtamped on the one ſide, and a Sagittary (his Coat-armour) on the other; memorized by *Plutarch* in the life of *Ageſilaus*, who complained that his deſign of conquering *Aſia* was prevented by thirty thouſand Sagittaries; meaning a Bribe of ſo many pieces of Gold bearing that ſtamp, given to betray his Enterprize. But *Mahomet* when he had yoked their Necks under a two-fold bondage, the other were rejected, and a Symbol of greater myſtery in their Banner diſplayed, *viz. Mercury*, a Creſcent *Luna*, with this impreza, *Totum dum impleat Orbem*; alluding to an univerſal command: which ſince was borrowed by the *French*, how properly I know not, but may appear to ſuch as go to *Fountain-bleau*, where that device I ſaw iterated. But *Mahomet's* prediction failed when that Santoon of *Ardaveil* invented a new Enſign, *viz. Venus*, a Lion couchant *Sol*; the Sun orient in his Face, of the ſame: minted alſo in their Braſs medals, and (as a tie of amity) accepted of by the great Mogul and other neighbouring Princes in *India*. But the Cawns, Beglerbegs, Sultans (the ſame the *Greeks* called *Homotimi*, i. e. *Perſian Nobles*, *Satrapæ* the *Romans*,) Agaes, Soldagars, and Cooſel-baſhes bear no Coat-Armour; not that they are intituled ſlaves, but from their ignorance in Heraldry: for no honour there is hereditary. Nevertheleſs, this I can ſay in praiſe of the *Perſian*; They are very humane and noble in their natures; differing in their ingenuity and civility to one another, but much more to ſtrangers, very much from the *Turks*, who are rugged and barbarous. For the *Perſians* allow degrees amongſt themſelves, and of other people have a due eſteem according to their birth and quality, yea, give reſpect agreeable to merit.

In old times (commonly though corruptedly ſo called, ſeeing as one ſays well our Times are the ancient Times, in that the World is now ancient, and not thoſe we count ſo by a retrograde computation) they were Idolaters, ſuch as the *Gowers* be now, the *Curdi* in *Syria*, the *Perſees* in *India*, the *Pegouans*, *&c.* but by converſe with *Greeks* and *Romans* aboliſhed their Celeſtial worſhip, and (as *Strabo* relates) received Demonomie, continued till *Mahomet*. The Firmament they called *Jupiter* the *primum mobile* of other Gods; him they feared: but *Apollo* (the Sun, or *Mithra* as they termed him) they moſt affected, and to whom they dedicated many Temples, attiring him with epithetes of honour, health, and gentleneſs; as yet memoriſing his Image in the ſtamp and Coat-Armour of their Emperours. The Moon alſo had adoration amongſt them, ſuppoſing her eſpouſed to *Apollo*; and for her benevolent influences towards production, *Creſcente Luna frumenta grandeſcunt*, *Plin.* 18. as yet continued: for upon the firſt view, they give it a Mombarrock. They alſo had Reward and Puniſhment ranked in the Catalogue of their Deities. *Venus* had equal reverence: the Earth alſo, Water, Air, and Fire, wanted not the names of Deities, Fire and Water eſpecially. *Zertooſt* charged them to keep a continual

tinual Fire, not fed with common Fuel, nor to be kindled with profane Air; only such as should come from the Beams of that glorious Eye of Heaven the Sun, Lightning, Flints or the like. The Water also was by no means to be corrupted with dead Carcasses, Dirt, Urine, Rags, or what expressed sordidity or nastiness. Images they esteemed but indifferently; usually actuating their rites in Groves, Mounts and other places.



A Persian Coozelbash.

Their Marriages were commonly celebrated in the Spring, such time as the Sun makes the *Æquinoctium*; the Bridegroom the first day junketting on nothing save Apples and Camels marrow, a diet they thought proper for that dayes Festival. Polygamy they liked of, the King giving the example, honouring them with most applause who proved Fathers of most Children. They seldome saw their Infants till past four years of age; from which to twenty, they learned to ride and shoot; also to fare meanly, lodge hard, watch, till the Earth, and be content with small things. In the Institution of *Cyrus lib.* 3. mention is made of a Souldier that sneezing at a Court of War the whole company bowed and blessed the Gods; that sign serving as a good Omen to the business they were about: a custome continued amongst the *Persians*. The Old Men went plain; but the young Mens habit was rich, their arms and legs fettered with voluntary chains of burnished Gold or Brass, whose fulgor they delighted in from its conformity to the Sun. In War their attire was either Steel or Mailed work curiously linked, and their Breast-plates scaled: their Targets were of Ox-hides, large and round, their Cap was Linen multiplicated: Bowes, Swords, and Axes their Arms; all which in excellent good order, and through long practice they managed dextrously.

Parallel

Parallel to theſe is what *Xenophon* ſays, In *Cyrus* his time their common Arms were bow and arrows in quivers, ſhort crooked ſcemiters, battel-axes, light ſhields, and two lances apiece. Their Arrowes greater than now they are, for the bow they drew was not leſs than three cubits. Children from the fifth year of their age to the twentieth uſed little other exerciſe (ſaith *Herodotus*) than theſe, viz. to ride the horſe, ſhoot, and ſpeak truth. *Cyrus* was their firſt inſtructor; before whoſe time it was rare to ſee one ride; but after, as rare to ſee a *Perſian* of any rank a foot. Howbeit *Dionyſius* reports otherwiſe of *Parthia:* that is was *Regio tota plana, ob quam rem accommodata, &c.* which we found otherwiſe. And this cuſtome was imitated by *Arſaces* when he introduced the *Parthian: Equis omni tempore vectantur; illis bella, convivia; illis publica & privata officia obeunt: ſuper Equos ire, conſiſtere, mercari, colloqui. Hoc denique diſcrimen inter ſervos & liberos; Quod ſervi pedibus, liberi non niſi equis incedunt: equitare & ſagittare magna induſtria docent, &c.* Juſt. lib. 41.

The great mens tables were ſplendid in rich furniture and diſhes of gold; but in meats very ordinary and ſparing. *Bacchus* their Countrey-man taught them the Art of drunkenneſs (*Noah* ſome imagine him, *Omnia vero Bacchanalia eorumque ritus à Noæ ebrietate originem habent, &c.*) inſomuch as no matter of moment paſt currant ſave what reliſhed of Bacchiſm: their ordinary negotiations and bargains were ſeldome ratified unleſs conſolidated in froth and drunkenneſs. Nevertheleſs, their complements were hearty; to equals affording embraces; to ſuperiours the head and knee; which mode is to this hour continued without alteration.

Superſtitious they are, as may be noted from our adverſe fortune as we travelled: for in ſome places when we ſtood at their mercy to provide us Mules, Camels, or Horſes, how haſty ſoever we appeared, they cared not to ſet us forward except by throwing the Dice ſuch a chance happened they thought fortunate: a ceremony deduced from the *Romans*, who had their *albi & atri* or *faſti & nefaſti dies*. In miſchances alſo or in ſickneſs ſome uſe ſorcery, preſcribing charms, croſs characters, letters, antiques, or the like, taken commonly out of the Alcoran. Necromantick ſtudies they applaud becauſe profound, and tranſcending vulgar capacities; ſo as many in thoſe parts make a living of it: few Siets there but can exorcize. Friday is their Sabbath; licentiouſly kept; and may therefore be ſuppoſed ſuch a Sabbath as *Plutarch* ſpeaks of, which is derived from Σαβαζειν or Bacchanals: for, *Sabaſeos* is *Bacchus*.

Amongſt them four degrees are moſt remarkable; Chawns, Coozel-baſhes, Agaes, and Cheliby or Coridſchey. The Timars or Turqmars are more deſpicable.

Perſia eſt terra potens Armis. Upon muſter the Perſian King can march (as appears by roll and penſion) three hundred thouſand Horſe, and ſeventy thouſand Foot or Muſquetoons: ſuch force he can readily advance, but ſeldome exceeds fifty thouſand; enough to find forage or provant in ſuch barren Countreys. For example; *Mirza-Fetta* has in his Brigade fifty ſub-Baſhaes of note, each of them commanding three hundred. Horſe-Officers are *Emangoly-chan* Duke of *Shyraz*, who commands thirty thouſand Horſe; *David-chawn* his Brother, *Kaza-can* Lord of *Sumachy*, *Aſſur-chawn* Lord of *Myreyvan*, *Zedder* Lord of the *Kaddies* and *Guſſeroft*, *Magar* Sultan of *Tabriz*, each command twelve thouſand Horſe; *Soffe-chan* Sultan of *Bagdat*, *Akmet-cawn* Lord of *Miſcarroon*, *Guſſeraph-chawn* Sultan of *Koom*, *Zenal-cawn* Lord of *Tyroan*, each hath a charge of fifteen thouſand Horſe; *Iſaac-beg* twenty four thouſand; *Ethaman* the Vizier ſeventeen thouſand; *Soffy-Koolychan* ſixteen thouſand; *Goſſerat-chan* Governour of *Arabeſtan*, *Perker-cawn* Lord of *Gorgeſtan*, *Huſſan-chawn* Lord of *Ery*, *Manwezir-can*, and *Sinal-chawn* Lord of *Sigeſtan* ten thouſand each; *Mahomet* Governour of *Genge* eight thouſand; *Ham-ſha-oawn* of *Dara* ſeven thouſand; *Aliculi* of *Periſcow* four thouſand; *Morad* of *Aſharaff* ſix thouſand; *Badur-can* the Daraguod ſix thouſand; and *Dargagoly* Son to *Gange-Ally-chan* Sultan of *Candahor* four thouſand: three hundred and twenty thouſand Horſe or thereabout: wonderfull, when I conſider the little paſturage and other provant the Countrey affords; for their horſes have but chopt ſtraw and a little barley to ſerve the turn; yet that thin diet renders them leſs apt to diſeaſes, and keeps them in as good heart as ours, having better proviſion.

In peace they are not alwayes idle, ſolacing their active bodies in ſundry ſorts of warlike exerciſes. They dance not, except as *Pyrrhus* taught the *Epirots*: but love to hunt and chaſe the Stag, the Antilope, Gazal, Tyger, Bore, Goat, Hare, Fox, Jackal, Wolf, and the like: in which paſtimes they expreſs ſingular courage and dexterity. They alſo know well how to uſe the Bow, Dart, Scemiter, Gun and Javelin: Their Harquebuz is longer than ours, but thinner; they uſe that very well, but deteſt the trouble of Cannon and ſuch pieces as require carriage. They have Greyhounds large and not unlike the Iriſh, of courage to encounter a Lion: have Spaniels alſo, but not ſo good as their Hawks may challenge. Eyeries they have of Eagles, Lannars, Goſhawks, and Hobbies;

bies; but their beſt Falcons are out of *Ruſſia* and the Scythic Provinces: they fly commonly at Hares, Jackals, Partridge, Pheaſant, Hern, Pelican, Poot, Eſtrich, *&c.* Their Lures and Hoods are ſometimes embroidered or richly ſet with ſtones of price. The vulgar ſort delight in Morrice-dancing, wraſtling, aſſaulting, bandying, ſwinging upon ropes, Ram and Cock-fighting; in which exerciſes they ſpend much time: Nor do they value their money to ſee boys dance, or lavoltoes upon the rope; in which ſleights they are excellent. Cats be in more requeſt with them than dogs; very large they are and tabby-coloured, ſtreakt like thoſe of *Cyprus*. They frequently have them in their armes in imitation it may be of their Prophet *Mahomet*, who uſually carried a Cat in his ſleeve, it may be likewiſe from the enmity the cat hath unto rats and mice, which as *Plutarch* obſerves in lib. *De odio & invidia*, were reputed enemies to ſome deities the *Perſians* in old times worſhipped.

Merchants here are in eſtimation: they adventure into *Turkey*, *Ruſſia*, *India*, and other parts of *Aſia*, and more ſeldome into *Europe*. Such Mechanicks as be amongſt them are induſtrious and ingenious; whether you conſider thoſe that labour in Silk and Bombaſin, or that dye and weave Carpets, or other Arts, with which their Buzzars abound: Beſides, they have a rare Art to print Flowers of all ſorts in Leather and in colours; of which they make buskins, ſandals, ſaddles, and furniture for houſes: alſo they ſtain linnen cloth, which we call Pantadoes.

Their Phyſiicans are great admirers of Nature, doting ſo much thereon as they make that oft-times the firſt cauſer which indeed is but inſtrumental or ſecundary: moral Men they be, humane in language and garb, both which beget eſteem from all that converſe with them; and did not avarice (a vice predominating there, and by occaſion of ſickneſs in me full dearly experimented) and Magic ſtudies too far ſway them, I could value them above the reſt. They have degrees tranſcending one another in Title as their skill and ſeniority merits. So well as I could apprehend, theſe are learned in the Sciences, and few but are Philoſophers: Nevertheleſs, their Libraries are ſmall, their Books uſually Arabic, but choice and uſeful; wherein they agree with that rule in *Seneca*, *Non refert quam multas ſed quam bonas habent*, commonly ſuch as advance their practice and profeſſion; and in their proper Art I perceived that they prefer Plants and other vegetables before Minerals. Some Schools I viſited, and obſerved (as I formerly mentioned near *Larr*) that according to the old Adage *Neceſſarium eſt ſilentium ad ſtudia*, they affect ſilence, and ſitting croſs legg'd wag their bodies, imagining that ſuch motion advantages ſtudy and ſerves for exerciſe. Indeed *Seneca* ſeems to be of that judgment, *Mihi neceſſarium eſt concutere corpus, ut ſi aliqua cauſa ſpiritus denſior erat, extenuaret illum jactatio, quam profuiſſe mihi ſenſi.* The Doctors are named *Hackeems* (it may be radically from the Hebrew word *Hachajim*, that is, a learned man; or *Chachan*, which in old Perſian ſignifies great, or a Philoſopher, or the ſame that *Magus* was, and a preſerver of life;) *Mulaii* in the Arabic. But a Mountebank or Impoſtor is nick-named *Shitan-Tabib*, *i. e.* the Devils Chirurgion. They are Maſters of much knowledge, and not a little delighted with judicial Aſtrologie, and not in vain, ſeeing that *Hippocrates* in 2. *lib. Aeris*, holds *Scientia Aſtrorum non eſt modica pars ſcientiæ medicinæ.* Many Arabick Writers learned both in Natural philoſophy and the Mathematicks have flouriſhed in thoſe parts, moſt of whoſe Books they read; namely *Hippocrates* to whom the great *Artaxerxes* wrote an invitatory Letter, *Galen*, *Averroes*, *Alfarabius*, *Avicenna*, *Ben-Iſaack*, *Abbu-Ally*, *Mahummed-Abdilla*, *Ben-Eladib*, *Abu-becr*, *Rhazis*, *Algazzallys* and *Albumazar*. In Geography *Abul-fœda* the great Arab Coſmographer whoſe Works they have, (one of whoſe Maps I ſaw at *Gombrown*, and I thought differed from ours both in Lands and Seas; it was to be ſold, but what money I offered would not be accepted) as alſo *Alphraganus*, from whom they better their diſcourſe, and by ſuch helps become admirable. Nor want they the knowledge of herbs, drugs, and gums; witneſs the Mydan in *Spahawn*, than which, no place in the world I think ſhews greater plenty of herbs and drugs: having alſo no leſs choice of fruits, gums and odours. I obſerved, that to ſuch of us as had fluxes, they gave Sloes, Rice, Cinamon, Pomgranad, Barberries: to purge melancholy, Aloes, Senna, Rhubarb; for phlegm, Turbith; for colds and ſweatings, oyls of Beaver, Leopards, Jackals, *Herba maris*, our Ladies Roſe, *&c.* Beſides which, the Countrey affords plenty of Galbanum, Scammony, Armoniac, Manna, Piſtacho's, Dates, Rhubarb, Opopanax, Sarcocolla, and Aſſa-fœtida; which laſt is in greateſt meaſure found about *Lahore* and other parts near the River *Indus*. Howbeit, ſweating is the epidemic Phyſick there, of leaſt charge, and moſt uſefull; inſomuch that ſome Cities have above threeſcore hummums or baths; ſome ſay three hundred. By which frequent bathing their skins become very ſoft and fine, and by a continued activity and tenderneſs of their muſcles are much more

more agile and flexible in their body than we in *Europe* be, where bathing is not ſo much uſed.

In antique paths of ignorance they chuſe rather to tread, than by any new invention to call in queſtion the reverend judgment of their Anceſtors. Hence it is, that they continue their maimed Calculations, out of a blind conceit that Antiquity commanded them: for they have uſed to compute their years rather by the Moon, than by the motion of the Sun; affirming, That the Firmament or eighth Heaven finiſhes its revolution in two and thirty years: which is falſe; his diurnal motion from Eaſt to Weſt compleating it ſelf in four and-twenty hours; his other from Weſt to Eaſt, but one degree in an hundred years; ſuch is the violence of the firſt mover. Notwithſtanding, it is probable they mean the Heaven of *Saturn* which adjoineth it, (whoſe revolution comes near their time) finiſhing its journey from Weſt to Eaſt in thirty years. Hence their Lunary account is become ſubject to errour, reckoning from the Autumnal Æquinox twelve Moons, the number of days in a whole year three hundred fifty three: ſo that our Solar Computation exceeds theirs twelve days at leaſt every year; whereby it comes to paſs, that thirty of our years make one and thirty of theirs; whence the difference ariſes 'twixt us and them in their Hegyrath, which by protract will doubtleſs occaſion more confuſion.

Theſe differences in Accompt were obſerved of old: For, the Caldean Aſtrologers who kept the Regiſters of Time, perſwaded *Caliſthenes* (*Ariſtotle*'s Nephew, and an Attendant upon *Alexander* at *Babylon*) that their Records aſcended forty three thouſand years: which *Diod. Siculus lib.* 8. 1. by reducing to Months, found to reach preciſely unto the Creation, and no further. The *Ægyptians* uſed the like accompt; for they (as *Solon* reported) pretended Annals of nine thouſand years: which *Plutarch* by the like computation found to intend Months or Moons rather than years. But the *Iberians* who boaſted of the Antiquity of their knowledge in Letters, and of having preſidents of ſix thouſand years, their year was found to conſiſt of four months; which being likewiſe calculated was found to fall ſhort of the time that *Moſes* lived. But whereas the Jews ever computed their times by *Jubilees*, the Chriſtians by *Indictions*, the *Romans* by *Luſtra's*, and the *Grecks* by *Olympiads*; theſe that follow *Mahomet* have a different Epoche to accompt by; as the *Æra Gelalina* from *Geladin*, *Æra Jezdgirdina* from *Jezdgird*; beſides the *Hegyra* they have from *Mahomet*, which is their Epocha or accompt of Time.

Such as practiſe manufactures have an inferiour repute to the Souldiers: nevertheleſs they live plentifully, and more ſecure from the jealous eye of the King than do the great ones, who oft deceive their thoughts that they are happier. The Peaſants here as elſewhere in *Aſia* are ſlaves; they dare call nothing their own; ſuch is the rapine of the Begs of that Country; nay, every Cooſel-baſh dares domineer, as we could perceive in our travel: yet upon complaint, the Cauſee ordinarily yields them reaſonable juſtice.

The *Perſians* had this Character of old, *Cunctorum hominum ſunt mitiſſimi*, of all men the moſt civil; which diſpoſition they reſerve unto this day, being generally of a very gentle and obliging Nature; facetious, harmleſs in diſcourſe, and little inquiſitive after exotique news; ſeldom exceeding this demand, If ſuch and ſuch a Country have good wine, fair women, ſerviceable Horſes, and well tempered Swords. Few of them can read, yet honour ſuch as can; that Science being monopolized by Church-men, Clerks, Santos, and Merchants. Some little skill they have in Muſick; that they have reſembling the Doric and Phrygic, a ſoft and lofty ſort of Conſort. Above all Poetry lulls them, that Genius ſeeming properly to delight it ſelf amongſt them. Howbeit, Mimographers I muſt call them, their common Ballads reſounding out the merry diſports of *Mars* and his Miſtreſs, to which Saints they dedicate their amorous devotion. *Abul-Caſen* who lived *A. Heg.* 385. *Elgazzuly*, *Ibnul-Farid*, and *Elfargani* are their principal Poets in thoſe fancies. Nor have I read that amongſt the *Romans*, or in any other parts, Poetry has been better rewarded; witneſs Poet *Mervan*, who for thoſe 70 Diſtichs which he preſented *Mahomet* the great *Almanſor*'s Son, received as a reward 70000 Staters. *Taher* alſo who was General to King *Abderhaymon*, for three Verſes which a Poet gave him, requited him with 300000 pieces of Gold: and *Abdalla* his Son, (he who for cure of a Conſumption fed only upon Lions fleſh boiled in red Vinegar, of which confection he took two drams daily,) was no leſs liberal to that Art, and as I might inſtance in many other Princes of the Sophian Pedegree of later times, not a little to their reputation. And how lame ſoever the Verſes are, their graceful ſhaking their notes in chanting and quavering (after the *French* air) gives it to the ear harmonious. So that in my opinion it was rigidly ſaid by a Father, when he called Poeſie *Vinum Dæmonum*: for (ſays the Lord *Verulam*) Poeſie not only refreſhes the Soul by chanting things rare and various, but alſo exalts the ſpirits with high raptures; and being joined with Muſick ſweetly inſinuates it ſelf, ſo as it has been

eſteemed of even in the rudeſt Times, and amongſt thoſe Nations which were accounted barbarous. And albeit the Men affect not to dance themſelves, (though anciently dancing was in requeſt with men, as Stories tell us,) nevertheleſs, dancing is much eſteemed there: for the Ganymeds and Layeſians (wanton Boys and Girls) foot it even to admiration. Mymallonian dances I may properly call them, ſeeing the Bells, Braſs Armolets, Silver Fetters, Timbrels, Cymbals, and the like ſo revive *Bacchus*: in this kind of dance being ſo elaborate, that each limb ſeems to emulate, yea, to contend which can expreſs the moſt motion; their hands, eyes, and bums geſticulating ſeverally and after each other, ſwimming round, and now and then conforming themſelves to a Doric ſtillneſs; the Ganymeds with incanting voices and diſtorted bodies ſympathizing, and poeſie, mirth, and wine raiſing the ſport commonly to admiration. But were this all, 'twere excuſable; for though Perſons of Quality here have their ſeveral Seraglio's, theſe dancers ſeldome go without their wages: and in a higher degree of baſeneſs, the Pæderaſts affect thoſe painted antique-robed Youths or Catamites (compleating the *Roman* Proverb, *Perſicos odi Puer apparatus*;) a vice ſo deteſtable, ſo damnable, ſo unnatural as forces Hell to ſhew its uglineſs before its ſeaſon. Hear S *Chryſoſtom: Cogitato, quàm grave illud ſit peccatum, ut quod ipſam Gehennam etiam ante tempus apparere coegerat.* And for the deteſtation whereof, *Alexander* is honoured to all poſterity.

The Art of painting the face has been a mode more ancient than commendable, and ſufficiently blemiſhed by *Jezebel*, as lately mentioned. *Xenophon* by an example he gives, makes it appear that Men likewiſe uſed it: for, in the deſcription of *Aſtyages* the Median King, he tells us, That his Face was ſanguined with Vermilion, his Eyes ſtruck with a ſemicircle of Azure, and his Neck adorned with a Carcanet or Rope of Pearl, and ſometimes with a Chain of Gold, in uſe then amongſt ſuch as were Favourites or Princes of the Blood. An Ornament more ancient than *Aſtyages* amongſt other Nations; for *Pharaoh* when he promoted *Joſeph* to be ſecond in the Kingdom of *Ægypt*, amongſt other the regal attire was put about his Neck a Chain of Gold, *Gen.* 41. 42. *Daniel* at *Babylon* had the like by order of *Belſhazzar*, *Dan.* 5.29. *Zorobabel* by *Darius*, *Eſdr.* 3.6. and by like order of the Syrian King *Alexander*, there was ſent unto *Jonathan* the High Prieſt a Chain of Gold, as the cuſtome was to ſuch as were of the Kings blood, 1 *Macchab.* 10. 18.

Perſia continues the ancient cuſtome of emaſculating youths; practiſed to preſerve the excellency of their voice, but principally for guarding the Seraglio's of great Perſons: Which, though it ſufficiently effeminate them, yet ſome Eunuchs have neither wanted courage nor reputation, ſeeing that both in *Barbary* and other Mahometan Countreys out of them they have elected Generals for the field: But in the execution of their ordinary truſt about Women find them miſchievous enough; for, being armed with Sword and Target, Bow and Arrows, they expreſs their jealouſie too oft to the prejudice of ignorant and careleſs Travellers. They are of moſt ancient ſtanding, for we read of them in Scripture in oldeſt times, eſpecially in this Empire. So that *Donatus* in *Terence* and *Petronius Arbiter* ſpare not to aver, That *Perſia* made the firſt Eunuchs. By which word is ſometime underſtood Chamberlains, or thoſe great Officers whoſe neareſt attendance was upon the King: but thoſe other that wait upon the Harams have their Teſticles cut off, which ſo enervates Nature, or at leaſt the exerciſe, that they are utterly diſabled as to procréation. And yet it is the opinion of ſome, That when the Teſticles are forced away, there is ſuch a remainder of Seed ſtored up in the Glandules of Generation which be ſpermatique, that it is poſſible for Eunuchs to generate. Notwithſtanding which, until a jealous Turk obſerved a Gelding to cover a Mare, the extreme now uſed was not practiſed.

Honeſt Women rarely ſhew their Faces to ſtrangers, eclipſing by a white Sheet (the note of innocence) thoſe Beauties which are exquiſite; no Man daring to praiſe any of that Sex, eſpecially anothers wife: ſuch is their jealouſie.

Now concerning Circumciſion, it is here uſed, and accounted ſo neceſſary, that without it none calls himſelf a Muſſulman. Men, and ſometimes Women, conform to it; the Men for Paradiſe, the Women for honours ſake, or *Ben-ſidi-Ally* Fables whoſo paraphraſes: from nine to fifteen the Females may; and in *Cairo* and the adjacent parts, at this day it is frequently practiſed: nor is this a recent cuſtome, for *Strabo lib.* 16. in that caſe makes this phyſical obſervation, *Quemadmodum viri præputium habent, mulieres habent etiam quandam glanduloſam carnem quam Nympham vocant, non ineptam accipiendo characteri Circumciſionis.* The Males at *Izmael*'s age (whom they imagine was *Abraham*'s beſt beloved) are enjoined it; e're twelve hoping he may be able to ſpeak his profeſſion. Howbeit, the Arabs practiſed it before *Mahomet*'s time; yea, ſome think he himſelf was not circumciſed; nor that he impoſed, but ſuffered it only to pleaſe the *Arabians*.

A ſee

A fee is to be paid amid the ceremony, for want of which, the pooreſt ſort are ſeldome cut. The ceremony is more or leſs according to the difference of their degree, acted either at home or in the Meſchits: If ſon to a Mirza, Chawn, Sultan, or Chelaby, it has more pomp; for, his kindred and friends in their beſt equipage aſſemble at the parents houſe, as a ſymbol of their joy, preſenting him with gifts of ſundry prices; and after ſmall ſtay, mount the Boy upon a trapt Courſer, richly veſted, holding in his right hand a ſword, in his left his bridle: a ſlave goes on either ſide, one holding a Lance, the other a Flambeaux; neither of which are without their Allegories. Muſick is not wanting, for it goes firſt, the Father next, and according as they are in bloud the reſt, others follow promiſcuouſly: the Hodgee attending at the entrance into the Moſque, helps him to alight, and hallows him. To work they ſtraightway go: one holds his knee, a ſecond diſrobes, a third holds his hands, and others by ſome trivial conceit ſtrive to win his thoughts to extenuate his enſuing torment. The Prieſt (having muttered his oriſons) dilates the præpuce, in a trice with his Silver Sciſſers circumciſes him, and then applies a healing Powder of Salt, Date-ſtones and Coton-wool, the ſtanders by to joy his initiation into Mahometry throwing down their *Munera Natalitia* ſalute him by the name of *Muſſulman*. But if the ceremony be at home, they then provide a Banquet: before which, the Boy enters well attended, uncloathed before them all and circumciſed; and in commemoration of ſuch a benefit (imitating therein *Abraham* when *Iſaac* was weaned) continue a Feaſt for three dayes together: at the end whereof, the Child is led about in ſtate, bath'd and purg'd, a Turbant of white Silk put upon his Head, and all the way as he returns, ſaluted with acclamations.

But ſuch as turn Apoſtates to ſwill in luxury the more, or to robe themſelves with ſome title or advancement, (forgetting that for a baſe and momentany applauſe or pleaſure they diſrobe their Soul of everlaſting happineſs, ſuch as run parallel with the lines of Eternity) are brought before the Caddi, who upon this ſignification leads him into the Moſque and without much ceremony, onely by cutting the fore-skin, are thereby Believers. Which done, thoſe Devils incarnate to witneſs their new perſwaſion, or rather to aggravate and indeed accelerate their damnation, ſpurn with their accurſed Feet the Croſs, the hieroglyphic of our ſalvation: which in the primitive and pureſt Age was of that honour amongſt Chriſtians as not onely they uſed it in Baptiſm but upon their foreheads to deſpight the Jews and Heathens, and to glory in that ſame thing the more which the Enemies of Chriſt upbraided the Chriſtian with as a calumny. Superſtition I deteſt; but that it ſhould become a deriſion, is miſerable and to be pitied. To return.

The Renegado in token of defiance ſpits thrice at it, having this miſ-belief, That Chriſt never ſuffered, but *Judas*; and then exults in the uſual Battologie, *La, la, la illah, Hyllulla, Allough, aybyr, Mahumed reſul-Allough:* God is firſt, praiſe him, and next him, *Mahohomet*. After which imprecation the wretch holds up one Finger, thereby renouncing a Trinity: three Muſſulmen then dart three ſtaves three times towards Heaven, and e're any touch ground his new name is impoſed. Which done, he is led ſlowly upon an Aſs, his emblem, about the City that every one may note him for a Denizon and Proſelyte to *Mahomet*. But (praiſed be God) I have not heard of any Europæan Chriſtian, who in this Countrey of late times hath denied his Faith, which is cauſe of rejoicing.

Their Weddings have not much variety. Firſt, obſerve that Polygamy is tolerable; for *Mahomet* to excuſe his own infirmity (but borrowing it from the *Romans*) honours ſuch moſt as have ſeveral Wives and beget moſt Children: wherein they agree with *Scaliger*, That the pleaſure of Generation is a ſixth ſenſe: but their common excuſe is, To furniſh the Emperour with Souldiers for defence, Paradiſe with Saints; and to reſound the meritorious praiſes of their *Mahomet:* the Derviſſe an order of begging Friar excepted, who from a tranſcendant conceit of their own purity forbear Matrimony, but ſuppoſe Natures blackeſt villany no ſin, producing *Mahomet* for their prototype, who both by precept and example defended it. I have peradventure tied your chaſte ears too long to ſo impure a ſubject. Such therefore as dare wed provide a ſum of money and buy her good-will, her Parents being no further charged than to bath and purifie her. They chuſe their Wives more from report of others than particular acquaintance, the friends of either party commonly recommending and concluding. The day being come, the Bride is veiled with a lawn and bravely mounted, a troop of friends accompany her to Church, in the mid-way ſhe is met with an equal number of friends, all together aggrandize the ceremony. Entring the Moſque, the Mulay takes the proteſt of their good liking, ſhe demands three things (ſuch as the Jewiſh Women did of old) bed-right, food, and cloathing: Their Fathers having declared themſelves content, the Prieſt circles them with a cord, conjoins their hands, takes a reciprocal oath, and calls *Mahomet* to wit-

neſs. After which, the Caddi enrolls their names, the hour, day, month, and year of Nuptial; and with an *Euge* diſmiſſes them. The firſt day vapours away in Tabaco, Feaſts, and other jovialty, Men and Women being ſevered: at night, the Bride enters a Stove, where ſhe is waſhed and perfumed, that her degree may the better appear and her Perſon be the better accepted of. Next night they bathe together, and ſeven dayes after: during which, the feaſting holds in ſome meaſure, according to the old cuſtome of *ſeptem ad Convivium*; in which time if he diſcover her to be no Virgin ſhe is returned to her Parents with diſhonour; otherwiſe kept till Death make the divorce. The Alcoran agreeable to the ancient practice of thoſe Eaſtern Countries allows inceſtuous marriages, pretending that thereby love is better contracted and conſerved. In caſe the Man be weary, or that ſhe be barren, he acquaints the Mulay therewith, who (Jew-like) gives a Bill of Divorce upon his allowing her a Dowry: after which, if he require her again and ſhe agree, they are ſecondly married; yea, five, ſix, ſeven times rejecting and returning, as hate or love ſtimulate: by that diſorder, love vaniſhing, jealouſie budding, rage advancing, clamours roaring; and by which confuſion many times the Fathers neither know their own Children, nor they their Parents. They marry none of another Religion, but uſe ſuch as Slaves, or Concubines; refrain them in their Diſeaſes: Four Wives the Law tolerates, Concubines are unlimited; never wed common proſtitutes; give ſuck two years; and permit not Widows to marry again, till an hundred and twenty dayes be expired.

Their Burials revive ſome ceremonies that of old were uſed amongſt the *Jews* and *Gentiles:* at his farewel to the World the next of Kin cloſe the Eyes, as did *Joſeph* in the 46. of *Geneſis*; and *Telemachus* in *Ovid*, *Ille meos oculos comprimat, ille tuos.* The nobler ſort of People had their Sepulchres in the ſides of Mountains or Hills about *Perſepolis*: Howbeit, ſome uſed to embalm, the Brains being exhauſted by a Silver Engine, the Belly (ſo ſoon as diſſected and the Bowels extracted) cleanſed with Wine, farced with Caſſia, Myrrhe and other Spices, was then cloſed and buried in extraordinary deep Pits or Vaults; or in places bored in the ſides of Mountains. But the poorer ſort uſed onely Bitumen, or elſe the juice of Cedars, which reſiſts putrefaction. Howbeit the moſt uſual way of burial is this: Firſt, they waſh the Corps with clean Water, (as we find practiſed to *Tabitha* in *Act.* 9.) they carry it orderly and with ſilence to the Grave; then lodge the Carcaſs not in the Machits or Churches but Church-yards, and where none lay formerly; ſuppoſing it a vile part to diſturb the dead, whom in the Grave they think ſenſible of torment: they place his Head towards *Medyna*, and (according to the old *ſeptem ad luctum*) for ſeven dayes the next of Kin watch, to keep if poſſible the evil Angel from his Grave, inceſſantly warbling out Elegiac Threnodies, as the laſt expreſſion of love they can ſhew. But *Vidi enim lachrymas, & eſt pars fraudis in illis.*

Others thus: In the firſt place go thoſe of his Blood; next them his Varlets naked to the waſte, the reſt in troozes; who to expreſs their zeal burn or ſcratch their Arms and Breaſts, and cut and print circles in their Fleſh, (a mode borrowed from the *Jews*, prohibited by *Moſes*, *Levit.* 19. 28. and in *Deut.* 14. 1.) ſo that the blood oft trickles down in many places: next them are ranked youths whoſe ſhoulders bear ſome Texts out of the Alcoran; mixing with them Eulogies of the defunct, which they ingeminate. Next theſe follow many Perſons of beſt rank, each putting his hand to the cord that draws the Hearſe: and on every ſide throng the multitude, ſome bearing in their hands Lawrel or Cypreſs, others Garlands of Flowers, Fruits, and what beſt befits the ſeaſon: ſome ſeminaked Horſe-men play along, and oft-times, to demonſtrate their love, ſpare not to wound their carcaſſes. In the laſt place go the *Præficæ*, or Women hired to weep and howl, who tear their falſe hair, probably ſmell to Onions *(hinc illæ Lachrymæ)* and uſe ſuch impoſtures as did the antique *Romans* noted in *Livy*, who made it an Art to mourn; and by their counterfeit tears and ſhrieks to provoke others to paſſion and like lamentation. Theſe we find mentioned in *Jerem.* 9. 17. which cuſtome the People of God borrowed from the Heathens. *Præficæ dicuntur mulieres conductæ ad lamentandum mortuum, quæ dant cæteris modum plangendi*, as *Nonius Marcellinus*; alſo noted by *Ovid* in his 3. *Art. amand.*

——diſcunt lacrymare decenter,
Quoque volunt plorant tempore, quoq; modo.

And

And by *Juvenal* in his 6. *Sat.*

Fruitful in tears! Tears that ſtill ready ſtand
To ſally forth, and but expect command.

And *Lacrymas non ſponte cadentes*
—— *effundunt, &c.* by *Lucan.*

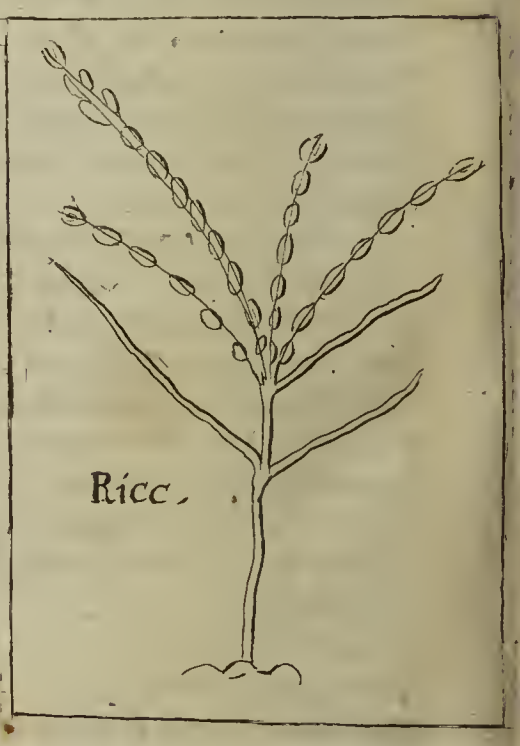
In which *decorum* they march ſlowly and with a commendable ſilence; but at his Dormitory ululate *Lala-Hillulla, i. e.* Let us praiſe God. There they firſt uncloath and then cleanſe the Carcaſs, for his ſins thereby as they ſay vaniſh: then they anoint him with Unguents, and ſo wrapt in fine linnen bury him, placing his head towards *Meccha*, his face towards Heaven, (the rather noted, in that the other Sex are buried with their faces downwards,)and his arms ſpread,as prepared to embrace his Prophet *Mahomet*. Upon the Grave they fix two ſtones, at his head and feet, which in *Arabick* characters engraved and coloured, note his Name, Quality and time of Burial. There they leave him, but give not over twice every day to ſing his *Requiem*, beſeeching *Mahomet* to ſuccour him againſt his bad Angels: of whom, as part of their Creed, they nouriſh this Opinion:

So ſoon as any *Muſſulman* is buried, forthwith *Muengar* and *Quarequar* two ugly Devils aſſail him; the one armed with an iron club, the other with a hook of flaming braſs: in which frightful poſture they view the Carcaſs, and in an imperious or rather inſolent manner command him to lift up his head, to fall proſtrate upon his knees, and beg his Soul, which it is ſuppoſed was till then departed: The dead Body re-entertains his Soul, and together give an account of their paſſed Life: Now upon confeſſion if it appear that his Life was good, the Devils as Spirits flee away, and give way to two good Angels (apparell'd in white ſilk) to comfort him; to the day of doom not budging from him, nor ſeeming unwilling to protect him. But in caſe his Life upon examination or confeſſion appear bad, then the black-fac'd Caco-dæmon with the iron club hits him ſo pat on the head as thumps him ten yards deep into the ground; where he ſleeps not long, for immediately the other ſpiteful Hel-hound with the flaming hook pulls him up again: in that horrid ſort tormenting him till *Mahomet* calls a Parliament and gives deliverance. In one place of his *Alcoran* he promiſes to ſave them all; but in another (forgetting his promiſe) appoints them to paſs over a narrow Bridge (he calls it the Bridge of Judgement) each Man carrying his ſins in a bag behind him; but in paſſing over, with ſuch as have heavy loads the Bridge breaks, and they fall into Hell; ſuch as have leſs weight, into Purgatory, *&c.*

In former times they uſed to burn the Bodies, as did the *Romans* and moſt *Ethniques*. The Carcaſs was folded in linnen called *Linum Vivum* made of the ſtone *Asbeſtos*, which was both ſpun and woven into linnen; and being put into the fire would not conſume, but preſerved the aſhes from mixture with other things, and ſo was committed to the Sepulchre. This precious ſort of incombuſtible-linnen at the firſt was ſold at a high rate,but afterwards became more common: for ſuch time as *Sylla* beſieged *Athens*, it was obſerved that what was anointed with that oyl became free from burning. *Pliny* alſo reports That he ſaw Napkins frequently uſed, which when dirty or foul, were cleanſed by Fire and not by Water. A rare kind of waſhing! Of this alſo were confected the famous everlaſting Lamps and Tapers. The ſtone is called *Asbeſton, i. e.* Unextinguiſhable; but the linnen or ſtuff *Amianthus*: ſome of which Lamps have (as Hiſtorians ſay) burnt 1500 Years, cloſed in glaſſes and placed in Caves and old Sepulchres: the aliment being this *Asbeſton* mixt with *Naphtha*, or other like bituminous matter or ſubſtance.

Concerning the Furniture of their Houſes, call him to mind who by the foot of *Alcides* found out his other dimenſion: A Pan, a Platter and a Carpet is the Epitome. Their diet is ſoon dreſt, readily eaten, and as quickly digeſted as deſcribed. Their Table is uſually the Ground, covered with ſome ſleight ſort of Carpet, over which they ſpread a pintado cloth, and ſit croſs-legg'd as Taylors: But this manner of ſitting was not ſo amongſt the *Perſians* of old, nor ſo with other Nations, as appears *Gen.* 43. 33. where 'tis ſaid, That *Joſeph* ſat at Table with his Brethren: And, *Priſci ſedebant ad menſam*, we find in *Homer*. Howbeit, in after-times the Oriental Nations *non ſedentes ſed jacentes in lectulis, mollius cœnabant*; alſo practiſed amongſt the *Jews* in the time of the firſt *Cæſars*. Afore each Man they lay five or ſix thin cakes of wheat, or pan-cakes, for other Bread they make none: this, ſome tear aſunder when they eat it, with their ten fingers, repreſenting (forſooth) as ſome imagine the Ten Commandments, and carelеſly ſcattering many

many wooden ſpoons, their handles being above half a yard long, and the ſpoon it ſelf ſo large as my mouth could ſeldom maſter. They have a meat reſembling the old *Maza*, which was meal mixed with Water and oyl, with gobbets of fleſh. They have withal little paſties of haſht meats, not unlike the *Turks* Sambouſes. They ſeldom go beyond Pelo; but in that diſh expreſs they think a witty invention, ſetting before you ſometimes forty diſhes called by forty names, as Pelo, Chelo, Kiſhmy-pelo, Cherry-pelo, *&c.* albeit indeed it differ but in the cookery; all are of rice, mutton and hens boiled together; ſome having butter, ſome none; ſome having fruit, ſome none; ſome having turmerack and ſaffron, other-ſome none; ſome onions and garlick, ſome none; ſome having almonds and raiſins, ſome none: and ſo *ad infinitum:* making us alſo believe they make gallant chear and great variety, though the ingredients be one, differing onely in colour; ſome coming to the Table as black as coal, ſome as white as curd; others (that you may know their Cooks are witty) be yellow, green, blew, red, or in ſuch a colour as they fancy. Wot you (forſooth) why Rice is ſo generally eaten, and ſo valuable? Not that it exceeds Wheat or other grain in goodneſs, fineneſs, roundneſs or the like, (though I cannot deny but it is a ſolid grain, and in boiling ſwells ſo much, that a pint unboil'd will increaſe to near four pints in boiling;) albeit ſome and thoſe not the leaſt learned think that *Manna* which the *Iſraelites* had given them for Bread in the Wilderneſs of *Arabia* (being a ſmall round thing) was this grain; ſo ſuppoſed both from its ſhape and excellency; but from a Tradition delivered by their grand Annaliſt *Jacob-ben-Siet-Ally*, it is affirmed That on a time *Mahomet* being in prayer was convey'd into Paradiſe, where earneſtly beholding its varieties, at length he caſt his eyes upon a glorious Throne, and fearing he ſhould be puniſht for his preſumption, bluſht for ſhame and ſweat for fear; but loth to have it diſcovered, wipes from off his brow the ſweat with his firſt finger and threw it out of Paradiſe: It was not loſt it ſeems by the ſtory; for forthwith dividing it ſelf into ſix drops, the firſt was metamorphoſed into a fragrant Roſe, (and thence it is Roſe-water is ſo much uſed, and in honour of the Roſe an annual Feaſt yet ſolemnized:) the ſecond was converted into a grain of Rice, (a holy grain:) the other four became four Doctors, *Acmet*, *Hamet*, *Melec-zed* and *Vaffyn*, who aſſiſted *Mahomet* to publiſh if not to compoſe his *Alcoran*. And foraſmuch as *Rice* is the onely eſtimable grain and common ingredient at the uſual Entertainments in all *Mahometan* Dominions, give me leave to inlarge a little upon the Deſcription.


Ricc.

Rice, is for the moſt part ſown about the time of the Vernal Equinox, uſually in wateriſh grounds; in four months or leſs being ripe for gathering. Sometimes they ſet it grain by grain, not two inches deep in the Earth, which they cloſe; and in Harveſt time gather ear by ear. The flower it bears is purple, the leaves be long and ſlender like ſedge or dogs-graſs; the ear it puts forth is not like that of Corn, but hath a thin ſtraw 2 yards long, full of joynts; the top onely ſwelling, in which are many round knobs which contain ſeveral grains of *Rice*, and every knob hath a long beard like to our Barley: So ſoon as the firſt-ſown *Rice* appears they plant again, and after that the like, the ſeed being under Water ſome few dayes; ſo as all the Year long (in ſome parts) they have *Rice* in the leaf, flower and ears, which puts the Huſbandman to a delightful though painful labour. And they have ſallads, acharrs, and hard eggs, which uſually are variouſly coloured; hard, that their ſtomachs might not be deluded in too quick a digeſtion. Their Mutton is ſweet, but fat principally in the tail, the weight commonly twenty pounds; in *Turcomania* they weigh ſixty pounds; *Leo Afric.* at *Cairo* ſaw one whoſe tail (ſupported by a little Cart with wheels) weighed 80 pounds, and ſayes he heard of another weighing 100 pounds, and may well ballance the reſt of the carcaſs. Camel, Goat and Pheaſant the Countrey yields, and the Law allows the eating; but not of Beef, Veal, Swines fleſh, Hares and Buffols, which are prohibited. Camels fleſh they ſell in the Buzzars roaſted upon ſcuets, or cut in mammocks and carbonado'd; three or four ſpits are ſold for two pence. Bad Paſtry-men they are; for I have ſeen them put a Lamb whole into an oven, and take it out as black as a coal; they ſay (I dare not ſecond it) it taſtes the better: it may be ſo to them, but I thought otherwiſe.

The poor are not ſo voluptuous: they content themſelves with dry Rice, herbs, roots, fruit, lentils, and a meat reſembling Thlummery: well ſatisfied with that ſlender diet;

diet; and calling to mind the Proverb, *He that will eat much muſt eat little*, finds the benefit of a moderate diet: For it diminiſhes crudities already bred, reduces the humours of the Body to a wholeſome order of nature, allays fumes, yea cures moſt infirmities which are commonly bred by full meals and other intemperance. Nature in no wiſe delighting in exceſs or delicates: a ſimple diet and temperate Life are Nature's beſt Phyſicians. Yea, I have ſeen them alſo eat locuſts, the Serpents enemy as well as theirs, in ſpecie reſembling graſhoppers. Dates alſo preſerved in ſirrup mixed with butte-rmilk is precious food. But to memorize their Cheeſe and Butter will either make your mouths water or turn; In good earneſt, the worſt any ever taſted of, both that it wants Art and material; for 'tis dry, blew and hard; ill to the eye, bad to the taſte, and worſe for digeſtion: the worſt is towards the Gulph, the beſt in *Mozendram*, but neither of them praiſe-worthy. Their butter uſually comes from the Guſpans tails, which ſaves them churning: howbeit, ſome boil the cream in a raw skin, ſo as it is commonly very ſluttiſh, full of hairs and unſalted: This ſort will keep freſh (ſweet I do not ſay) ſix months; but when we drew our knives thorow it, a thouſand ſluts hairs came along with it: they nevertheleſs commend it.

Their liquour is ſometimes fair Water, Sugar, Roſe-water, and juice of Lemmons mixt, and Sugar confected with Citrons, Violets or other ſweet flowers; and for the more delicacy, ſometimes a mixture of Amber; this we call Sherbet. Wine they alſo drink, having (as they pretend) a peculiar priviledge from *Ally*, and from the indulgence *Siet Gunet* in his Commentary afforded them, which the *Turks* are not worthy of; heartily laughing at the reaſon the *Turks* give for their abſtinence. The *Turks* indeed forbear Wine, upon a Tradition that two Angels *Arot* and *Marot* by Name being ſent down to inſtruct the *Turks* in Morality, and amongſt other things to forbear drinking of Wine, it ſeems fell under that temptation; for they themſelves having drunk above meaſure, became enamoured of a beautiful Virgin, and ſollicited her to wantonneſs: but the Damſel underſtanding whence they came, diſſembled her conſent upon condition they would teach her the *Elfata* that would carry her to Heaven; which they no ſooner did, but ſhe immediately aſcended and informed againſt the Angels, who were thereupon excluded Heaven; but the Virgin was metamorphoſed into the Morning-ſtar, or *Lucifer*. But this Fable of the two lapſt Angels, was probably borrow'd from that Hiſtory of the Angels mixing with beautiful Women before the Flood; miſ-underſtanding that narrative of *Moſes Gen.* 6. 2. That the Sons of God ſeeing the Daughters of Men were fair, they married them: *Lactant. l.* 2. *c.* 15. *& Euſeb. præp. Evang. l.* 5. *c.*4. Thoſe Sons of God being no Angels but the poſterity of *Seth* that took Wives of the Progeny of *Cain*, which haſtened the Deluge. However, it is from this Tradition that Wine is abhorred by moſt *Mahometans*. The *Ægyptian* Kings of old did the like, ſaith *Plutarch*, till *Pſammiticus* his reign: nor held they it fit to be uſed in Sacrifices, from a Tradition it was the *Giants* blood that warred againſt the gods; its property being ſtill the ſame, to make thoſe heady and outragious that drink it exceſſively, Wine is abhorred and refrained. *Arac* and *Aquavitæ* they alſo drink, and Tabaco ſuckt through water (that it inebriate not) by long canes iſſuing from a round Veſſel: and above the reſt affect *Coho* or *Coffee*; a drink black as ſoot, thick and ſtrong ſcented, diſtrained from Bunchi, Bunnu, or Bay-berries beat into a powder and boiled in Water; wholeſome, but not toothſome, they ſay; but if ſipt hot, comforts the brain, expels melancholy and ſleep, purges choler, alleviates the Spirits, and begets an excellent concoction; yea, however ingrate or inſapory it ſeems at firſt, it becomes grate and delicious enough by cuſtom. But not regarded for thoſe good properties ſo much, as from a Romance that it was invented and brew'd by *Gabriel* to reſtore *Mahomets* decay'd moiſture; who never drunk it, but made it a matter of nothing to unhorſe forty Men; and in *Venus* Camp with more than an *Herculean* fortitude, amongſt Women to effect wonders. Sure 'tis more ancient than *Mahomet*: For ſtory ſayes, The *Lacedemonians* were ſtronger than their Neighbour *Greeks* by ſhunning exceſs, and keeping to their black broth; which when *Dionyſius* would have drunk, the Cook told him he muſt alſo uſe exerciſe.

Opium (the juice of Poppie) is of great uſe there alſo; good, if taken moderately: bad, nay mortal, if beyond meaſure: but by practice, they make that familiar, which would kill us; ſo that their medicine is our poyſon. They chaw it much: for it helps catarrhs, cowardize, and the epilepſie; ſtrengthens (as they ſay) *Venus*: and which is admirable, ſome extraordinary Foot-poſts they have who by continual chawing this, with ſome other confection, are enabled to run day and night without intermiſſion, ſeeming to be in a conſtant dream or giddineſs, ſeeing, but not knowing whom they meet though well acquainted, and miſs not their intended places; by a ſtrange efficacy expul-

ſing

sing the tedious thoughts of travel, and rarely for some dayes deceiving the body of its seasonable rest and lodging. Opium, Coffee, the root of Betele, tears of Poppy, and Tabaco, condense the spirits and make them strong and alegre; which both make the *Persians* believe they expel fear, and enable them to run continually. In *America* their dispatches by foot-men differ not from our way of postage by horses from stage to stage; for in *Peru*, the *Indian* Inguas or Kings setled their stage 8 miles asunder, so as a foot-man conveying letters from one stage to another without intermission, in 24 hours would run 50 leagues or of our miles one hundred and fifty, *Lipsius* 59. *Epist.* 3. *Cent.* And how strange soever this report of the Foot-posts abstinence may seem, yet this out of *Mizaldus cent.* 2. 55. agrees with it; *Avicenna refert quendam peregre profecturum, libram unam olei violacei cum adipe mixti bibisse, & inediam absque ulla fame decem dierum sustinuisse.* *Olympiodorus* of *Alexandria* also writes That in his time a certain man lived without sleep, having nothing else to sustain nature save the air and light of the Sun. And Besides the soporiferous pellets which the Foot-man chawed, *pedibus timor addidit alas.* But however mysterious it be, I perswade not every man to imitate *Velleius* the Epicure, who feared nothing so much, as to doubt of any thing. Now this relation of their shoutars or zantells, i. e. foot-posts peradventure may gain credit but with few, give me leave therefore to offer some Examples of the like kind, *Diodorus Sic. l.* 19. *In rebus Eumenis ait, Cum ille milites & arma expediret, quosdam Persarum qui triginta dierum spatio abessent, illo eodem die cognovisse, &c.* The march of his army was in one day made known to some *Persians* who were then 30 dayes travel thence. Intelligence probably given by signes made by men purposely placed upon the tops of mountains (as our Beacons be) or by voyces transmitted from place to place, and where conveniency was by trunks or hollow places in walls, as was usual with the Romans in *Britain* and other Provinces. *Persis* (saith the Historian) *pleraque montana est & vallibus interrupta in montibus, opportunis locis sunt speculæ, in quibus consistunt homines maxime vocales, (cursores Angarij in lib.* 8. *Herodoti) speculæ autem ita divisæ, quantum vox ab una ad alteram venire & excipi potest. Re igitur nuncianda, unus exclamat proximo, ille alteri, & sic deinceps per omnes Satrapias ad extrema Regni. Numero vere triginta dierum, &c.*



The Turkish Peatle or foot Post.

But more agreeing with these Persian foot-men are the *Peichi* amongst the Turks. *Turcarum Peichi in comitatu Principis & antecursores, cum opus esset, huc illuc mittuntur, tanta velocitate currentes, cum securicula in manu & phiala aquæ odoratæ, ut adfirment eos à Byzantio ad Adrianopolim una die & nocte pervenire, quod intervallum est circiter centum & sexaginta milliaria Romana.* Foot-men attending the Army and imployed to and fro, as occasion requires, who are so exceeding swift, as holding a small hatchet in one hand and a bottle of sweet water (for refreshment) in the other, they will in a day and a night run from *Constantinople* to *Adrianople* being 160. *Italian* (or *English*) miles asunder. *Corpus succingunt ne doleant in cursu*, they gird themselves well lest they fail in their course. Nor is it impertinent to add what *Suidas* records of a Jew that was singular in this kind. *Posteriori ævo sub Leo. Imp. Constant. narrant quendam Judaicum, qui in eundi conspectus subito evanescebat, fulguris instar; nec currenti magis quam volanti similis; certe quod iter homo mutatis equis uno die conficere non poterat, hoc ipse suis pedibus & sine molestia conficiebat*, a Jew so swift, as after his setting out, he was soon out of sight, vanishing like Lightning, and seeming rather to fly than go; in one day running as it were with ease, further than any one can post it away with change of horses. Too much, I fear, upon this subject.

The *Persians* for the most part eat in Porcellane or earth, not valuing Silver, (the King by such attracting it to his own Table:) they have another reason, but ridiculous, That *Mahomet* at his descent into Hell seeing the Devils at dinner, observed that they were served in silver. In feeding they use no knives, or imploy one finger or two, three or four being enjoin'd them from Tradition. Nor do they cut their Bread, but break or rend it: equally fictitious; for *Ozman* in his Parody assures them the Devil (*Shitan* they call him) doth cut what he eats; which makes it no fable, seeing he eats not. And for the mode of breaking Bread, *Ozman* borrowed it from the Jews who had that custome; practised likewise by the Gentiles, as we find in *Xenopon* in his description of the *Persians:* Nevertheless, ignorance makes them attribute all to Miracles.

At meals they are the merriest Men alive: no people in the World have better stomachs, drink more freely, or more affect voracity; yet are harmlesly merry: a mixture of meat and mirth excellently becoming them: For here,

Qui canit, arte canit; qui bibit, arte bibat.

Jovial in a high degree; especially when the Curtezans are in company; the Men account that for good manners which we thought barbarous; when in complement, or rather squallid wantonness, they would overcharge their mouths with Pelo, and by an affected laughter exonerate their chaps, throwing the overplus into the dish again; and as a symbol of good will (sir-reverence) offer others to eat what they had chewed formerly. To end, having soak'd their hussinees or water-bags, wine-bottles are then usually emptied: at that exercise they sit long and drink soundly, condemning that precept in the Alcoran as an idle toy, invented by *Osman*, That it is Giants blood, the blood of those Giants the *Greeks* call *Theo-machi*, or the Devils gall as some have resembled it; albeit the *Turks* forbear to drink it partly from that perswasion. Nevertheless the *Persians* in this are commendable, That they never quarrel in their cups; nor compel they any to sit longer, or drink more, than he pleases: *Persæ potabuntur potatione ligitima, nemine cogente, Athenæus l.* 4. a sobriety that held till the *Greeks* subjected them; and then, *aut bibat, aut abeat:*. Yet by that which *Xenophon* relates, who was in *Persia* 120 years before *Alexander*, it appears that the *Persians* in his time had left off that vertue of temperance in drinking. *Vetus lex erat ne amphoræ ad convivia importarentur*, &c. *Nunc vero tantum bibunt, ut non importent, sed ut ipsi importarentur, Xenoph.* Nor drink they Healths, or one unto another; a civil custome, but too much abused amongst Christians; *Minos*, a Heathen, strictly forbad it the *Cretans*, as *Plato* rehearses in his Dialogues: But compared with those of old, are without resemblance; these being homely, those full of excess. *Dion* and *Ctesius* give some instances; as that in old times the *Persian* Monarchs made many Feasts, and many times invited no less than fifteen thousand Men; *Rex Persarum cum* 15000 *Virorum cœnat*, saith *Athenæus l.* 4. *c.* 10.; in every entertainment expending four hundred Talents, which amounts in our Money to two hundred and forty thousand Crowns; and at private Feasts where forty or fifty were entertained, as *Ephipius Olynthius* reports, a Supper stood in a hundred Mynaes of Gold, each Myna, or Dyna, in our Money valuing six and twenty shillings and eight pence. A large allowance in that juvenility of Time, for we say *plures opes nunc sunt, &c.* yet credible when the vast Revenue the *Persian* Empire extracted from many Nations is considered; for, what accrued out of

thoſe hundred twenty ſeven Provinces, was not leſs than forty thouſand and five hundred Attic Talents, in our account forty hundred thouſand Crowns or thereabouts. Out of *India* alſo they yearly received three hundred and threeſcore Talents of Gold in duſt. Nor is the Crown-revenue at this day much leſs, albeit his Territory be not half ſo great: for *Tahamas An. Dom.* 1560. received eight millions of Crowns, gathered from fifty Sultans who farmed his In-come; beſides annual preſents from great Officers, ſome of which may be conſidered by the wealth of a late Neighbour of theirs, the Governour of *Lahore*; who at his death bequeathed unto his Maſter three millions of coined Gold, a great quantity of bullion, Jewels of great price, and many Elephants, Camels, and Horſes of great value: it is well known, that *Leventhibeg* ſeldome failed to ſend him yearly the value of twenty thouſand Crowns as a New-years-gift; twelve thouſand Horſe the *Curdyes* 'twixt the two Seas alſo yearly preſented: and *Abbas* at this day from Silk and other duties receives yearly above nine millions, fourteen millions and two hundred and eighty thouſand Florins ſome ſay, three hundred fifty ſeven thouſand Tomans in *Perſian* Money, which in ours, is about eleven hundred and ninety thouſand pounds, ſterling.

Now though the ground be for the moſt part barren, yet, eſpecially towards the North, the ſoil is rich; and elſewhere, where Rivers or Springs make the improvement. And it hinders not that her Womb is uberous: for beſides that plenty of marble, we could from her boſome oft-times diſcover many minerals and ſtones of luſtre, as Jacynths, Jaſper, Chryſolite, Onyx, Turquoiſe, Serpentine, and Granats: Pezars and Pearls alſo (than which no part of the whole World has better) are no leſs valuable. That Mines of Gold in old times have here been found, *Plautus* in *Sticho* is proof in that particular.

Mereat Perſarum montes, qui eſſe aurei perhibentur, &c.

The Perſian *Hills he may deſerve to hold,*
Which (if the Proverb lie not) are of Gold.

And *Varro* by like alluſion,

Non demunt animis curas ac religiones
Perſarum montes, non divitis atria Crœſi.

The Perſian *Mountains nor the* Lydian *ſtate*
Our minds from care or zeal can ſeparate.

But at this day of ſmall eſteem, the Natives either wanting skill or will to diſcover them.

Coins at this day uſed, are the Abbaſſee, in our Money ſixteen pence; Larree, ten pence; Mamoodee, eight pence; Shahee four pence; Saddee, two pence; Biſtee, two pence; double Cozbeg, a penny; ſingle Cozbeg, a half-penny; Fluces (like the *Turks* Aſpars) ten to a Cozbeg: But the Gold Coins are Sultanies, equal to a *Venice* Chequin; Duraes, alike in name and value to the old Dariques, thirteen ſhillings and four pence, *&c.* but few ſeen: All but the Cozbegs and Fluces are of pure Silver, theſe are Braſs, but currant all over his Monarchy. Now 'tis to be obſerved, That no Mahometan Prince ſtamps his Coin with Images but Letters, purporting their Names or ſome Text out of the Alcoran: howbeit, before the eightieth year of the Hegyra, certain it is they commonly uſed Images and not Letters.

I have elſewhere deſcribed their buildings: Their Beds are Cots of two foot height, or four low poſts ſtrengthened with girth-web; a ſhag, or Yopangee, ſpread at top; of double uſe, for it ſerves as an Umbrella abroad, and at home for a Coverlet: in Summer, their Slaves attend about them: ſome to waft and beget cool Air, others to ſcare away the Gnats and ſuch like buzzing vermine, which during hot weather peſter them exceedingly.

The Men account it a ſhame to urine ſtanding; their reaſon is becauſe Dogs uſe that poſture: they have ſlaves attendig with Ewers of Silver filled with Water, to cleanſe pollution; albeit not ſo with all Mahometans in other Dominions: and to difference the Sex *Herodotus* writes that in *Ægypt, fœminæ ſtantes viri ſedentes mingebant.* The better ſort are ſo oft on Horſeback, as they hate to ſee Men walk; ſuch they think diſtempered in mind; a madder thing to ſee them ride, though not half a ſtones-caſt.

Their Horſes eſpecially for ſervice, are of the *Arabian* breed, bodied like Jennets, ſwifter and of more courage: they curb their mettle with ſharp bits, a ring of Iron helping them: Their Bridles are long, and ſometimes ſtudded with Gold; of Gold oft-times are their pummels and ſtirrups. Saddles of the better ſort are uſually of Velvet; high and cloſe, like our great Saddle: the trees are curiouſly painted. That form they borrow from the *Tartar*, is hard, ſmall, and cloſe; ſure, but not eaſie. Generally in good liking are their Horſes, albeit their fare be mean; a little bag filled with barley and chopt ſtraw hung about their heads, is both livery and manger: they ſtrictly tie them to a certain proportion.

Mules

Mules are no leſs valuable than their Horſe; of better ſervice where the paſſage is ſandy or mountainous. Men uſe Horſes, Women, Mules and Camels: every Camel uſually is loaden with two Cajuaes, which holds two Women: the Cage is of Wood, covered with Cloath; ſo low, as ſuffers them not to ſtand upright: but leſs grievous, in that for the moſt part all ſorts ſit, and endure not long ſtanding. When any Haram travels, they are guarded with Eunuchs armed with bows and ſwords, both for defence and offence, as formerly hinted. Their Alphabet is writ in their proper Character.

Aleph. bea. tea. sea. Jeam. hea. chea. taul. zaul. rea. zea. zean. sheen. saut. zaul.

ا. ب. ت. ث. ج. ح. خ. د. ذ. ر. ز. س. ش. ص. ض. ط. ظ. ع. غ. ف. ق. ک. ل. م. ن.

ctea. zcea. ine. kine. phea. cauſe. coffe. lom. meam. nuen. wow. hea.

و. ه. ی.

Loomealephlóy. yea.

10 9 8 7 6 5 4 3 2 1
۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱

یک دو سه چهار پنج شش هفت هشت نه ده
1 2 3 4 5 6 7 8. 9 10.

کوپه سر باربه فورت چه لاح پیلاده قزاقان
گویم سر و ب ار ب ه ز ر د ت ب ه لا ن س ر پ ه ل ی ا ن د ه ق ز ا ق ا ن

Cumq; ſuperba foret Babilon ſpolianda tropæis.

To which, if I add ſomewhat of their Language, it may both ſhew the affinity it has with the Saxon, (who after their deſcent from *Ararat* firſt planted in *Saca* a part of *Bactria*, and after in *Sarmatia*, before their progreſs into the Cymbric Cherſoneſe) from whom we borrow our Teutonic; and peradventure be of ſome uſe to the future Traveller.

Engliſh.	Perſian.	*Engliſh.*	Perſian.
GOD	*Whoddaw*	Gentleman	*Awgaw*
Heaven	*Aſman*	Merchant	*Soldager*
the Sun	*Afta*, & *Samon*	Souldier, or Golden-head.	*Cowzel-baſh*
the Moon	*Maw*	Lord Ambaſſadour	*Elchee-beg*
a Star	*Starra*, & *Nawſh*	Preſident	*Viſier*
the Skye	*Kabowdas*	Judge	*Cauſee*, or *Caddi*
Wind	*Baud*	Juſtice	*Darraguod*
a white Cloud	*Sephyte*	Phyſician	*Hackeam*
the Earth	*Zameen*	Chancellour	*Mordaer*
Emperour	*Pot-ſhaw*	Conſtable	*Calentar*
King	*Shaw*	Purveyor	*Mammandar*
Queen, or Empreſs	*Beggoon*	a Chriſtian	*Franghee*
Prince	*Mirza*	a Mooriſh believer	*Muſſulman*
Duke	*Cawn*	a Jew	*Jehewd*
Marqueſs	*Beglerbeg*	an Armenian	*Armenee*
Earl	*Sultan*	Perſian	*Pharſee*
Lord	*Beg*	Indian	*Mogul*, or *Indee*
Lady	*Conna*	Georgian	*Gorgee*
Lords Son	*Beg-zedday*		

Engliſh.	Perſian.
Sarcaſhian	*Carcaſh*
Turk	*Torc*
a Church	*Dear*
a High Prieſt	*Muſtaed-dini*
an Archbiſhop	*Kalyph*
a Prieſt	*Mulai*
a Holy Man	*Hodgee*
a begging Friar	*Abdal*
a Saint	*Meer* & *Emyr*
a Prophet	*Emoom*
a Prophets Son	*Syet* & *Emoon-zedda*
a Church	*Machit* or *Meſquit*
a Great Church or Cathedral	*Jewma-machit*
a Holy Father	*Padre*
a Father	*Bobbaw*
a Mother	*Mamma* and *Madre*
a Brother	*Broder*
a Siſter	*Qhvaar*
a Son	*Zedda*
a Daughter	*Daughter*
a Boy	*Oglan* & *Piſſar*
a Girl	*Daughter*
a Maiden	*Whotoon*
a Couſin	*Choul*
a Friend	*Memam*
a Slave	*Colloom*
a Servant	*Marda*
a Foot-man	*Shooter*
a Groom	*Mitar-baſhe*
a Cook	*Aſh-paſh*
a Butler	*Suffrage*
a Barber	*Syrtraſh*
a Doctreſs	*Dayah*
a Mountebank	*Shytan-Tabyb*
a Scribe	*Vikeel*
an Interpreter	*Callamache*
a Speech or Language	*Zavoan*
a Mechanick	*Oaſtad*
a Man	*Adam*
an old Man	*Pyrh-adam*
a Woman	*Zan*
The Head	*Serry*
Hair	*Mow*
Eyes	*Chaſm*
Eye-brows	*Browz*
Noſe	*Bynny*
Ears	*Gouſh*
Cheeks	*Row*
Face	*Tahom*
Muſtachoes	*Sibyl*
Lips	*Lab*
Teeth	*Dandoon*
Chin	*Chynoſer*
Arm	*Bozow*
Breaſt	*Sinow*
Hand	*Daſt*
Finger	*Anguſht*

Engliſh.	Perſian.
Belly	*Shykam*
Yard	*Kery*
Stones	*Sekym*
Matrix	*Cus*
Thighs	*Roam*
Knees	*Zoanow*
Foot	*Poe*
Wine	*Sherap*
Water	*Obb*
Fire	*Attaſh*
Wind	*Bawd*
the Sea	*Deriob*
a Ship	*Kiſhtee*
a Boat	*Kiſhtee-cowcheck*
Fiſh	*Mohee*
a Sheep	*Guſpan*
a Goat	*Booz*
Roaſt-meat	*Cobbob*
Rice	*Brindg*
boyled Rice	*Pelo*
Wood	*Yzom*
Apples	*Sib*
Pomgranads	*Narr*
Musk-melons	*Corpoos*
Water-melons	*Hendoon*
Myrobalans	*Allilha*
Dates	*Wehormaw*
Almonds	*Bodoom*
Raiſins	*Kiſhmiſh*
Walnuts	*Gardow*
Sugar	*Sucker*
Small-nuts	*Piſtachoes*
Sirrop of Dates	*Dooſhab*
pleaſant Liquor	*Sherbet*
Bezar	*Pezar*
a Roſe	*Gull*
Grapes	*Angwor*
Figs	*Anger*
Orange	*Norenge*
Lemmon	*Lemoon*
Carroway-ſeed	*Giznees*
Anniſe-ſeed	*Zera*
Nutmeg	*Gooſe*
Cloves	*Mekut*
Mace	*Bashas*
Cinamon	*Dolcheen*
Spice	*Filfill*
Ginger	*Gingerfill*
Pepper	*Pepperfill*
Ophium	*Triack* or *Theriack*
Rhubarb	*Rhubar*
Onions	*Peoſe*
Spikenard	*Sembul-tib*
Manna	*Sheer-queſt*
Sena	*Machyi*
Poppie	*Puſtie*
one Year	*Yeck Sol*
one Month	*Yeck-Maw*
a Day	*Rowſe*

to

Engliſh.	Perſian.
to day	*Amrowſe*
Yeſterday	*Dig-rowſe*
to morrow	*Subbaw*
two dayes hence	*Paſt-ſubbaw*
Night	*Shave* or *ſhab*
Soon	*Zood*
Much	*Piſhaar*
More	*Diggar*
Good	*Cowbaß*
Bad	*Baddaß*
Naught	*Cowb-nees*
Great	*Buzzurk*
Little	*Cowcheck*
Small	*Kam*
Leſs	*Andac*
Write	*Binwees*
Sing	*Bowhoon*
Bread	*Noon*
Butter	*Rogan*
Cheeſe	*Paneer*
Milk	*Sheer*
ſowr Milk	*Moſſe*
Vinegar	*Sirca*
Roſe-water	*Gule-ob*
Honey	*Dow-ſhabb*
Salt	*Namak*
Water	*Obb*
Rain-water	*Ob-baroon*
Salt-water	*Ob-namak*
Hot	*Garmas*
Cold	*Sermawas*
a Book	*Catobb*
a Cheſt	*Sandough*
a Carpet	*Collee*
a League	*Farſang*
half a League	*Nym-farſangas*
a reſting place	*Manzeil*
a common Inn	*Carravans-raw*
a Nurſery	*Haram*
a Houſe	*Conney*
a place	*Joy*
Straw	*Jo*
Barley	*Cow*
Wheat	*Gandowm*
Money	*Zarr*
Iron	*Pholot*
a Knife	*Cord*
a Sword	*Shamſheer*
a Gun	*Tophangh*
a Glaſs	*Shuſha*
Ink	*Moora-kabbas*
Silk	*Abruſhumas*
Lace	*Chytoon*
Buttons	*Dougma*
a Furr	*Fuſt*
a Dagger	*Hangier*
Spur	*Mahamis*
Boots	*Chagma*
a Window	*Pangera*

Engliſh.	Perſian.
a Door	*Darr*
a Table	*Taghtah*
a Chair	*Curſee*
a Cup	*Paola*
a Candle	*Sham & Mum*
a Candleſtick	*Shamdom*
a Bed	*Mafruſh*
a Pillow	*Nazboliſh*
a Quill	*Callam*
a Garden	*Baugh* or *Bawt*
a Town	*De*
the Devil	*Shytan*
Hell	*Jehendam*
Rogue	*Haramzedday*
Slave	*Colloom*
Whore	*Cobba*
Cuckold	*Ghyddee*
Fool	*Dooanna*
Baſtard	*Haram-zedda*
old Whore	*Moder-Cobba*
the Kings Evil	*Boagma*
Dog	*Segg*
Cat	*Chat*
Mule	*Aſtor*
a Goat	*Buz*
Cow	*Gow*
an Aſs	*Owlock*
an Elephant	*Behad*
a Nightingale	*Bulbul*
a Camel	*Shoutor*
Mule-man	*Aſtor-dor*
Camel-man	*Sheuter-dor*
Horſe-keeper	*Myter*
a Horſe	*Aſp*
a Saddle	*Zeen*
a Saddle-cloth	*Zeen-puſh*
a Shooe	*Coſh*
a Nail	*Cheat*
Shepherd	*Uloch*
Bird	*Quoy*
Beef	*Gouſt de gow*
Hen	*Morgh*
Hens-eggs	*Tough-morgh*
Boiled	*Poactas*
Half boiled	*Nym-poact*
Paper	*Coggeſh & Cartas*
Thred	*Reſpun*
All boiled	*Hamma-poact*
Kitchen	*Mawdbaugh*
Old	*Chonnay*
New	*Novas*
I, Thou, He	*Man, San, O*
Nothing	*Hech*
a High way	*Raw*
a Tree	*Drake*
a Turquoiſe	*Pheruzay*
a Paſport	*Phyrman*
a Cap *or* Turbant	*Mandeel*
a Coat	*Cabay*

a Key

Engliſh.	Perſian.
a Key	*Cleet*
a Ring	*Hanguſter*
a Tower	*Mynar*
a Needle	*Suſan*
a Looking-glaſs	*Dina*
a Whip	*Chabuck*
a Towel	*Dezmal*
a Gift	*Piſcaſh*
a Platter	*Langaree*
a Plate	*Nalbachee*
Colour	*Raugh*
White	*Sevittas*
Red	*Sourck*
a Miſ-believer	*Caffar*
a Privy	*Adam-conney*
a Cloſe-ſtool	*Ob-conney*
a Cradle	*Cajua*
a Glaſs-bottle	*Shuzan*
a riding-Coat	*Bolla-puſh*
a Hill	*Achow* or *Kowhy*
a Hot-houſe	*Hummum*
a Sweet-heart	*Jonanam*
a Cap	*Koola*
a Turbant	*Mandil* & *Duſtar*
a Bridge	*Pully*
a River	*Root-connah*
Strength	*Zoor*
Full	*Pooras*
Strait	*Tanghea*
Weak	*Sanghe-nees*
In health	*Choggea*
Sick	*Na-choggea*
Dead	*Mordaſs*
Gone	*Raftas*
Here	*Ingee*
Above	*Bolla* & *bollanda*
Below	*Poin*
Angry	*Janghea*
Hungry	*O jam*
Sope	*Saboon*
Broken	*Shekeſtas*
Laden	*Barkonnas*
Loſt	*Gumſhottas*
Found	*Paydcun*
Tabaco	*Tombacco* & *Tutoon*
a Tabaco-pipe	*Calliown* & *Lula*

Engliſh.	Perſian.
Stop	*Baſt*
Waſh	*Buſhur*
the Market	*Buzzar*
the great Market	*Mydan*
You lie.	*Drugmaguee*
You ſay true.	*Roſmaguee*
Very right.	*Dreuſtas.*
Near, far off.	*Nazeecas, duras.*
Bring it hither.	*Bear ingee.*
What ſay you?	*Che-cheſas?*
Go, call him.	*Bro, awaſcun.*
He is aſleep.	*Cobbedat.*
He is abroad.	*Swarſhudat.*
He is not within.	*Conney neeſe.*
He is beheaded.	*Shaw cuſht.*
He eats and drinks.	*Moughwhorat.*
Come quickly.	*Zood beaw.*
Go quickly.	*Zood burroo.*
Know you? yes.	*Medanny? baly.*
Where is he?	*Quo jaas?*
Who? my Father.?	*Che? pader man?*
I know not.	*Che medannam.*
Can I tell you?	*Che cunnam?*
Not far off.	*Dure-neeſe.*
What ſay you?	*Chemi-gwee?*
I drink to you.	*Eſco-ſumaw.*
I thank you.	*Bizmilla.*
With all my heart.	*Allhumderalla.*
Much good do it you.	*Awpheat.*
Give me.	*Biddy.*
Do you love me?	*Dooz me daree?*
Take away.	*Verdure.*
You trifle.	*Bazi-mecunnee.*
Fill full.	*Pour kunn.*
Boil the meat.	*Gouſt-buppoſe.*
Stay a while.	*Andac wieſt.*
Even ſo.	*Hamſhee.*
Beat him.	*Beſome.*
It is day.	*Rowſ-haſt.*
It is night.	*Shah-haſt.*
It is dark.	*Tareekas.*
Say thou.	*Gufta.*
I have forgot.	*Man varamaſheardam.*
Bravely done, or ſaid.	*Barra colla.*
Brave game, or good ſport.	*Tamas-ſhaw.*

Engliſh.	Perſian.
Peace be unto you.	*Sallam-alleekam.*
The like peace I wiſh you.	*Alleekam-ſallam.*
Whither do you go?	*Quo ja merue?*
Not far.	*Dure neeſe.*
How do you to day?	*Chaldery*, or *Che-haldory amrooz?*
Well, I praiſe God.	*Choggee, Shoocoro-Whoddaw.*
Good, I am very glad thereof.	*Koobas, Whoddaw baſhat.*
Where have you been?	*Quo ja boodee?*
Not far.	*Nazeechas.*
I am your Servant.	*Man merda ſumaw.*

God

English.	Persian.
God thank you.	*Whoddaw-negatur.*
Welcome, Sir, heartily welcome.	*Hoſhomodee, Agaw, Suffowardee.*
Tell me, how you do? healthy?	*Gufta, chehaldery? choggee?*
Where is your houſe? at *Babylon?*	*Quo jaas chonna ſumaw?* Bagdat?
Have you a Wife?	*Zan daree?*
Yea truly, fifteen, Sir.	*Bally, pounzdata, beg.*
How old are you? Twenty four.	*Chan ſol daree? Char-beeſt.*
How are you called?	*Che nom daree ſumaw?*
My Name is called *Teredoro.*	*Noma mannas* Teredore.
Is this the way to *Tauris?*	*Een raw haſt* Tabyris?
Yea, but how many leagues thither?	*Bally, o chan Farſangas untraf?*
I ſuppoſe 'tis twenty.	*Man medonam, beeſt.*
Is the way good or bad?	*Raw koob o baddas?*
Is there good Wine?	*Unjee koob ſherabbas?*
Yea, in the high-way.	*Bally, raw haſt.*
Whoſe Garden is that?	*Een baugh mally chee?*
'Tis the great King's.	*Mally-Pot-ſhawbas.*
Know you *Cazbeen?*	Cazbeen *medanny?*
I do, Sir: Have you ſeen it?	*Man bali beg: ſumaw dedee?*
Why not? I know all *Perſia.*	*Cheree-na, hamma* Farſee *dedam.*
Come hither, good Boy.	*Ingee bear, koob Piſſar.*
Give me ſome Wine, ſoon.	*Sherap be dee, zood.*
Fill me but one Cup.	*Pourcun yeck paola.*
Then ſaddle my horſe.	*Aſp zeen puſhee.*
I thank you, Sir.	*Whoddaw-negaturat.*
It grows dark, I'le ſleep.	*Tarreekas, man mechobed.*
Give me ſome Water, Slave.	*Ob bedee, colloom.*
Here, Sir; take it.	*Ingee, Agaw, haſt bedec.*
Much good do it you, Brother.	*Awpheat baſhat, Broder.*
What buſineſs have you here?	*Che Corr daree ſumaw ingeas?*
Little: But ſtay a while.	*Coocheck; Andac wyſt.*
I have ſome occaſion.	*Man corr daram.*
Tell me; where is the King?	*Gufta; Pot-ſhaw quo jaas?*
I believe in *Hyrcania.*	*Man medonam* Mozendram.
God bleſs you.	*Whoddaw baſhat.*

English.	Persian.	Turkiſh.	Arabick.
One	*Yeck*	*Beer*	*Wahad*
Two	*Do*, or *Dew*	*Ekee*	*Tenyne*
Three	*Se*	*Ewch*	*Telaty*
Four	*Char*	*Dewrt*	*Arba*
Five	*Panch*	*Beaſh*	*Xamſe*
Six	*Sheſh*	*Altee*	*Sitte*
Seven	*Haft*	*Yedtee*	*Sabaa*
Eight	*Haſht*	*Seckez*	*Temania*
Nine	*No*	*Dockoz*	*Tiſſaa*
Ten	*Dah*	*One*	*Aſhra*
Eleven	*Yauzda*	*One-beer*	*Hedaſh*
Twelve	*Dozda*	*One-ekhe*	*Tenaſh*
Thirteen	*Sezda*	*One-ewch*	*Telataſh*
Fourteen	*Charda* or *Chaharda*	*One-dewrt*	*Arbataſh*
Fifteen	*Pounzda*	*One-beaſh*	*Xamtaſh*
Sixteen	*Shoonzda*	*One-altee*	*Sittaſh*
Seventeen	*Hawda*	*One-yedtee*	*Sabataſh*
Eighteen	*Haſhda*	*One-ſeckez*	*Temantaſh*
Nineteen	*Nouzda*	*One-dockoz*	*Tiſſataſh*
Twenty	*Beeſt*	*Ygarmy*	*Aſhreim*
Twenty one	*Yec-beeſt*	*Ygarmy beer*	

Engliſh.	Perſian.	Turkiſh.	Arabic.
Twenty two	*Dota-beeſt*	*Ygarmy eckee*	
Twenty three	*Se-beeſt*	*Ygarmy ewch*	
Twenty four	*Char-beeſt*	*Ygarmy dewrt*	
Twenty five	*Pounce-beeſt*	*Ygarmy beaſh*	
Thirty	*Se*	*Otooz*	*Tletyne*
Forty	*Chehel*	*Kurk*	*Arbaim*
Fifty	*Pangoh*	*Elle*	*Xamſim*
Sixty	*Phaſt*	*Altiviſh*	*Sitteem*
Seventy	*Haftat*	*Yatemiſh*	*Sebaime*
Eighty	*Haſhtat*	*Sexan*	*Temanine*
Ninety	*Navat*	*Duxan*	*Tiſſein*
One hundred	*Satt*	*Uſe*	*Meye*
One thouſand	*Dahazatt*, or *hazar*	*Been*	*Elf*
Ten thouſand		*Uſe been*	*Metelf*
One hundred thouſand		*Meloon*	*Meloon*

Now concerning their Religion, (if ſuch I may term it, being as one ſays rather a confuſed hotch-potch or maſs of ſuperſtition) at this day it varies not from the Turks in any particle of the Alcoran; yet account they one the other Hereticks, being no leſs divided in their profeſſion than we and the Papalins. A Schiſm begun *Anno Domini* 1400. by a Syet of *Ardaveil*, the better to advance the Sophian Title derived from *Mortis Ally* who was both Kinſman and Son-in-law to their Prophet *Mahomet*: which *Ally*, albeit by thoſe Relations he had right to ſit as Kalyph at *Meccha* after *Mahomet*, yet three others ſtept up before him, who during their lives excluded him. Theſe were *Abuboker*, *Omer*, and *Ozman*; by the Turks venerably accounted of, but by the *Perſians* (as appears by the Commination invented by *Siet Gunet*) reputed Hereticks: from whence ariſes ſuch hatred betwixt theſe two mighty Monarchs, that to *Europe*'s good they divide, and proſecute each other as it were with hatred irreconcileable.

MAHOMET (Son of *Abdar* a Pagan and *Emma* a Jew) was born at *Jathreb* (or *Itrarip*, *Jezrab Poſtellus* calls it) in *Arabia*, the year from the Creation 4544. and of Chriſt our bleſſed Lord and Saviour 574. *Juſtinian* at that time governing the *Roman* Empire, and *Cozrhoes* (Father to *Hormiſda*) the *Perſian*.

His Parents were poor, therefore as an Apprentice with much patience he ſerved *Zayed-ben-Hartah* a rich Merchant; who dying, left his Servant a conſiderable Legacy: but by reaſon of thoſe broils 'twixt *Cozrhoes* and the *Romans*, Traffick decayed, and moſt men were compelled to dance after *Bellona*'s Muſick; ſo as *Mahomet* amongſt others enliſted himſelf and ſerved under *Heraclius*, and after that the *Perſian*; not caring who was vanquiſhed, ſo he gained. Nor did he erre in his imagination: for by the great Eſtate left him by *Ben-Hartah* and acquired in the Wars, he had the credit to command ſo many *Tartars* and *Arabians*, as at length he adventured to ſet up for himſelf; and had the hap firſt to beat the Chriſtian Forces, and ſoon after the *Perſian*, which got him more reputation: inſomuch as having acquainted his Army with the diſcord at that time happning in the *Roman* State, (for ſo it was that *Phocas* having ſlain his Maſter *Mauritius* the Emperour, and allowed *Boniface* the Title of Univerſal Biſhop, ſo much to the diſſatisfaction of the Chriſtians, that agreeable to the Character *Gregory* the Great gave *John* the Conſtantinopolitan Patriarch they called them Antichriſt; and not without ſome ſhew of reaſon, ſeeing that ſixty ſix good Biſhops of *Rome* from *Linus* (ſeven years after the Paſſion) to that Pope, more minded to feed Chriſts flock, than to arrogate to themſelves Lordſhip over men; and much leſs an univerſal Supremacy) conceived himſelf that He was ordained from the beginning of the Creation, not only to eclipſe the pride of that Pope, but withall to inſtruct the world in a better way than either *Moſes* did the Jews, or Chriſt the Chriſtians; moſt blaſphemouſly withal giving out That he was the Comforter promiſed (and yet ſays he came to give his Law by the Sword and not by Miracle) and to advance the *Arabian* name and dignity above all other in the Univerſe. The Jews alſo ſeeing his glorious riſe, cryed him up for the Meſſiah, till they perceived him to eat Camels fleſh, and then they abhorred him: but the illiterate Savages admire, and (though ſome thought meanly of him) moſt part hoped he could effect his promiſes, and accordingly credit his pretended Revelations.

But

But e're he could finiſh this new model by him called an Alcoran, or Laws more reſembling Ordinances of War than Inſtructions to conquer Luſt, as one has noted; the *Perſian* ſuddenly broke in among them, and in memory of their late hoſtility and plunder retaliates them ſo to purpoſe, that *Mahomet* (to ſave his life) made uſe of his Dromedary, leaving the reſt of his company to the fury of the *Perſian*.

With a ſad heart *Mahomet* haſtens back to *Mecca* (*Mocura* and *Munychiates* of old, and then the ſtony Arabian Metropolis:) but when he calls to mind his miſerable eſtate, by this laſt defeat being abridg'd both of money and men, yea ſuch men whoſe impulſe was prepared to propagate his Alcoran, conſumes in the meditation, and by his fretfulneſs and inceſſant vexing had at that time like to have made death his Executioner.

Some ſafer way he therefore ruminates. And in the firſt place, to ſolace his unquiet ſpirit and enrich himſelf, layes cloſe ſiege to *Chodaige* a Woman of great wealth and by ſome thought Queen of *Coraſan*; whom after an amorous aſſault he won, and of her begot three Sons and three Daughters, namely *Ebrahim*, *Tajeb*, and *Tahor*, which three died young, *Fatyma* and *Zaynab* (both married to *Mortis-Ally*) *Om-Kalthom* and *Rachya*, Wives to old *Abuboker*. But his ſtomach growing weak, one ſort of Meat began to loath him; for *Chodaige* was ſtale, and others better fancied him: In his Alcoran he therefore thought fit to allow carnal liberty, the better to excuſe himſelf who was ſo inſatiately libidinous that he is not aſhamed to become a preſident, and countenance his incontinency by a Law. Accordingly, and with ſolemnity (as *Ben-Caſen* a Writer of his belief reports) he eſpouſed *Ayſce* the beloved Child of his Son-in-Law *Abuboker*. A Child (though *Mahomet*'s Wife) I well may call her, for at that time ſhe exceeded not ſix years; yet ſoon after ſo acceptable to her Husband, that he calls her his beſt beloved, dictates a whole Chapter in her commendations; and for her love to him, and civility to others; for her witty conceits and skill in Story and Languages, ſhe is made ſuperlative, and intituled Mother of the Faithful; and (contrary to a tenet in his Alcoran) deſired to be buried in her Grave, as by old *Abuboker* his Survivor afterwards was performed. His third Wife was *Miriam* (or *Mamrya* which is *Mary*) of whom he begat *Ebrahim-Caſſen* who at the age of ſix months by the arrow of death was directed the inevitable way. *Zaynab* (the repudiate of *Ben-Hartah*) was his fourth and laſt Wife, (for of Concubines he had above an hundred, but in no Author any of their names recorded.) This was a Lady credulous of Viſions, (and *magnes mendacii credulitas*, credulity is the magnet of lies;) for ſhe verily believed that his Epilepſie was occaſioned by an Angels conferring with him, ſo that amongſt Mahometans ſhe alſo is ſirnamed a Mother of Muſſulmen or true Believers.

But that his Doctrine might not want a confirmatiou by Miracles, ſome of thoſe his boſome friends and other familiars, taught Doves to feed out of his ear, and Camels to expect their food from him, which blazoned his holineſs: (albeit ever ſince *Semiramis* her time, who was fed and educated amongſt Doves, in the Oriental parts Doves have a more than common eſtimation.) However, by this practiſe he not only eluded his familiars, but alſo put all *Arabia* into an expectation of ſome extraordinary conſequence. So as having by the help of *Sergius* an Italian, a neſt of uncleanneſs, a Monk, a Sabellian, a diſcontented wretch for miſſing the Biſhoprick of *Byzanth*, and of *John* of *Antioch* an unſound and heretical Neſtorian, two ſubtil ſpirits, (who as *Lactantius* ſaith, by mixing truth with falſhood and ſowing the ſeeds of errour diſturbed the tranquillity of all things;) by ſuch help, or rather by the help of ſuch, he finiſhed his Alcoran in the year of our bleſſed Lord God 620. at that time being aged forty ſix. It ſo tranſported him, that from *Methat* to *Mecca* he goes to have it credited; but therein his prediction failed him; for ſo ſoon as the Arabs perceived his deſign (being formerly acquainted with his birth and breeding) they baniſh him, and (but for his Wives relations) there had cruſhed him and his Cockatrice Egg, which was but then hatching. So that involved with more perplexity now than ever, he was at his wits end, and once reſolved to burn his Book and return to trading: but *Sergius* whoſe Intereſt was involved pacified him, telling him, ſo great a Work could not but be attended with oppoſition. The diſanimated Prophet revives upon this, and apprehends this affliction propitious to his memory: ſo that to *Jathreb* he goes, where for two years he ſecludes himſelf from company; therein imitating other Law-givers; as *Pythagoras*, who concealed himſelf ten years, *Zoroaſter* twenty, and *Socrates* for ſome certain time: ſo *Mahomet* having finiſhed his plot, and commanding the accompt or Æra ſince obſerved by his Sectaries to commence from his late perſecution, he again adventures, and by gifts and other perſwaſions attracted ſo many followers that within ſeven years his Alcoran was received in *Mecca*: from this root branching out ſo many ſects as in ſhort time infected all the Orient.

Mahomet (whoſe name Arabically ſignifies Deceit, and many times *Conveniunt rebus nomina*

nomina ſæpe ſuis; affording alſo the number 666, the mark of Antichriſt,) having accompliſhed his deſign, was ſummoned to appear before the Lord of all fleſh, the God Omnipotent, and Judge of all mens actions; at whoſe Tribunal (no doubt) he hath received a juſt judgment for his impiety. He died in the year of his climacteric ſixty three, of the Hegyra 17. and of our Saviour (ſay ſome) 637. others 666. ordaining *Ally* to ſucceed him, and his carcaſs to be intombed in *Ayſces* grave in *Jathrip*, which *per Antonomaſiam* he new-named *Medina Talnabi*; it or *Meccha*, from which it is diſtant one hundred and ſeventy miles, being that *Munychiates* mentioned in *Ptolomy*; albeit I rather think it *Meccha*, becauſe I read that *Medina* (or *Jathrip*) was built *Anno Domini* 364. by *Aadhuddadaule* then King of *Babylon:* by *Oſman* allegorically called *El-haramain*, and by others *De-A'ſalem*, *i.e.* a holy place or Town of mercy; none daring in the garb of a Souldier tread Eaſt, Weſt, North, on South, nigher than ſix one way, twelve, eighteen, and twenty four miles the other, upon pain of death.

His Alcoran or *Sunna*, *i.e.* the Book of Truth or a Legend for the Faithful, is ſtuffed with Philoſophy moral and natural, and mixed with ſo many fantaſies and inventions as renders the whole full of abſurdities and contradictions; and farced with ſuch traſh as may powerfully provoke any ſober Student to a height of laughter. The Preface is, That the Book was ſent from God by *Gabriel* to *Mortis-Ally*, (ſo ſay the *Perſians*;) but he, miſtaking the right man, gave it *Mahomet*; whom when God ſaw repleniſhed with equal vertue, the Angel was not blamed, but the gift confirmed. They report withal, That ſo ſoon as he was born, an Angel brought him three Keys made of three great Orient Pearls which he ſnatched from the Angel, and thereby got a triplicite Dominion over Law, Victory, and Prophecy.

To begin then: The Alcoran or Bible by them called *Kurrawn*, from *Kara* which ſignifies Scripture as *Scaliger* and *Druſius* note, and *Aleſalem*, *i.e.* the Law of Peace, or *Alcacan*, *i.e.* Judgment, as it was digeſted by *Ozman* fifteen years after the death of *Mahomet*, is a Volume twice ſo big as the Pſalms of *David*; divided into a hundred and fourteen Azoaraes or Chapters, put by *Ozman* into a kind of rythme, and writ originally in Arabic, a Language ſo magnified by Mahometans as they believe the Angels in Heaven ſpeak it: albeit, 'tis well known that till *Mahomet*'s time the Arabian Tongue was little different from the *Chaldee*; I might object, That the Hebrew has the preference, it being the opinion of a great Doctor, That *in Cœlo Hebræa lingua uſuri ſumus. Nam Natura ibi redibit, quæ primitus hanc linguam tenuit, confuſio enim linguarum maledictior fuit, &c.* This Alcoran then is not ſo much a continued Tract of Devotion or direction to good life, as a Chaos or Maſs of his own acts, having intermixed the Art of War and Peace, Syſtems of Rhetoric, Mathematicks and Ethicks borrowed out of *Aplis* (as they call *Ariſtotle*) and other Philoſophers, but groſly and confuſedly handled. His Mother inſtructed him in the Jewiſh Rites, and *Sergius* in the Goſpel: whence it is, that in the ſeventy one Azoara of *Nohha*, and in the tenth of *Junys* he records the Hiſtory of *Noah* and *Jonas*; and in other Chapters ſpeaks of *Enoch*, *Abraham*, *Joſeph*, *Moſes*, *Elias*, and *David*; whoſe Songs called *Zebur-Dahood* or the Pſalms of *David*, and the *Teurat Moiſſah* or *Pentateuch* of *Moſes* he extols highly. The *Ingil* or Goſpel of S. *Luke* he quotes at large in the fourth Azoara of *Anneza*, and in the fifth of *Almeyda* names Chriſt *Rooth-noor Alloh* and *Hazret*, *i.e.* Meſſias the Spirit or word and light of God, holy Jeſus: not omitting his bodily aſcenſion into Heaven in the ſight of his twelve Apoſtles, ſeventy Diſciples, and five hundred others. Nevertheleſs, does not confeſs him to be the Son of God, but that the Virgin conceived by ſmelling to a Roſe preſented her by *Gabriel*; and that he was born out of her breaſts. Alſo, it was not he that was crucified, but *Judas* or ſome other wicked thief; Chriſt being withdrawn from them by a cloud from Heaven that covered him. Thence it is, the Croſs is ſo ridiculous amongſt them. They ſay alſo, That he was the moſt holy, chaſte, and powerful Saint that ever converſed upon Earth. And (in the ſecond Azoara of *Albacara* in the Alcoran) it is declared, That *Moſes* and *Chriſt* ſhall ſave the Jews and Chriſtians at the day of Doom: yet in the next Chapter of *Amram* (forgetting it ſeems what he had ſaid) avers, That no ſoul ſhall be ſaved but by his Alcoran, he being ſent into the world to moderate the ſtrictneſs of the Goſpel as Chriſt the ſeverity of the Law ceremonial; varying alſo from what in the twelfth Aſſuratto he commands, that they ſhould be held in equal repute with the Alcoran; running thus: The holy and merciful God firſt ſent the ceremonial Law, and then the Goſpel to direct all men in the right path, and laſtly the Alcoran, a faithful Book, for inſtruction. No man therefore amongſt them dares undervalue the old Law and the Goſpel, but practiſe it no leſs than what is commanded in the Alcoran. From whence it is, they reverence the holy Sepulchre, viſit Saints Tombs, honour the memory of our Saviour; and abhor the Jews. Saint *John Baptiſt* alſo

alſo he ſpeaks modeſtly of, and of the bleſſed Virgin with ſingular reverence; ſaying in the nineteenth Azoara to this purpoſe, "Hail *Mary* thou art bleſſed; yea, in purity and "holineſs excelling all other women: the meditation of Gods Laws was ever in thy heart, "therefore he hath ſelected thee, refined thee, and made thee his happieſt dwelling; thou "art full of knowledge and mercy, free from pollution, hatred or ambition: yea, thou, "the Virgin Mother of the great Prophet *Jeſus*, art only of woman-kind moſt lovely "and perfect in the ſight of the Almighty, *&c.* Which I name, not that his Book is any way more valuable, (the end conſidered, which was his plot for Apoſtaſie) but that the Devil and *Sergius* his Coadjutors could not derogate from their Majeſty; and to whom we may ſay in the words of our Saviour to the Demoniack, hold thy peace; for as another ſays, *Ex ore tuo Laus ſordet.*

Now albeit the *Alcoran* for its greater repute feigns, That three Angels flying with *Mahomet* into a high Mountain, one ript up his breaſt and waſhed his Guts with Snow; the ſecond opened his heart, thereout picking a black kernel that was Satan's part, which the laſt Angel cloſed up and made perfect: Then weighing him in a ſcale, many men not being heavy enough to counterpoize him, the Angel ſet him upon the lower earth, ſaying, No number ſhall be able to weigh againſt him. Now what theſe Angels were, appears by the Book it ſelf, which conſiſts of Hereſiarchies againſt our bleſſed Saviour: for, with *Arrius* it denies the Divinity; with *Sabellicus* the Trinity; with *Macedonius* the Holy Ghoſt proceeding; with *Manicheus* the death of Chriſt; and ſuch like Errours as thoſe wretches broached. In the 32. Azoara, he politickly commands That no man be ſo impious to queſtion any particle of his Law, nor to diſpute about it; yet in another Chapter confeſſes that 'tis ſtuft with Untruths. Their Commandments are eight.

1. Commandment. *There is one, and but one great God, and* Mahomet *is his Prophet.*

The Muyezins and Taliſmanni every fourth hour ſing aloud from the ſteeple tops of every Moſque, or Alcoranes as ſome alluſively call them, *Quia è cacumine Turrium fragmenta Alcoranni pueri plerumq; vociferant.* The uſual words are *Llala y-lala, Mohummed reſullula*; but the *Perſians* (by *Syet Gunets* direction) to the honour of their Prophet *Llala y-lala Mortys-Ally vel hillula*; iterated as a word of praiſe borrowed from the Hebrew *Halleluja*, or as by the old *Perſians* uſed in their Pæan or warlike Songs, which commonly began with *Alala*, as *Xenophon c.* 2. obſerveth; or *Hillula Urania* and *Eluleus* a Song to *Bacchus.* The acknowledging one only God they borrow either from the Decalogue or fourth of *Ezekiel.* Upon which alſo our ancient Bards and Druides beat, in thoſe dark times making it an Article of their Faith.

2. Command. *'Tis neither good nor juſt that any Muſſulman live unmarried, leſt the Profeſſors of the Alcoran be diminiſhed.*

Polygamy is from this Commandment tolerated; yea, ſuch are thought moſt honourable who ſuper-abound in Wives and Concubines: *Mahomet* in the Azoara of *Bacara* boaſts of his ſingularity therein; and that he had ſtrength at moſt times to ſatiate forty Women. In that Chapter of *Attahrim* he confeſſes that he had violated his faith and troth; but, that he had received pardon from God; and had to witneſs it, *Rachel* and *Gabriel* two Angels.

But who ſees not, that in this precept he had reſpect to the natural diſpoſition of the *Arabians*? better pleaſed with freedom and voluptuouſneſs than vertue: not caring how, ſo by any Magic he could yoke them under obedience.

3. Command. *It behoves Muſſulmen to be charitable; and to hate contention.*

Travellers find ſpecial advantage by this Commandment: for whereas Inns are not to be had in Heathen Countries, there are Buildings of purpoſe for the accommodation of Travellers always open for entertainment, and clean kept; and near them is a large and convenient Stable. In one of theſe Inns, fifteen thouſand pound ſterling hath been diſburſed upon a charitable account: yea, ſo remarkable is their charity, that they not only erect Hoſpitals for lame men and diſeaſed, but ſometimes for aged, ſtarved, or hurt birds, beaſts, and ſuch Creatures.

4. Command. *It behoves Muſſulmen to invocate their Prophet every day five times at leaſt; and to attend his coming patiently.*

They accompliſh this with ſuch regard as when the *Muyezin* is heard to cry aloud from the ſteeple of the *Moſque* they fall to prayer, though buſied in prophane talk, drinking, drabbing or the like. Before they enter the *Moſque* they waſh their feet, lay aſide their ſhooes, and being aſſembled turn their faces all one way; and in their prayers ſhut their eyes, ſometimes their ears, drop their beads, and with a ſubmiſs voice or murmur ingeminate their devotion, bending, proſtrating, and kiſſing the ground or ſome Relique of conſecrated earth brought from the *Haram* or the *Alcaba* two Chappels in *Mecca* erected (ſayes the *Alcoran)* by *Abraham* from the Idea or pattern of that which *Adam* built in that little time he ſtay'd in Paradiſe, holding nevertheleſs that he ſtay'd there not above one day, and that it was tranſlated by Angels into Heaven at the Deluge. In every *El-fata* or prayer they *ſizeda* or kiſs the Earth at every epithete or name of *God* and *Mahomet*; and after they have battologized *Lla y-lala*, or *Hilula*, *i.e.* Praiſes, they iterate another to this effect.

In the name of the good and holy God. Praiſed be the Sovereign of all Worlds, the onely merciful God of Doom: Thee we ſerve, thee we call upon: ſhew us the beſt way; that which thou haſt revealed to Mahomet; *not that whereby thou puniſheſt the Ungodly.* This alſo they uſe, I have noted amongſt them, being a Tautologie of the Names of God and *Mahomet: Bizmillah! raugh mawn, a raugh-heam Allhundill-Ally: Etto hyatio, almo barakatto, aſſulwatto, Attayo batto; Leyla, heeſſalem, Aleyka, I, Jaana, nebeen rough meet Wallough heeweebercatto. Eſſa-lamalena, Wallah Ebadulla, heſolaheem Eſhaddo. Awla-El-aha, El-Allaho, Eſhaddai, Mahummed reſull-Allogh. L'alla, Eſſalamalena Ebadulla Solaheem. Eſſalamaleekam Eſſalamaleeka. Allyhomma Sul-hillulla. Allaw Mohummed don Wallaw, Waſſaleem-chamma Salleata, Alhumderalley, Whoddaw.* Which form the *Mahometans* in *Arabia*, *Perſia*, *India*, *Java* and other parts have, or moſt part of it.

Now though this be moſt uſual, yet are they not without other ſet forms of prayer, compiled by *Oſman* in his *Parody*, and more largely by that famous *Almotannabby*, who in his high-flown conceits endeavoured to exalt his Name and reputation above that of *Mahomet*. Their *Elfatae's* are either for the ſafety of their Kings, a happy iſſue, welfare of their Countrey, Thanks that they are *Muſſulmen*, *Boſarmen*, true Believers or the like: five times in four and twenty hours exerciſing prayer. The hours obſerved canonically are about day-break, noon, three in the after-noon, ſun-ſet, and mid-night: called by them *Aſhæra*, *Magreb*, *Adeleſher*, *Kalamath* and *Erketh*; Arabically *Dahour*, *Laſhour*, *Mogrub*, *Sallie* and *Sabaha L'hair*. The firſt hour is acted by four *Teſſalems* and two prayers; the ſecond by ten times kiſſing the earth with five *Elfatae's*; the third hour requires eight grovelings and four ejaculations; the fourth hath five *ſizedaes* and three orations; and the laſt hour hath fifteen *Teſſalems* and eight repetitions: after that hour to day-break 'tis held unneceſſary to invocate. Howbeit the *Perſian* ſince their reformation think it enough to pray thrice in four and twenty hours; at *Sob*, *Dor* and *Magareb*, *Arabick* words which ſignifie morning, noon and night. On the *Gyumaa* or Sabbath (by the *Perſians* called *Y'owma* and *D'ſiuma*, by *Turks Zuma-g'iuny*, *Dumaad* by the vulgar *Arabs)* they aſſemble in the *Moſques* (which are without ſeats and Bells;) firſt waſhing their face, hands and arms to the elbow, then kneeling with faces towards *Medina*, ſpeak not one to another, ſpit nor cough if they can avoid it.

5 Command. *See thou obſerve yearly a month Lent, a* Byram, *&c.*.

The *Lent* or *Ramdam* (called alſo *Ramadan*, *Ramazan* and *Ramulan)* begins commonly at the Sun's entrance into *Aries*, *Libra* other times, no time certain; and is in imitation of our Lent, or rather the forty dayes *Moſes* was in *Horeb*, by ſome ſaid in memory of *Mahomet*'s forty dayes obſcuring himſelf in the Deſart when he fled from the rage of *Mecca*'s Inhabitants, and for that in this month he divulged his *Alcoran:* but moſt likely (as in the 47 *Azoara* of himſelf, and 25, in which he treats of the excellency of the *Alfurcan)* from his being ſo long in the ſixth Heaven called *Alahal*, where this Anthropomorphite blaſphemouſly reports, He had the honour to ſhake hands with the Almighty (which he ſayes were ſeventy times colder than Ice;) and that being upon the Earth, to make the People credit him the more, he commanded the Moon to deſcend; half of which the Hocus put into his own ſleeve, and the other half ſerved as a zone or girdle for his Son-in-Law *Mortis Ally*; Howbeit, to others amazement, he afterwards pieced it together and with a like ſleight placed it in the ſame Orb whence firſt he invited it. Borrow'd ('tis probable) from *Joſeph*'s dream mentioned in *Gen.* 37. 9. where the Moon made obeyſance to him: *Sergius* the Apoſtate Monk helping him with the Alluſion.

During

During this Ramdam, all day long they abstain from all sorts of viands or refection, he is counted the veriest Heretick in the World that dare eat any thing in the day: yet the Sun is no sooner set, but that then their Carnival begins, then they let loose the reins of their appetite, Epicurising in all kinds of licentiousnes and pleasures imaginable. *Prospers* saying, That to fast from sin is the best Fast, is here no good Doctrine. So soon as the nine and twentieth day is past (for though the Alcoran commands forty, yet by those of the late reformation it is limited to one Moon) they begin the Byram (as we do *Easter*) and continue their merriment till the third day be ended: the two dayes after the Byram are commonly called *Chutsi-bahram* (or *Byram.*) The last hour of the last Festival they usually resolve upon a Pilgrimage to visit their Prophets Sepulchre; not magnetically attracted, nor intombed in an Iron Coffin as some report, but laid under a fair Marble, polished and engraven with Arabic sentences out of the Elesalem: and in the way (as we have observed) they wallow in all kind of turpitude; yet no where persecuted, being palliated with a Pilgrims coat and hypocritic sanctity.

The *Buccarie* they solemnize in *November* or *Chodad-maw* (by the Turks called *Silcade*, by the Arabs *Rabiel-owl*,) a Feast observed in commemoration of the Ram which was sacrificed by *Abraham* at such time as *Izmael* (they say) should have been offered.

Other Festivals they celebrate: The *Oud-Hussan*, the *Nowrouz*, *Imamy*, *Caddyer-Ally*, *Jedt-Ousant*, *Auwtpatsian*, the *Sophyan*, the *Roses*, *Daffadillies*, the *Isfend*, the *Ceraghan*, the Feast of Brother-hood, *&c.*

The *Oud-Hussan* is from *Hocem* or *Hussan* Son of *Ally* who was slain with eleven of his Sons by *Mavy* the Chalyph of *Damascus* Nephew to *Osman*. A Festival begun (they say revived) by *Syet Gunet*, followed by *Aydar*, and commanded by *Sha-Izmael*, as a triumph against the *Ben-Humians*, who left no means un-attempted to have extirped *Ally*'s Family root and branch; which nevertheles was providentially preserved in one of that stem named *Mirza Sheresin*, (they call him Saint *Azmully*,) who at his birth was secretly conveyed into some good hands that preserved him from the Ben-Humian inquisition: from which *Azmully* (who lived near an hundred years after *Mahomet*'s flight from *Mecca*) *Syet Gunet* of *Ardaveil* (Son of that venerable Saint or Syet *Sheque Sophy*, of so great esteem for sanctity in *Tamberlane*'s time, as gave him the invitation to visit him in his march through *Persia* against the Turkish Tyrant) is lineally descended: Which Syet not only inveighed against the Turkish Tenet concerning *Mahomet*'s three Successors *Abubochar* and the rest, but anathematize such as honour them; yea, he spared not those four other great Hodgees or Doctors who were contemporary with *Mahomet*; those four (if not deceived) whom *Mahomet* in fear for his presumption in Paradise wiped from the sweat of his brow, and by miracle were metamorphosed into four learned men, by name *Achmet Sembelim*, *Abu-hamet*, *Melec-zeddah*, and *Shec-Vaffaim*. A new-broached Opinion, so offensive to the Turks, that of late the Muphti condemning an innocent *Persian* swore a great Oath he thought it a better act and a more meritorious to kill one Persian than seventy Christians.

Hussan, most agree, was slain treacherously by *Chuse*, a Slave to *Mnavi*. *Mnavi* was accessory; the *Persians* therefore punish him yearly, though rotten a thousand years since. For, first, they frame a deformed Image, whose face is black, his nose pierced thorow with a Dart, and clad in Straw: which done, they hurry it through the streets in a hurly-burly of thousands of credulous people; who when they have dragged it sufficiently through the City, draw it to some rising Hill where to all mens view they elevate this Caitiff: the Caddy bawls out a pathetic Oration to this purpose, That after strict search, *Ally* had directed them where to apprehend the Traytor, unworthy the least shew of mercy; this being that same Villain who slew *Hussan* (*Ally*'s Son) and his eleven Sons, *Shereśin* only escaping: so that every good man is bound to curse him, yea, to help to torment him in the vilest manner possible.

In token of joy, they unanimously sing their *Epinicia*, and cry aloud *Yough Ally*; yea, strive to rend the Clouds with clamours. At a set time they cease, when Fire is given to a train of Gunpowder which setting divers squibs on fire, blow up the detested *Syrian*; and by a hideous noise make the Air echo at his Funeral. *Hussan*'s Ghost they think now sleeps quietly; each *Persian* commends one anothers zeal, and spends that night in merriment.

The *Jedt-Ousant* was observed when we were in *Spahawn*. They have a Tradition that *Housant* (*Ally*'s Son) was lost in a Wilderness, where thirst or rather *Mavi* the Kalyph killed him. Nine dayes they wander up and down, all that while shaving neither head nor beard nor seeming joyful, but incessantly beating their breasts, some tear their garments, and crying out *Hussan, Hussan*, in a melancholy note, so long, so fiercely, that many can neither

neither howl longer, nor for a months ſpace recover their voices. The *Dervis* and other *Santoons* or Enthuſiaſticks being in the croud expreſs their zeal by turning round, ſo long together, and with ſuch ſwiftneſs as will hardly be credited, which by cuſtome is made inoffenſive: and others I have ſeen in this vertiginous exerciſe at the Cavalcades when Ambaſſadors were met upon the way, a circumgyration we beheld with admiration. The tenth day they find an imaginary *Huſſan*, the Mahometan Tetragrammaton, that *Nunquamq; ſatis quæſitus Adonis*, whom they echo forth in Stentorian clamours, till they bring him to his Grave; where they let him ſleep quietly till the next years zeal fetch him out *(Semper enim perdunt ſemper & inveniunt)* and force him again to accompany their devotion. Parallel to which is that in *Ovid*, 10. *Metamorph.*

——Luctus monumenta manebunt
Semper Adoni mei, repetitaq; mortis Imago
Annua plangoris peraget ſimulamina noſtri.

Our ſorrows Monument ſhall ever laſt:
Adonis! *thy Deaths Image every year*
Shall in our ſolemniz'd complaints appear.

And may be in imitation of that annual cuſtome which was obſerved by the *Ægyptians*, howling in like manner for their loſt *Oſyris*, as the idolatrous Jews did for *Tammuz* mentioned by the Prophet *Ezekiel* chap. 8. & 14. and firſt celebrated by the *Phœnicians*.

The *Nowrouz* is in imitation of our *New-years-day*; but they begin (after the old manner) in *March*, ſuch time as the Sun in his equal ſhine to either Pole makes the Æquinoctium. A Feſtival of jovialty this is; for one prayer, preying upon variety of pleaſures the Taliſmanni pipe now to *Bacchus*, *Ceres*, and *Venus*. I have obſerved, that in many parts for eleven months in the year we could ſee very few Women of any extraordinary quality, and thoſe we ſaw were veiled; being offenſive in the ſtreets, or gardens to converſe with any: yet theſe twelve dayes of the *Nowrouz* they have liberty; ſo as all places were full of them, yea, their naked faces diſcovered; friſking in amorous poſtures, and drawing the eye by a forced magic. Gifts alſo and reciprocal preſents are retorted up and down from one to another, with Garments of ſilk and gold, horſes, fruits, and piſcaſhes of other ſorts: nothing but riding the horſe, drinking, cock-fighting, fortune-telling, ſinging, ſwinging in the air, courting, and the like being obſerved to the laſt minute of that Feſtival.

The *Imamy* has ſome dependance on the *Buckaree*: This takes its riſe from a Camel, that from a Ram; that for *Iſmael*, this for *Mahomet*. In *November*, the Meccan Protomiſt ſends a Camel by an adopted Son (ſometime natural) who is welcomed to *Spahawn* by many thouſand Muſſulmen, who ſhew the extreme of joy for ſo holy a Preſent. After they have tried and tired their voices, the Hodgee from an exalted place acquaints them with the cauſe of his long journey, perſwades them to a thankful remembrance, and bleſſes them. The multitude, without any reſpect of men or danger, throng about the Beaſt; who is no ſooner in the field where Death arreſts him, but that they fall upon him, and pluck off his ſhort hairs with an admirable dexterity, keeping them as ſanctimonious reliques, prevalent againſt ſudden death, (though many dye in the aſſault, and thouſands return maimed) hunger, thirſt, poverty, and what not? After which, the tormented Camel is by the Hodgee again ſigned for ſacrifice. The Darraguod firſt transfixes his Javelin. The Viſier beheads him, and gives it the King. The carcaſs then is torn piecemeal by the fool-hardy multitude; ſo greedy to obtain this charm of long life and plenty, that immortality and the place where meat and drink is needleſs, oft in the eſſay entertains them.

The *Caddyer Ally* is a Feaſt in memory of *Ally*'s victory over the three old Caitiffs of *Meccha*, by Death (not *Ally*) conquered: After ſome threnodies many prayers are muttered, ſongs chanted, and Alms beſtowed: the King is at moſt charge in this ſolemnity, the greateſt honour reflecting on him, in regard of his anceſtry.

The *Auwptpatſion* (or *Owdt-baptſion*) is in memory of *Mahomet*'s baptiſm by *Sergius*. Many of the ordinary ſort of Mahometans aſſemble, and (after the Darraguod has put a period to his Oration) promiſcuouſly beſprinkle with water one anothers faces, then ſoil their fleſh with dirt and filth, and the great ones many times to pleaſe the King act the like among them; laſtly, they cleanſe themſelves with water, ſuppoſing all deformity waſhed off, and their bodies cleanlier ever after.

The *Sophian* is a Solemnity of faſting, feaſting, and praying for the proſperity of their King, and continuation of the Sophian pedigree.

The Feaſt of *Roſes* and *Daffadillies* is begun by a Proceſſion of Santoons at the firſt budding of thoſe Flowers, and for thirty dayes celebrated with all manner of ſports and recreations

creations to be imagined. This annual Feaſt ſeems to be continued from the cuſtom of thoſe memorable ones which in old times were celebrated in *Perſia*, ſuch time as the Kings thereof had the Supreme Monarchy of the World; as we read in the Book of *Heſter* and elſewhere: for, at the keeping of this Feaſt we beheld an infinite number of Tents pitched, with ſuch a flux of Men, Women, Boyes and Girls, with Arms, Muſick, Songs, and Dances, as would make one think that either the Games of *Olympus* were revived, or *Bacchus* his *Orgyes*.

6. Command. *Reverence thy Parent.*

Which how they perform, many Tragick ſtories daily inform.

7. Command. *Curſed be the ſlayer.*

So well practiſed in *Perſia*, that what by rigour of the Laws, and what from this, one may travel in any place at any time without danger: and although they be generally Martialiſts and affect much Wine, yet I ſcarce ever ſaw any quarreller or homicide amongſt them. But to inlarge their Territories and propagate their Faith, think it nevertheleſs a meritorious act to kill and ſlay without mixture of mercy: And, *Iniqua eſt iſta Religio, quæ verberibus Fidem exigit*, ſaith *Greg. Naz. l.* 2. *Epiſt.* 52.

8. Command. *Do ſo to Others as thou wouldeſt Others ſhould do to Thee.*

From whence they are humane and courteous; but that bribery hath lately crept amongſt them, is eaſily diſcerned by ſuch as have recourſe to them for Juſtice.

The *Alcoran* then being a miſcellany treats further in the 33, How that *Dagial* or *Shytan*, *i. e.* the Devil ſhall at length be ſaved by *Mahomet*'s means. And in the 72 *Azoara*, That *Elgehenny* or the infernal Ghoſts ſhall after I know not how many Years be freed. How far *Sergius* in this made uſe of *Origen*, I know not. The 85 *Azoara* treats of the Zodiac; the 91, 92, 93, of the Moon, Night, Morn; the 113, of the Firmament; but is Philoſophy of ſuch courſeneſs, that I may well ſay *Diſcum potius quàm Philoſophum:* for how can it well be otherwiſe, ſince in his ſeventeenth *Azoara* he confeſſes he could neither read nor write, but hath this *ſalvo*, that all his learning was ſupernatural? In one Chapter he is bold to ſay, That *Solomon* was a great Magician, and that he learned it from *Marot* and *Arot* two bad Angels: With more reaſon we may ſay, That *Mahomet* was skilled in that infernal wiſdom, if half of thoſe miracles be true he records of himſelf: One is this: Being one time compaſſed with a great aſſembly of *Arabians* he pointed at the Moon (he oft courted) with his thumb and long finger; it ſeems it knew his mind; for the Moon in obeiſance immediately clove aſunder, and in two pieces fell upon the Hill of *Mecca* upon which *Mahomet* at that time ſtood; with a piece of his linſey-wolſey coat he patched and made it whole again; which after it had alſo (ſay the *Perſians*) embraced *Mortis-Ally* in way of complement, it re-aſcended, and from that day became the Badge or Coat-armour of *Boſarmen*. In another, He aſſures his proſelytes, That *Mecca*, *Medina* and *Jeruſalem* be holy Cities, built by *Adam* in Paradiſe, but framed in Heaven: and thence it is that *Jeruſalem* is honoured by *Turks* as well as *Chriſtians*. Four Cities ſprung out of Hell at the Birth of *Mahomet* (at which time all Idols fell, and *Lucifer* was thrown into Hell, ſo deep into that abyſs, as he was ſome years e're he could get up again;) the names of thoſe Towns are (as pleaſes *Mahomet* to ſay) *Elmedin* in *Caldea*, *Antioch* in *Syria*, *Vaſtat* in *Ægypt*, and *Eh-beram* in *Armenia:* places that have this black vizard put upon them, probably for that they reſiſted the progreſs of his *Alcoran*.

In the 47 *Azoara*, he records his pilgrimage or aſcent into Heaven; where he had a rare object, and thence brought a deſcription of the ſeveral Spheres, Heavens, Hells, and Paradiſe: as alſo of Angels and Saints; Judgement, the Reſurrection, joy and pain, *&c.* of which I ſhall afford you a compendium out of their own Authors. One eve (as *Mahomet* was ſporting privately in his Chamber at *Mecca* with *Ayſce* his young Wife) *Gabriel* (*Seraphiel* the *Perſians* call him, the ſame ſay they that foſtered *Mahomet* and *Ally* three years, ſuch a *Genius* peradventure as haunted *Brutus*) in a flaſh of fire entring their Chamber, thus ſaluted *Mahomet:* Hail thou, beloved Man! I come to fetch thee; the God whom thou ſo zealouſly worſhippeſt deſires to ſee thee at his own habitation. *Mahomet* going to mount upon the Angel's wings (of which he had ſeventy pair) being hindred, demands what way he ſhould take to aſcend? Thereupon the Angel ſhews him an Aſs, *Albarack* by name, and bids him mount. *Mahomet* eſſaying to get up, could not, till he had pray'd for him. From *Mecca* he poſted as ſwift as thought, for *Albarack* at four ſteps brought

brought him to *Jeruſalem:* there diſmounting the Angel took him into his protection. In few minutes *Mahomet* paſt the ſeven Seas, and aſcended Heaven, into which he was let by *Gabriel* the Porter, who keeps ſeventy thouſand Keys that open ſeveral diviſions of Paradiſe. From one Heaven to another (according to his computation) it is five hundred years travel; howbeit, *Mahomet* paſt through the ſeven in a moment. In thoſe Orbs he ſaw many ſtrange things: but firſt take notice what mettle the Orbs are of. *Et riſum teneatis*——

The firſt is of refined ſilver, wherein all the glittering Stars are fixed with chains of burniſhed braſs: In this Heaven he ſaw a Cock ſo great, that ſtanding upon the Moon his comb reached into the Imperial Heaven: every time this Cock crow'd, all other Chanticleers upon the Earth re-echoed him. The ſecond Heaven is of gold, ſuch as has been ſeven times tried in the fire. The third of Pearl: In this Heaven he ſaw innumerable troops of Saints and Angels, each of which ſaluting him by his Name, he pray'd for them. Amongſt the reſt, he took notice of *Adam*, *Enoch*, *Abraham*, *Samuel*, *David*, *Solomon*, *&c.* all whom he knew by revelation; and of which, ſome he taxed, others he commended, as occaſion ſerved. The fourth was of Smaragd; where he ſaw infinite companies of other Angels, who made a mighty noiſe and inceſſantly praiſed God: every Angel there was a thouſand times bigger than the globe of the Earth; each had ten thouſand heads; every head threeſcore and ten thouſand tongues; and every tongue praiſed God in ſeven hundred thouſand Languages. Amongſt them, he noted one eſpecially, *Phatyr* or the Angel of Mercy; a Creature of that vaſt frame, that every ſtep he trod was twelve times more than the diſtance is 'twixt both the Poles: *Mahomet* enquired of him why he wept ſo; the Angel reply'd, It was in compaſſion to ſee the deplorable ſtate of Man. This is that Angel has the holy Pen in keeping; a Pen of Orient Pearl; ſo long, that an *Arabian* Courſer in five hundred years galloping can hardly reach to the further end of it. With this Pen, God regiſters all things paſt, preſent, and to come: the Ink he writes with, is pure Light; the Character ſo myſterious, that none but he and *Seraphael* can read it. All the hundred and four Holy Books are written by this Quill, *viz.* thoſe ten which *Adam* received, *Seth* had fifty, *Edris* (or *Enoch*) thirty, and *Abraham* had the reſt: It alſo writ *Moſes* his Law, *David*'s Pſalms, *Chriſt*'s Goſpel, and *Mahomet*'s *Alcoran*. The fifth Heaven was of Diamonds; where he ſaw a mighty Angel, of all other the wiſeſt: he had as many heads and tongues and voices as any two in the inferiour Orb; and had the keeping of that Book wherein all Men in the World have their Names written: he did nothing but turn over leaves, and blot out one Name or another; for by that (as by the arrow of death) they die ſuddenly. The ſixth was of Turquoiſe: The ſeventh of *Alahal*; ſome interpret it *Fire*; others *pure Light* or *Breath congealed*. All theſe circumvolve one another like Pearls or Onions: they be tranſlucent, and yet of metals! Above all is the Heaven of Heavens, full of Light and ſilence; immenſe, and within which all other Bodies are compriſed, but it incomprehended. There *Mahomet* ſaw or rather dreamt he ſaw the higheſt Throne, rich beyond expreſſion: very great alſo; for it was ſupported by ſeven Angels, each of them being ſo great, that a Falcon if he were to fly a thouſand years could not go ſo far as is the diſtance of one eye from another. About the Throne hung 14 Candles everlaſtingly burning: the length of every one of thoſe Candles (as *Mahomet* conjectured) was from one end to another as much ſpace as a Horſe can ride in five hundred years. There this blaſphemer fears not to ſay he ſaw the *Almighty*, who (if it be lawful to mention) in ſign of welcome, laid his hand upon *Mahomet*'s face: his hands (ſayes this Anthropomorphite) were a thouſand times colder than Ice. For all which, *Mahomet* in acknowledgment of his own baſeneſs bluſht for ſhame, and ſweat for fear; and with his long finger ſweeping the ſweat from his brow, threw it into Paradiſe: Rare Sweat! for each drop (he notes them to be ſix) turned into ſome rare thing: one drop became a Roſe; another turned into a grain of Rice; the other four into four Learned Men, *Achmet-Sembelim*, *Abuhamed*, *Melec-zed*, and *Seh-Vaffin*. After he had full inſtructions he deſcended with his *Alcoran:* What courſe he took to promote it, and being entertained how notoriouſly it has over-ſpread the greateſt part of *Aſia* and *Africk*, is too viſible: Here onely let us note his *Quatuor noviſſima* concerning Angels, Judgement, Paradiſe, and Hell.

Angels are either good or bad; both are ſubject to death: the good becauſe they conſiſt of flame, an Element; to ſin becauſe *Lucifer* an Angel for his ambition was expulſed Paradiſe. Bad Angels are impriſoned in Dogs, Swine, Toads, Wolves, Bears, Tygers, *&c.* After the day of Doom they ſhall be tormented in Hell ſome millions of Years; but in the end are to be delivered.

The Great and General Judgement is as certain as the day of Death, and will happen ſuddenly

ſuddenly ſuch time as all the World is wrapt in a careleſs ſecurity: the Angels know not the time till *Mahomet* point it out by a great and fearful duel 'twixt *Adriel* and Death, whom in the end he vanquiſhes; thereby becoming ſo enraged, that in this manner he deſtroys all living Creatures in the World: new arming himſelf with flaming braſs, in each quarter of the World he ſounds his dreadful Trumpet, whoſe affrighting clangor makes not only Men, Beaſts, Fiſhes, Birds and other Creatures die, but the Angels alſo give over living: laſtly, *Adriel* himſelf whom God commanded to follow the reſt in the inevitable path, by wraping his iron wings about ſtrangles himſelf, with ſuch a dreadful noiſe as is unexpreſſible.

After this enſues an univerſal Earth-quake, attended by a ſhowr of purling brimſtone which devours all graſs, trees and vegetable Creatures; yea, the Palaces of the proudeſt Tyrants: and turning topſie-turvie the Earth, Water, and other Elements reduces them into their original, a confuſed lump. Forty dayes it reſts in this new Chaos: during which God graſps it in his fiſt, and (beholding it) ſpeaks to this effect: *Where are now the haughty Princes, cruel Tyrants, laſcivious wantons, and greedy Earth-worms?* Which ſaid, for forty dayes and nights ſpace he inceſſantly rains down a ſhowr of mercy, and by a gracious and gentle breath reduces the World into a freſh and glorious eſtate. Which done, he calls up *Seraphiel*, and bids him take his Trumpet in his hand: the Trumpet is of gold, and (ſpeaking to common Underſtanding) above five hundred years travel from one end to another. At the firſt ſound, enſues a re-vivification of Angels and Men: at the ſecond, Angels re-aſſume their glorious Robes, and Men their naked fleſh again. *Michael* the Arch-angel (perceiving the Tribunal raiſed upon a high Mount in *Jehoſaphat*'s Vale) approaches with his Ballance, and poiſes every Man's deeds in either ſcale: Such whoſe good out-ballance their evil are put upon the right hand, the other on the left. After that, ſuch as are loaden with their ſins (packt up in a ſatchel and hung about their necks) paſs upon a narrow and weak Bridge towards Hell: ſuch as have few ſins, get over ſafely; but thoſe that be heavy laden break the Bridge, and fall into an abyſs. Upon the other ſide ſtands *Mahomet* transformed into a Ram, and in his deep fleece lodges his Sectaries, whom after long travel he brings to ſome gap which he finds in Paradiſe; where skipping in, he diſ-burthens himſelf and ſhakes them out: at that inſtant aſſuming new forms, more lovely, more ſtrong, and every way more excellent; with eyes as big as the Earth, with eye-brows bigger and more beautiful than the Rain-bow.

The *Alcoran* further tells you what and where Hell is, and what is Paradiſe. Hell is the Umbilick of the World; circled with a thick wall of Adamant; entred by ſeven gates of flaming braſs; divided into many cells, ſome of which are more loathſom and fuller of torment than others. In it are divers holes or Caves; ſome ſo deep, that in a thouſand years a mil-ſtone cannot find the bottom; in the deſcent are ſharp Swords and Pikes placed purpoſely to torture Souls in their fallings: Some places be abyſs, full of oyl and brimſtone ever-flaming; and ſo terrible, that the Devils forbear not to howl and ſcriech, and rage there without meaſure. Other Priſons there be that are full of Toads, Serpents, and all other ſorts of noiſom creatures imaginable: The damned eat nothing there ſave the forbidden Fruit; which being in their guts, inflames like ſulphur, and makes them roar continually. Some Rivers be full of Crocodiles; others ſo cold as makes them gnaſh and chatter. Howbeit, Theſe pains of Hell muſt not abide for ever, ſay their Doctors; for after each Soul hath ſuffered ſo many thouſand years as the ſins amount unto they have committed, *Mahomet* will deliver them (and the Devils alſo;) firſt changing their affrighting ſhapes into ſhapes more tolerable, and then bringing them to *Alcanzar*, a Stream flowing out of Paradiſe; there they are to cool their heat, and waſh away their black-ſcorched mummy, and then they vary into a moiſt fleſh whiter than the driven ſnow, and thence-forth ſing *Lala-hillulaes*, which is, *Praiſe be to God and Mahomet*.

Paradiſe is a place of as much delight as *Mahomet*'s carnal apprehenſion was able to imagine or his fancy contrive. Uncertain of the local place, he ſuppoſes it will be upon the Earth after the day of Doom, when all deformity ſhall be removed: for till then, the Souls and Bodies of Men (though they ſleep in their Graves) be ſenſible of joy and torment. Paradiſe (ſayes the *Alcoran*) is ſo many miles about as there be motes or atoms in the Sun: it is incloſed with a wall of gold ninety times refined, ten thouſand miles high, and in thickneſs about three thouſand; has ſeven gates to enter at, (ſeven is a myſtery;) of Carbuncle or pureſt Rubie is the firſt gate; the other ſix be of Pearl, Emerald, Turquoiſe, Hyacinth, Smaragd, and Amethyſt; reflecting upon the Spheres: Divided into 7 ſpacious Gardens, ſub-divided into ſeventy times ſeven places of delight; each filled with Inhabitants, Muſick, Wine, and all ſenſual pleaſures imaginable: all have cool refreſhing Rivolets of Cryſtal, drilling over pibbles of Amber. Summer-houſes it alſo has ſhaded with

trees ever-fruitful and verdant: In center of that *Elyzium* is a Tree higher than all the Mountains of the World were they heaped one upon another; ſo broad, that Paradiſe becomes delightfully ſhaded by it. The trunk of this Tree is of Diamond, the leaves of Gold, and the boughs of Jet; each leaf is wrought into an antique ſhape; in this moſt admirable, for that on one ſide in letters of light are the Name of God, on the reverſe the Name of *Mahomet*. From ſeveral quarters 4 Streams guſh out of pureſt Water, Milk, Coho and Honey; theſe empty themſelves into *Alchanzar*, whence this mixture of *Nepenthe* flows into other parts of Paradiſe. Aromatic flowers are there in abundance, ſuch as raviſh both eye and ſmell: Aiery Choriſters, the meaneſt of which as far excel our Nightingales as they do Ravens. The air is a compound of ſenſe-raviſhing odours. *Mahometans* there (for *Chriſtians*, *Jews*, nor *Gentiles* have not ſuch glory) are ever young and ſprightfull, a hundred times bigger and more frolick than ever was *Mahomet*. The Women are ſevered from the Men; not that they are kept from them (for *Gabriel* is never abſent or averſe to let them in) but that by ſuch a ſcreen they may become more ardently amorous and affected to their Damozella's, who have ſuch viſages as fair *Ayſce* had (*Mahomet*'s beſt beloved;) their hairs being threads of gold, their eyes Diamonds as big as the Moon: their lips reſemble Cherries, their teeth Pearl, their tongues Rubies, their cheeks Corral, their noſes Jaſper, their fore-heads Saphire: round-fac'd, courteous and merciful. In this Paradiſe is (ſay they) a Table of Diamond, ſeven hundred thouſand dayes journey long; about which are Chairs of gold and Pearl, for uſe and ornament.

The Males are to be of *Mahomet*'s favour and complexion ſuch as their Prophet had when *Gabriel* mounted him towards Heaven: none but will be much brighter than the Sun, with ſuch eyes, eye-brows and ears as are ſcarce credible. To conclude, *Gabriel* the Porter of Paradiſe has ſeventy thouſand Keyes which pertain to his Office, every Key being ſeven thouſand miles long; by which you may imagine the Doors are no Pygmie ones. In a word, 'tis no leſs ingenious than the reſt that *Mahomet* confeſſed he writ three parts of four, Untruths in this his Legend or Romance rather: To confute them would then be a labour needleſs, though *Melanchthon* hath done it; ſo that I may well ſay as *Seneca* did to *Lucilius*, *Non vaco pluſquam ad tantas ineptias.* For indeed *Perfidiam eorum recitaſſe, ſuperaſſe eſt.*

Such are the fanatick Dogmata of the *Alcoran*, credited by moſt *Aſiaticks*, whoſe Diſciples are of above ſeventy ſorts of Orders or Degrees: ſome of which with heed I have obſerved; and here (as the cover of their Legend) ſhut up, ranking them in an Alphabetick way, leſt I ſhould any way injure their ſeniorities.

Abdalli, Alambeli, Alfaqui, Alfurcani, Anefii, Aſaphii. Bedvini, Benefiani, Boſarmani, Buani. Caddi, Cadaleſchi, Calyphi, Calſi, Choggi, Cobtini, Cumerati. Dephtardarii, Deruiſſi, Derviſtari, Duanni. E'dhemi, Emeri, Emawm-zeddi. Fylalli-kadri. Herewi, Hodgei, Hugiemali. Imami. Kalenderi. Leſhari. Malahedi, Melichi, Mendee, Morabiti, Morrabouri, Mudreeſſi, Mufti, Mulai, Mulevei, Muezini, Muſtadini, Mutevelii, Muzulmanni. Naappi, Nimetulahi. Ozmanni. Papaſſi. Ramdani. Santoni, Seriphi, Shahi, Sophini, Sunni, Syetti. Taliſmanni, Tecknai, Torlaceni, Torlaqui. Zaidi, Zophilari, &c. whoſe Tenets how ridiculous ſoever they be, yet are ſo eſteem'd of here, that in their defenſe they will become Martyrs. But Saint *Auguſtin*'s definition is true, That *Cauſa non pœna facit Martyrem.* And 'tis well obſerved, That theſe falſe Teachers are ſo raviſhed and tranſported when they have found that they have a dominion and ſoveraignty over the Faith and Conſciences of Men, as no perſecution nor torture can ever make them to relinquiſh it. Now ſince this blaſphemous Anthropomorphite perſwades his Sectaries That at his Aſcent into Heaven the *Almighty* touched him with his hand, it ſeems he was ignorant That God is infinite as well as Eternal, and without any compoſition: ſo as that Tenet of his is an Errour againſt the very Eſſence of God. *Maledictus eſt* (ſayes *Auguſtin*) *qui Deitatem ad Hominis lineamenta refert. Deus enim non eſt humanæ formæ particeps, neq; corpus humanum Divinæ.* Yea, *Triſmegiſtus* could ſay, *Anima eſt imago Mentis, Mens imago Dei; Deus enim menti præeſt, mens animæ, corpori anima:* The Soul is the image of the Underſtanding, Underſtanding is the image of God; God rules over the Underſtanding, Underſtanding over the Soul, as the Soul doth over the Body.

Their Rules are various. The *Mufti* is chief in hearing and deciding caſes of errour: which if he fail in, the *Meccan Protomiſt* determines. The *Caddi- Cadaleſhi* and *Muſtaedeni* are next in Eccleſiaſtick Dignity. The *Hodgei*, *Emeri* and *Mulai* the firſt are Expoſitors, the other Mendicants, eating their bread in idleneſs. The *Fylalli* converſe moſt. The *Deruiſſi* are wandring Wolves in Sheeps-cloathing: (*Deruſiei Oratores Perſici* are mentioned by *Herodotus lib.* 9.) The *Taliſmanni* regard the hours of prayer, by turning the four-hour'd glaſs. The *Muyezini* cry from the tops of *Moſques*, battologizing *Llala-Hyllula.*

The

they call Cacaroch, a name agreeable to its bad condition: for, living it vext our fleſh; and being kill'd, ſmelt as loathſomely as the *French* Punaiſe, whoſe ſmell is odious. This extremity continued not above a week: for then we had a freſh gale, by help whereof the three and twentieth day we came to an Anchor at *Mangalore*, a City that obeys the *Mallabar*. In the road we found towards forty Mallabar Men of War riding, who notwithſtanding their numbers and appetite to do us miſchief hoiſed ſail towards *Goa*; one onely miſcarrying, that ſuffered the *Jonas*'s Barge to come up with her: but after variable ſtrife by rowing and making more ſail got away, yet not without ſome ſhot in her ſide which ſhe unwillingly received. That night we came to an Anchor in Mount *Elly* or *Delyns* Bay, a Port under the vaſſalage of the Mallabar: we rode in nine fathom not above three being near the ſhore, and gladly would have landed, but durſt not be too prodigal of our belief; for albeit the Natives ſeemed willing to have us come aſhore, we knew them to be treacherous: ſeeing we would not truſt them, they came aboard our Ships, daring to truſt us; and in their Canoos brought us Cocoes, Mangoes, Jacks, green Pepper, Caravance, Buffols, Hens, Eggs, and other things which we were glad to buy though not at very eaſie prices: but for every tun of Water leſs than a Ryal would not content them, albeit they had plenty; by that barbariſm infringing the very Law of Nature and Nations. Accordingly the Poet brings in his Goddeſs blaming the Ruſticks for their immanity.

Why are theſe waters ſtopt? whoſe uſe is free;
The Sun and Air diſperſt to all we ſee:
Why not thoſe Brooks? I crave community.

Quid prohibetis Aquas? uſus communis aquarum eſt;
Nec Solem proprium Natura, nec Aëra fecit,
Nec tenues Undas; in publica munera veni.

Nevertheleſs, what was wanting in Water was ſupplied in Fruit and other rarities; for here we had the Wood called Calambuco, a Tree much valued and uſed at Funerals: the richer ſort have gums and odours of *Arabia* put in flames, wherein the dead body being laid is conſumed; but firſt involved in Linen which is pure, white, ſweet and fine; or in Taffataes of tranſparent fineneſs. Of all ſorts of Wood they moſt affect that called *Aquila*; and next that, *Calamba* or *Calambuca*, which ſome think *Lignum Aloes*; much burnt in theſe parts at Funerals; Trees very rare, growing but in few Regions. It is very ſweet and delightful to the ſmell, grows high and even, and is found commonly in the lofty Mountain of *Chæmoys* in *Cochin-chyna*; and being rare and hardly got, the people ſell at exceſſive rates; both in regard the Bannyans delight to have this wood in their Obſequies, and that the *Japonians* ſo much value it for ornament in their Houſes. They imagine no Pillow wholſomer, nothing more conducing to health than that to ſleep upon; extremely hating what is ſoft, for they find that ſuch both heats the blood and perturbs the fancy, eſpecially where the Countreys are torrid. Of old they uſed to wrap thoſe dead bodies that were to be burnt or purified in the fire in that kind of Linen called *Linum vivum* or *Aſbeſtos*, of which I have formerly ſpoken: I ſhall but add the deſcription out of *Hierocles* treating *de veſte Bracman. Indorum utuntur veſte linea ex lapidibus, quod quidem texunt; mollia ſunt lapidum ſtamina & membranæ ex quibus panni fiunt, qui neq; igne neq; aqua expurgantur, ſed cum ſordes & maculas contraxerunt, in flammis injecti, albeſcunt & lucidi fiunt.*

Here we had the faireſt Lemons I eves ſaw. It is an old ſaying, *Omnis vita guſtu ducitur*; Life is upheld by the taſte of ſome ſweetneſs: give me leave therefore to name ſome Fruit may be worth the notice. Pappaes, Cocoes, Bananaes, and Plantains, all very ſweet and delicious: Orenges we had alſo ſtore of; which may well be remembred they were ſo ſucculent and dainty, and of ſo curious a reliſh as affects the eater beyond meaſure; the rind alſo was no leſs pleaſant than the juice, ſeeming to have dulcity and acrimony mixed together. The tree has not only bloſſoms, but green and ripe Fruit all at once; the root where the ſap lies conſtantly conveying vegetation to the tree in thoſe warm Regions. The Bananaes were no leſs delightful: the tree is but low, yet ſpreads gracefully; the fruit is not unlike a Soſſage for ſhape, but in taſte is moſt pleaſant: they ripen though you crop them immaturely; and from a dark green, turn into a bright yellow: the rind peels off eaſily; and the fruit being put into the mouth, diſſolves and yields an incomparable reliſh.

The Jack grows upon a tree which is very low, yet not eaſie to be aſcended: for ſhape it reſembles a Pompion: without, 'tis of a yellow colour mixed with veins; but within full of golden coloured cloves, each of them being full of kernels, not unlike the largeſt ſort of French Bean, but ſomewhat more globous: the fruit hath in it a ſtone, which being boiled the Buffols eat. The fruit is ſomewhat unpleaſant at the firſt guſt, which as I ſuppoſe the heat and rareneſs cauſes; and 'tis glutinous in the mouth, but of double benefit in the ſtomach being reſtorative and good for the back, of ſingular uſe againſt that French Diſeaſe was brought firſt from the Wars at *Naples*; and in taſte has ſome reſemblance with that the *Africans* call *Cola*.

The

The *Ananas* is not inferiour to the *Jack* in bulk, albeit the plant it ſpring from be no way equal: for it ariſes not from ſeed, but a Root like that of an Artichock: at maturity they riſe not above two foot, whereby with leſs labour they enrich the gatherer: without, 'tis armed with a moiſtleſs rind which is hard but pleaſant within: and though a little ſeem to ſatiate, yet experience teaches that the ſtomach covets it and admits an eaſie digeſtion. The *Duroyen* reſembles the *Jack*: the ſhape is round, and the out-ſide beautiful, yet that beauty exceeds not the inward vertue; for albeit at firſt opening it give a ſmell not unlike a rotten Onion which to many ſeems offenſive, the meat nevertheleſs is of a whitiſh colour and divided into a dozen cells or partitions which are filled with ſtones as big as Cheſtnuts, white and cordial. In *Malacca* and *Java* they abound moſt and are worth the enquiring after; for it is a fruit both nutritive and dainty, yea, without an hyperbole an Epitome of the beſt and rareſt fruits throughout the Orient. *Arec* and *Betele* alſo are here much in uſe. The *Arecca* tree grows very high and reſembles the *Palmeto:* the wood is fuzzie and ſoft and hangs like ſhaded grapes in cluſters: the fruit is ſhaped like a Wall-nut, and of like bigneſs; white within, and not eaſily penetrated; but like good oyl hath neither taſte nor ſmell: for they eat it not alone, but wrap it in a leaf of *Betele* or *Betree* which hath neither flower nor moiſture, and chew it in morſels. Some (as I have noted) mix with it a kind of Lime like that of Oyſters-ſhells; which together (if they ſay true) cures the cholick, removes melancholy, kills worms, purges the maw, preſerves the teeth, prevents hunger, and ſtupifies the ſenſe: which laſt vertue occaſions the *Indians* Women to chew it when they go to burning with their dead Husbands.

Mount *Elly* is in 12 degrees latitude, in 55 degrees 30 minutes longitude; variation 13 degrees: A place as eminent in Hills as any other part we ſaw upon the coaſt of *India*, and limits the two rich and populous Kingdoms *Decan* and *Mallabar*. It gave this reſemblance as we rode before it.



An unhappy accident happened us here, before we weighed anchor: For, on the five and twentieth day deſcrying at the point of the Bay a Junk of ſeventy Tuns fraught with merchandize and bound for *Acheen*; we could likewiſe perceive a *Mallabar* Pirat ſculk near this Junk, which he doubted not to board being off at Sea and paſt our help. As accordingly fell out: for being under ſail, the Man of War gave her chaſe: the Junk perceiving danger, choſe rather to put her ſelf under our protection than hazard the rapine of that Frigat. But her condition (with grief I ſpeak it) was little better; for the Jonas boarding her with her Barge, tow'd her to our Admiral, where (after ſhort conſultation) ſhe was adjudged prize. For my part I could not reach the offence: but this I could, (as ſome reported) that ſhe had a Cargo of Cotten, Opium, Onions, and probably ſomewhat under the Cotten of more value, which was her crime it ſeems. But how the prize was diſtributed concerns not me to enquire; I was a paſſenger, no Merchant nor Informer. The Sea-men it appeared were to make what advantage they could unto themſelves: for, they firſt gave the *Indians* that were aboard a churliſh welcome, by which they perceived they intended to make them ſlaves and ſell them to the *Javans*; who uſually give fifty Ryals for every Slave; which rather than ſuffer, threeſcore of thoſe poor wretches threw themſelves deſperately into the Sea; chooſing rather to expoſe their Carcaſſes to the waves than the mercy of our Men, if I may ſo call it: which ſeem'd ſport to ſome there, but not ſo to me who had compaſſion: nor could I be informed what provocation had been given our Men to make ſuch a proceeding. The Canoo's from the ſhore ſhew'd them more mercy, for they ſaved ſome of them; but thoſe our Boats took up reſented our dealing ſo paſſionately as they ſeem'd more willing to be drown'd. That night we had terrible weather, much rain mixed with thunder and lightning. This ſtormy weather is uſual here when the Sun is neareſt and makes their Summer;

Summer; for then upon this *Indian* coaſt they have the greateſt ſign of Winter, from the Summer Solſtice to the Autumnal Æquinox continuing wind and rain, which makes it exceeding boiſterous and unſafe to travel. Theſe extraordinary rains are without doubt the cauſes of the yearly over-flowing of the *Menan* in *Syam*, and *Suhan* in *Pegu*; as alſo of the two great *African* Rivers *Nyger* and *Nilus*; ſeeing that like weather at the ſame Seaſon is in the *Æthiopian* Mountains. Howbeit, thoſe months of *June*, *July* and *Auguſt*, albeit they be ſtormy in *India* are the faireſt months of the Year, and calmeſt weather in the Mediterranean and thoſe Countreys that are about that Climat. But I looked upon it then as a ſign of God's diſpleaſure. And it is well worth our obſervation, That whereas all *May*, *June*, *July* and *Auguſt* our Summer, and the like with all or moſt parts of *Europe* from the Pole Arctick to 30 degr. and more towards the Æquator where it begins; the Sky is for the moſt part ſerene and the Seaſon warm and mild; it is Winter in the Oriental Regions (in ſome parts ſtretching from the Tropick of Cancer to the Æquinoctial Line) during thoſe four months. Inaſmuch as their Summer begins in *September*, ſuch time as the Sun enters into *Libra*. For, from the mouth of the River *Indus* in 23 degr. to Cape *Comryn* in 7 degr. North latitude, all along the *Indian* Coaſt of *Guzurat*, *Decan* and *Mallabar*, the Weather during thoſe four months is exceeding ſtormy and outragious through continued rain, wind, thunder and lightning; but is fair Sun-ſhine weather all the other 8 months: Albeit it is not ſo in the other Neighbouring parts of *India*. For whereas the mighty Mountain *Bellagate* (which I formerly reſembled to the *Apennyne*) runs in a continued ledge of Hills croſs from *Imaus* to Cape *Comryn*, the utmoſt Cape or Promontory of *India* towards the Line, through the middle of the Continent; and, as it were, in an æquidiſtance between the *Indian* Ocean and *Bengalan* Gulph: It is obſerved by ſeveral Travellers, and by *Linſcotin* amongſt the reſt, That in croſſing the Countrey betwixt thoſe Seas at the ſame time, on the one ſide that Hill they find it Summer, and find it Winter on the other. So as when it rains and blows, with dreadful thunder and flaſhes intermixt, all along the Coaſt of *Mallabar* as far as *Diu* near *Indus*, (and all thoſe four months I lately named) no Sun appears: Contrarily on the Coaſt of *Chormandel*, in which are the Kingdoms of *Gulcunda*, *Narſinga* and *Viſiapore*, all along from the River *Ganges* to Cape *Comryn*, thoſe Countreys on that ſide *Bellagate* have then clear Sun-ſhine weather, without mixture of rain, wind or ſtormy weather; and yet from the Hill to either Sea is not above 100 miles: And *vice verſa*, the ſeaſon varies, which is very rare, the little diſtance duely conſidered. Such alſo as ſail within the Gulph of *Perſia* find the like difference for the moſt part, when they weather (or as Sea-men phraſe, double) Cape *Roſelgate*: It being halcyon fair, mild and Sun-ſhine weather on that ſide of the *Happy Arabia* which reſpects *Perſia*; when on the other towards the Ocean, the wind and rain bluſter outragiouſly during all that Seaſon: Which evidences a great influence the Planets have over the Air and Earth, and contrarieties that are in the Upper Regions.

Thence we ſailed due South, and that evening paſſed by *Cananor*, *Montingue*, *Onor* and *Batticala*, which ſome repute part of *Canara* or *Decan*; and then by *Mangalor*, *Mandagara* of old, in which as the *Jeſuits* report were ſeventy thouſand Chriſtians, *Calicut* called *Camanes*, and *Cochyn Colchin* in *Ptolomy* and the Bay *Sinus Colchicus*, *Cranganore*, *Cowlam*, and *Brin John*, as far as Cape *Comryn* the utmoſt Promontory of *India* in ſeven degrees and a half North, variation 14 degrees: A Cape well known of old, for it is by *Ptolomy lib.* 7. called *Cory*, by *Strabo Conomencina*, by *Pliny Calaſca*, and *Comar* by *Arrhian* in his *Periplus*, and *Comara extrema* by other Geographers; but by other Coſmographers *Colaicum*, *Calligicum* and *Calingon*, where the *Mavo-Calingi* are by *Pliny* ſeated: Howbeit at this day by the Inhabitants 'tis called *Tuttan-Cory*. Where, e're we paſs further, a little concerning the Cuſtom, Habit and Superſtition of the *Mallabars* with ſuch as mix among them: this ſerving for caution,

To obſerve the mode is ſafe; by moving much,
Religious faith oft gets a doubtful touch.

Obſervare modum laus eſt; nimiúmq; movendo
In dubium trahitur religioſa Fides.

MALLABAR is at this day a great and famous part of *India* ſtretching along from *Batticala* a Port under 14 degr. to Cape *Comryn*, which is about 7 degrees North from the Æquinoctial: about four hundred miles in length, but in breadth no where above a hundred, which ſome reduce to fifty, that is, from that ridge of Hills we call *Bellagate* to the Weſtern Ocean: ſo populous, that the *Samoryn* of *Calicut* is able upon occaſion to take the Field with 200000 Men to oppoſe the *Narſingan*, the *Decan*, or *Gulcundan* Kings, his powerful Neighbours. His Countrey is moſt of the Year verdant and abounding with Cattel, Corn, Cotton, Silk-worms, Pepper, Ginger, Tamarind, Caſſia, Cardamome, Rice,

Rice, Myrobalans, Anana's, Pappa's, Melons, Dates, Coco's and other Fruits; and boaſts alſo of ſeveral defenſive Towns and Harbours as *Coulam, Cochyn, Calicut, Mangalore, &c.* and to ſay truth, the Ocean it ſelf forty leagues into the Sea is all along the *Indian* ſhore ſo anchorable and ſo ſecure that the Roads it affords are comparable to Harbours in ſome other places. But for the better underſtanding ſuch part of the *Eaſt-Indies* as is on this ſide *Ganges*, this ſmall Map will ſerve to direct the eye to the moſt remarkable places, eſpecially ſuch as I ſhall have occaſion to ſpeak of.



And firſt of *Mallabar*: A well known Region upon the Weſtern part of that great Continent, and ſubdivided into ſundry petty Toparchies, which are ſubordinate to the Great *Samoreen*: a naked *Negro*, but not a little puft up by being the Principal *Bracman*, and no leſs tyrannical than proud; and not ſo much by provocation, as wicked practice: which the People are ſo uſed to, that they are the leſs ſenſible of that bondage.

The *Nayroes* are his *Magnates:* They exerciſe no leſs Authority over their inferiours than the *Samoreen* doth over them; being freely tolerated an arbitrary liberty, Life excepted; and withal are ſo extreamly libidinous as no part in the World affords a more obſcene Generation: their beaſtly appetite not ſo much provoked by the heat as by the Art

Art and Diet they invent towards provocation. Amongſt others, they have the *Deutroa* in ſpecial requeſt; both for that it contributes towards the accompliſhing their corrupt ends, and with that ſecurity and mode as heightens their recreation. An Herb or Drug it is which being infuſed or otherwiſe prepared and taken, has a marvellous force: For it is not ſo much of a ſoporiferous quality to procure ſleep, as to ſtupifie and infatuate the Intellect; ſince the patient or rather abuſed party ſometimes appears merry as if a *Tarantula* had infected him, and hath his eyes open, but ſees no otherwiſe than if a *gutta ſerena* or heated Steel had deprived the optique; ſo as during the operation the Nayro many times makes that his opportunity to viſit and act his Amours, whiles the good man by that deluſive ſpell is rendred a ridiculous ſpectator, and ſeemingly an aſſentor to their meſchanteries. I confeſs I never ſaw it practiſed, but is related by *Lynſchoten* and other ſuch as may be credited.

Maffæus in his belief That theſe Nayroes are of the caſt of the *Cutteries* one of the deſcendants of *Pouroïs* and *Parcouty* in the foregoing diſcourſe more fully mentioned, is not amiſs; or in the report That they are generally proud and lazie, uſually go armed, and will not abate one jot of the common ornament of thoſe Oriental parts, which is to beautifie or rather load their arms and necks with Silver bracelets, ropes of Pearl and other effeminate pieces of bravery: and ſo ſtately, that they expect more than ordinary reſpect; as appears in paſſing through a Crowd, only by ſtriking his Sword upon his Target makes that voice ſerve both to expreſs his Dignity and to obtain a ſpeedy and clear paſſage. *Thevet Vertoman* and *Paulus Venetus* go further, ſaying That an inferiour perſon dare not look them in the face or appear within fifty paces. But this is more certain, That as the Sword awes the indefenſive Villager, ſo cuſtom has enſlaved them in ſuch ſort, that in Peace the common people ſeem daſtardly, but in War are found ſpirited. Nor would one think otherwiſe, when he takes the proſpect of their viſage and limbs, which expreſs both ingenuity and ſtrength ſufficient.

Of colour, they are rather black than olivaſter: their hair criſps, but grows longer than the *Africans*. And albeit they wear their hair, yet conform they to the mode of Shaſhes: for, about their Temples they wreath a curious ſort of linnen ſometimes wrought with Silk and Gold. Their waſte is circled with a piece of Callico; but from the thigh downward, and from the middle upwards are naked. The vulgar wear about their waſte a party-coloured Plad, and pink their skin. The Women vail themſelves like other *Indians*. Their greateſt pride is expreſſed in the adorning their ears and noſes; ſuppoſing them moſt courtly who dilacerate their ears wideſt (which they effect by many ponderous baubles they hang there,) and ring their ſnouts with Jewels of Silver, Braſs, or Ivory; their arms and legs alſo are richly chained.

Concerning their Marriages, formerly it was the cuſtom That the *Bracman* had the firſt nights company with the Bride, ſuppoſing the ground of better value by that holy ſeed, as they call it: a practiſe now wholly abrogated. And which was no leſs rare, the Samoreen to make ſure work uſed to confer his Command upon his Siſters iſſue; aſſured it ſeems that ſhe was of his blood and they of his by conſequence.

The men are more addicted to Arms than Arts. The *Portugals* at their firſt intrenching on their ſhore thought them a very ſimple ſort of people becauſe unlearned; and eaſie to be overcome becauſe moſt were naked: but both deceived them; for Nature inſtructed them in their own defence, and long conteſt with the *Portugals* taught them experience, ſo as in ſhort time they learned how to uſe their bow and arrow, darts and targets; and of late years have attained the Art of making Hand-granadoes and other Fire-works; wherein they are pregnant, and of which they have ſuch ſtore that they proffered us as much and of what ſorts we would for money. Their Country abounds with Minerals and Stones of price, and no part is without plenty of fruit and other proviſion: Howbeit, the Land (eſpecially near the Sea-ſhore) we could perceive was woody and mountainous. And in thoſe which divide *Mallabar* from the Kingdom of *Narſinga* are many wild Beaſts that make the way perillous; eſpecially Serpents which have wings and feet, if report ſpeak truth: *Mons dividens regnum Narſingæ à Mallabar nutrit multas feras, præcipue alatos Dracones, qui in arboribus verſant, & pedes habent, &c.* Oſor.

Moſt of the people in their diet abſtain from Fleſh, Wine, yea Wine-Vinegar, and Strong-water; not allowing themſelves the liberty of Radiſh-roots, Onyons, Garlick, or other roots and herbs that have a tincture of red, a reſemblance of blood; ſo very ſtrict they be to rules deduced from the Shaſter and the example of their preciſe Anceſtors; contenting themſelves with Milk, Rice, Sugar, Herbs and Fruits of ſeveral ſorts and Spices: for they are of the *Bannyan* perſwaſion, who have a deteſtation againſt any that for preſervation of their own will take away the life of another. *Ovid* 15 *Metamorph.* has this in their Apology.

Quam male conſueſcit, quam ſe parat illa cruori
Impius humano? Vituli qui gutture cultro
Rumpit; & immotas præbet mugitibus aures;
Aut qui vagitus ſimilis puerilibus hœdum
Edentem jugulare poteſt, aut alite veſci
Cui dedit ipſe cibos; quantum eſt quod deſit in iſtis
Ad plenum facinus, quis tranſitus iſte paratur?

——*To ſhed the blood of Man*
How wickedly is he prepar'd? who can
Aſunder cut the throat of Calves, and hears
The bellowing breeder with relentleſs ears.
Or ſilly Kids (which like poor Infants cry)
Stick with his Knife; or his voracity
Feed with the Fowl he fed. Oh! to what ill
Are they not prone, who are ſo prone to kill?

Paſſing from thence, we came afore

CALLICUT (ten leagues from that place where our men took the prize forementioned) thought by ſome to be that Town *Ptolomy* calls *Canthapis*, a City in 23 degrees, an errour broached by *Niger* and *Bertius*. Above a thouſand years ago it was called *Callicaris*; then of ſome note, but not ſo well known as now; and had increaſed her fame by more trade had ſhe proſpered better againſt the continued differences it had with the *Portugal*: who when they could not conquer by force (as *Seleuchus* did with *Babylon*) ruined her by policy; for they transferred their Mart and Staple to other Towns; by which removal in ſmall time this City became poor and deſolate. It declines from the Æquator towards the North-pole eleven degrees; and from its ſtanding in the burning Zone muſt needs be at ſome time of the year ſulphureous. The earth is but meanly fruitful in graſs; nevertheleſs, her Gardens by induſtry and help of ſome Brooks are moſt part of the year verdant and redundant in variety of fruits and flowers. The City of it ſelf is large, but of ſmall elegancy in building: for the houſes are low, thick and dark, and the ſtreets narrow: The Harbour is a pretty way diſtant from the Town, and but indifferent to anchor in: yet ſhews the remains of two ſtrong Forts which were raiſed about the year 1515. by the *Portuguez*, in a ſort demoliſhed ſince by the *Mallabar*. The Samoreen in this place has his uſual abiding: a Prince of great power and awe; and not more black of colour than treacherous in diſpoſition.

Many deformed Pagotha's are here worſhipped; having this ordinary evaſion, That they adore not Idols, but the Deumo's they repreſent: moſt of which at one time or other have been defaced and deſtroyed by the *Portugal*. The Chappel where the grand *Caco-Deumo* uſed to ſit, was uncovered, and about three yards high: the wooden entrance was engraven with hideous ſhapes: within, their beloved *Priapus* was enthroned upon a mount; *Oculis mirabile Monſtrum*; for upon his head he wore a Diadem, whence iſſued four great Rams horns ſuch as *Jupiter Ammon* in memory of the Ram that conducted *Bacchus* and his female Army through thoſe Deſerts was repreſented, and being diſtreſſed for want of water had it given (upon his prayer to *Jupiter*) by a ſtroke of the Rams Foot upon a Rock: and if not that, typing out ſome other myſtery. His eyes were ſmall and ſquint; his mouth large and opening like a Port-cullice, from whence branched four great tusks; but his noſe was flat; his beard ſpread like the rayes of the Sun; his hands reſembled the claws of a Vulture; his thighs and legs were ſtrong and hairy; feet and tail moſt like that of a Monkey: which put together, rendered the Devil not unlike himſelf, wickedly deformed, and the Men beyond meaſure groſs Idolaters. Other Temples they had, ſtuffed with other Pagods of like prodigious deformity; ugly all, yet all differing as to invention: for ſome of them were painted black, others red; ſome devouring ſouls; and uſually ſuch as were in Hell were white ones. Theſe are of the old ſtamp; for they ſeem to threaten or otherwiſe to expreſs ſatisfaction in mens offerings: but what they could not do, their Chemarims effected; for, each morn the Prieſt (a Jogue) perfumes and waſhes them: It ſeems the Devil ever leaves a filthy ſmell behind, being his manner of benediction. Every new Moon their cuſtom was to ſacrifice a live Cock, the ſymbol of luſt and courage which they found in themſelves predominating. At this ceremony the Prieſt was pontifically attired in Lawn, armed with a ſharp ſilver Knife, his arms and legs garniſhed after the Moriſco mode with Bells or round ſilver plates which made a jingling: and after he had ſacrificed the yielding Cock, and filled his hands with Rice, goes retrograde, not daring to look upon any other object ſave his Idol; till being come near an Acherontic lake, ſuddenly he turns about and embowels his offering: after which, he advances his hands ſome times above his head, and ſo returns, ſuppoſing that his Holocauſt was accepted. The Samoryn uſed not to eat till it were firſt offered, and ſo acknowledged as food ſent him from his Deumo: what he leaves, is not given the Poor; for it is the Crows pittance: good reaſon too, They think them his ſerviteurs. The people to this day (as they ſuppoſe) retain ſone incommendable cuſtomes: for they exchange their Wives: nor ſeem the Women diſpleaſed at it, Polygamy is ſo tolerable

or

or rather acceptable: but in this they differ from other libidinous Law-givers; as the men have many Wives, ſo one woman here is allowed many husbands, and the iſſue bequeathed as ſhe nominates. The old cuſtom of the World is here retained, in the Sedge and Palmeto leaves they uſe for paper, the pen being then a ſtile of Iron, but now a hardened piece of wood cut ſharp. Thence we paſſed by

COWLAM a Town and Province called *Sopatpa* in *Arrhyan*, and *Colay* in *Ptolomy* who places it in 13 degrees, but we found it in 9 degrees North, included in the Travanzorian Kingdom. Once it obeyed the Narſingan Monarch, and once the Mallabar, but at this day neither. About two hundred years ago, the Town was rich, and great and populous; traded to by many *Indians*, enlarged by the Samoryn, and able to number a hundred thouſand Inhabitants; of ſuch repute it then was for ſcituation, trade, and fidelity of the Cowlamites. But now, the period of her excellency is outrun; for *Callicut* firſt, and then *Goa* have not only monopolized but attracted the trade of this as well as other parts thereabouts.

Now albeit I have mentioned the *Bannyans* in ſundry places as I meet with them; here alſo all along this coaſt I find they ſwarm in multitudes, ſucking in the ſweetneſs of gain by an immeaſurable thirſt and induſtry; but *Sic vos non vobis*, for it is raviſhed from them by Drones, the Moors and Gentiles lording it over them. Alas! the Bannyan is no ſwaggerer, no royſter: he abhors domineering and fighting; yea, ſuffers himſelf to be fleeced by any man, rather than reſiſt or ſhed blood by breach of peace or making the leaſt oppoſition; they love no tumult, no innovation; are content to ſubmit rather than govern, and wiſh all were of their mind; that is to ſay, morally honeſt, courteous in behaviour, temperate in paſſion, decent in apparel, abſtemious in dyet, induſtrious in their callings, charitable to the needy, humble, merciful, and ſo innocent as not to take away the life of the ſillieſt vermin, and no marvel, ſeeing that if they ſhould deſtroy any living thing, thereby they might diſlodge their friends of a peaceful Manſion, or devour the ſouls of ſuch as were deareſt to them: for as I have elſewhere noted, they verily credit the tranſanimation or paſſage of ſouls into beaſts. A perſwaſion how ſtrange ſoever it be to us, was not ſo of old to our Countreymen the *Druidæ*; who not only believed the immortality of the ſouls of men, but after ſeparation from the body that they paſſed from one man unto another. *Ovid* ſeems to allude unto it,

Let's home, and in bruit beaſts our bodies hide,
Where happily our Parents may abide,
Our Brothers, or ſome by Allyance tied:
One man or other ſure!

——inque ferinas
Poſſumus ire domos, Pecudumq; in corpora condi,
Corpora quæ poſſunt animas habuiſſe Parentum,
Aut Tratrum, aut aliquo junctorum fœdere nobis,
Aut hominum certe!

But the Countrey is not wholly overſpread with theſe Gentiles; for amongſt them here and there are ſcattered Chriſtians: yea, the Jeſuits report, that *Anno Dom.* 1554. 'twixt *Cowlam* and this Cape were then above twenty Villa's of S. *Thomas* Chriſtians. More certain it is, their Anceſtors were converted by S. *Thomas* the Apoſtle; for both here and moſt other parts of the habitable World the Apoſtles without all doubt divulged the glad tidings of ſalvation, as fore-told by the Prophet *David*, Pſal. 19. *There is no Speech nor Language where their voice is not heard: their ſound is gone into all Lands, and their words unto the ends of the World.* *Mantuan* alſo gives this atteſtation.

As when the Flood o'reſpread, old careful Noe
His Sons diſperſt throughout the World, to ſhow
The Law of God, and ſacred rites to pay:
So when our Saviour would no longer ſtay
On Earth, a miſſion of his Scholars he
To th' utmoſt bounds of th' Earth with Charter free
Doth make, t' inſtruct the World both how to pray,
And to appeaſe Gods wrath with ſacred Lay.

Sicut aquis, quondam Noe ſua miſit in orbem
Pignora ſedatis, ut Gens humana per omnes
Debita cœlituum Patri daret orgya terras;
Sic ſua cum vellet Deus alta in regna reverti,
Diſcipulos quoſdam tranſmiſit ad ultima Mundi
Littora; docturos Gentes quo Numina ritu
Sint oranda, quibus Cœlum placabile ſacris.

and accordingly, Hiſtory abundantly acquaints us that in both the *Aſia's* the Goſpel was throughly preached: but for their ingratitude removed, and through the ſubtilty of Satan that carnal Law of *Mahomet* hath ſince infected theſe parts, ſo as it hath ſpread it ſelf almoſt through all the Oriental Iſlands and Continent. Notwithſtanding which, Chriſt has his flock; which though ſcattered, in due time will be gathered. For in *Perſia* are many thouſand; and in *India* a no leſs multitude: nevertheleſs, compared with other Idolaters, but a handful: Which muſt not diſcourage, ſeeing 'tis better go to Heaven alone,

than to Hell with a multitude. *Arnobius* of old could ſay, *Nationibus cunctis nos ſumus Chriſtiani:* Some *Chriſtians* are found in every Nation. And we find in many chiefly Maritime Towns of *India*, that Name of late years has been honoured; and that in *Meliapore*, *Narſinga*, *Coolam*, *Cucurran*, *Curigan*, *Bipur*, *Tanor*, *Battacala*, *Onor*, *Cranganor*, *Goa* and other Places, Chriſtianity is own'd; yea, in many of the *Indian* Iſles ſome are found. And one reaſon is, for that among *Mahometans* liberty of Conſcience is allow'd: agreeable to an *Azoara* in the *Alcoran*, which declares That none are to be diſſwaded from the Religion they ſuckt from their cradle: which gains *Chriſtians* peaceful Habitations, and inclines them to live without diſturbing the publick.

Now theſe *Indian Chriſtians* have ſundry Ceremonies and Forms of long time practiſed amongſt themſelves, differing from thoſe the *Papacy* uſe, or the Reformed Churches of *Europe*. Their Churches are low and poorly furniſhed; yet neat they are and ſweetly kept; matted, and without painted Images, which the *Greek* Churches abound with. They aſſemble cheerfully, and at their entring ſhut their eyes, the better to contemplate the Exerciſe they come about, with their own unworthineſs: kneeling they look towards the Altar, near which the Prieſt is ſeated: Him they ſalute with humble reverence; who returns his Bleſſing by the up-lifting of his hands and eyes: and at a ſet hour begins Prayers, ſeldom exceeding two hours in the whole Exerciſe. Firſt, a brief confeſſion is made, not unlike that in our Liturgie, and aſſent too in an unanim *Amen*. After that, follows an Expoſition of ſome part of Scripture: during which their attention, looks, and ſilence is commendable. They ſing a Hymn, and at parting out of the Church re-ſalute the Miniſter; who ceaſes not to elevate his hands till all the People be departed. At home they uſually read a Chapter in either Teſtament, both which they ſuppoſe they have incorrupt after the Originals, tranſlated for them by Saint *Thomas* the Patron of the Orient: The *Chaldee* alſo is not unknown, but few ſave the Clergy underſtand what is writ in any other than their Mother-tongue: for their Schools are few, and onely teaches them to read; being without Academies or Inſtructers in Philoſophy or other like learning. Every firſt Sunday in the month the Prieſt reads a Homily, writ (as they ſay) by the Apoſtle or ſome of his Diſciples. They baptize commonly at the fortieth day, if the Parent deſire it not ſooner: they ſign the fore-head with the Croſs, and then waſh all over with Water. The Lord's Supper they adminiſter in both kinds, and Communicants receive it kneeling: they obſerve two dayes preparation, during which they eat no fleſh, revel not, nor accompany with Women; and in the Church, if need be, make their Confeſſion. The Clergy marry but once, the Laity twice; Widdows if they marry before the year be expired are ill reported of. None ſave in caſe of adultery have licence to divorce. In ſickneſs the Prieſt is uſually ſent for, both to pray and give the *Euchariſt*, if deſired: Which done, they take a long farewel of Wife, Children and others; and ſo rid themſelves of worldly diſtractions, which too oft hinder that laſt great work; ſo as by a contemplation of the joyes of Heaven they ſtrive to mitigate the grim aſpect of approaching death. Being dead the ſurvivors rather joy than mourn; and having firſt waſhed the Corps they afterwards wrap it in clean linnen. Friends accompany him to the Grave, and place the Body with the head Weſt, either in reſpect of *Jeruſalem* or the old local place of Paradiſe: Five dayes after they viſit the Family. Feaſt and faſt as we accuſtome: their Lent begins in the Spring, and is obſerved forty dayes. Their Year is the *Soli-genian*. Our three chief Feſtivals they celebrate; the firſt of *July* they alſo commemorate the Martyrdom of Saint *Thomas*. They have many *Protomiſts*, the chief of which uſed to reſide at a Houſe built upon a Mountain nine miles from *Cranganor*: but ſince the *Portugals* have planted *India* ſhave their heads. Laicks pay their *Decimæ*, affect Juſtice, profeſs Truth, practiſe humility, and believe no *Purgatory*.

May 7. we had eight degrees; e're Sun-ſet we were cloſe by the high Mountain called *Brin-John*, *i. e.* the Mount of *John*, a *Cambrian* word; but when, or by whom impoſed, is paſt my finding. Next day we had 7 degrees 30 minutes, variation 14 degrees: than which place that famous Promontory of *Eaſt-India* called *Cape Comryn* (*Tamus* by *Mela*) extends no further South towards the *Æquator*. The next we ſailed by the *Maldyvæ*, Iſles memorized by *Pyrard de Laval*, who reports that the King ſtiles himſelf Emperour of thirteen Provinces and twelve thouſand Iſlands, *Jerome de Sancto Stephano* makes them eight thouſand: the moſt and leaſt any King in the World (the *Spaniard* excepted) is owner of: Several of them little other than Rocks and Mountains: according to the Poet, *Innumeri ſurgunt ſcopuli montéſq; per altum*. Near theſe are the Iſles of *Candu*, *Nicubar* and *Sumbrero*, in view of *Zeyloon* and *Sumatra*: all of them abound with Date-trees or Palms; of old ſo celebrated that both Spiritual and Temporal Victors have it in their Triumphs. *Palma, Martyribus eſt ſuavis ad cibum, Ambroſia ad requiem, honorabilis ad Triumphum; Arbor*

ſemper

ſemper virens, ſemper veſtita foliis, ſemper parata Victoriæ, ſaith Saint *Ambroſe* very elegantly in its praiſes. So excellent (ſaith Sir *Walter Raleigh*) that wherein ſoever the Earth, Nature and Sun can moſt vaunt that they have excelled, yet ſhall this Palm be the greateſt wonder of all their works. This Tree alone giving unto Man whatſoever his Life beggeth at Nature's hand. I imagine he means the Coco-tree rather than the Date, which moſt take for the Palme. The Poet alſo notes it, in ſaying

The noble Palm *which high doth riſe,*
Equals Great Men with Deities.

—— Palmáq; nobilis
Terrarum Dominos evehit ad Deos.

Thence our courſe was by

ZEYLOON, one of thoſe five Iſles *Ptolomy* calls *Baruſſæ*, albeit *Cluverius* thinks the *Phillippinæ* to be them, not unknown unto the Ancients if that which *Ptolomy* called *Panigarenſis*; and ſince him by *Arabian* Authors *Siſuara*, *Tenariſis*, *Nanigeris* and *Sarandib*. But at this day 'tis called *Chingal* by the Inhabitants: who are a very comely People, having good features, and nothing like the *Africans* ſave in colour. Beſides, they are ingenious, and excel in the Mechanick Arts. The better ſort wear ſilks, but the vulgar are naked from the waſte upwards. Now this place muſt needs be hot, ſeeing 'tis ſo near the Æquinoctial: ſevered from the *Aſiatick* Continent by a Sea which is not forty leagues over: limited from eight to eleven degrees North latitude; the length is about ſeventy leagues, breadth forty, and circuit two hundred and fifty or thereabout. Famouſed through ſome old erroneous conjectures, That this was Paradiſe; and that *Solomon* had hence his Gold of *Ophyr*: But in regard all or moſt fix the ruins of the one in *Meſopotamia*, and the other in *Malacca* or thereabouts, that Tradition is of little credit. But that *Melec Pyramal* King of this Iſland, was one of thoſe *Magi*, Wiſe-men or Kings (pre-moinſhed by that Prophecie of *Balaam* the *Edomite*) that as to a King, Prieſt and Prophet, offer'd Gold, Frankincenſe and Myrrhe unto our Bleſſed Saviour; fore-told alſo by the *Perſian Sibyl* and by a new Star as by the finger of God miraculouſly directed, is the Tradition of this place; and alſo that at his return he made known the myſtery of God's Incarnation for Man's Redemption, and by his laborious teaching, many Proſelytes: which ſome to this very day maintain for truth. But more certain it is, the ſeeds of Chriſtian knowledge have there been ſown, whence ſprung Profeſſors, though the greateſt part are ſince turned Apoſtates. Howbeit, this is obvious in Hiſtory, That *Candace*'s Eunuch baptized by *Philip* preached *Chriſt* in many parts of *Arabia* and ſundry Iſles thereabouts, and *India* alſo; as *Socotora* this, and *Taprobane* or *Sumatra*; if *Dorotheus* Biſhop of *Tyre* who lived in the days of the great *Conſtantine* had good Authority for the reporting it.

In *Claudius Cæſar*'s time ſome of the Natives of this Iſland having made ſome ſhift to croſs over into *Mallabar* travelled through *Perſia* unto *Rome*; where albeit they pretended ſome knowledge in *Aſtronomy* and the Sphere, bewray'd their ignorance by admiring to obſerve the Sun contrary to what it was ſeen to be at *Zeyloon*, *Solem læva oriri mirantur* are the words of the Hiſtorian: which by the *Romans* might equally be wondred at, ſeeing that thoſe *Indians* by being within the burning Zone have their ſhadows on both ſides according as the Sun makes his progreſs to either Tropick. Nevertheleſs probable it is, what underſtanding theſe *Zeylonians* had was borrow'd from the *Gymnoſophiſts* who had their light from *Zoroaſter* the moſt ancient and in his time the moſt excellent Philoſopher: He lived full five hundred years before the *Trojan* War, ſaith *Suidas*, and was the firſt that gave Name to the *Magi* of *Perſia*; *Zoroaſter, Perſo-Medus Sapiens apud eos qui in Aſtronomia excelluerunt, etiam qui primus dedit Nomen eis Magis quæ civilia tractarunt: 4 libros ſcripſit de Natura: 5 de Aſtroſcopeia, & unum de pretioſis lapidibus*, &c. And *Picus Mirand. ad Ficinum de Dogmatis Chaldaicæ Theologiæ; Tum Perſarum, Græcorum & Chaldæorum in illam Divina & locupletiſſima enarravit*, &c. And albeit at *Caſhan* I had occaſion to ſpeak more largely concerning theſe Oriental Philoſophers, I ſhall here but add that teſtimony which *Porphyrius* gives concerning their definition and the nature of their Learning, *Apud Perſas* (ſaith he) *qui circa Divina ſunt Sapientes, eorumq; Cultores, Magi appellantur. Hoc enim propria Dialecto ejus Regionis, Magus ſignificat.* Howbeit, the honour of the firſt *Europæan* diſcovery we owe to *Laurentius* the Son of *Almeyda*, who about the year 1500 firſt arrived here, but did not alter the Name from what the Natives called it. At preſent it is over-run with ſtinking weeds of *Heatheniſm*: For, as is ſaid of another place,

Here, grow thoſe heaps of Errours, which we ſee
Of all uncleanneſs and Idolatry.

Hîc, errorum cumulus; hîc, omnis ſpurcitia;
Hîc, infœlix populus gaudet Indolatria.

So

So great, that ſcarce any Village or Mount without its inanimate Pagod, their ſuppoſed Deities or *Mali Genii*; ſuch as *Lactantius* and *Prudentius* deſcribe, *Cum portis, domibus, thermis, ſtabulis ſoleatis aſſignare ſuos Genios perq; omnia membra Urbis perq; locos Geniorum millia multa fingere:* And are to obſerve, that *Genii locorum ſunt Dæmones.* Amongſt others, (which I mention only for the impoſture) was that infamous *Hanimant* or Apes-tooth God which was highly eſteemed and reſorted to by millions of *Indians*, till *Conſtantine* a late Goan Vice-roy landing five hundred men at *Columbo* firſt forcibly took away that Apiſh Idol; and albeit the Idolaters proffered a vaſt ranſome of three hundred thouſand Duckets he burned it to aſhes: his zeal againſt that groſs impiety expreſſing therein a ſacred indignation. Notwithſtanding, a crafty Bannyan ſo well forged another counterfeit, as was believed by the Jogues to be the ſame (willing to be deluded;) thereby exceedingly enriching himſelf, and joying not a little theſe ſimple *Zeylonians.*

Another was that not far from *Mattacala*, conſpicuous in its ſtanding: concerning which, the Singales and Jogues report, That many years ago *Johna* their King nouriſhed a conceit, That this *Diabolo* was no better than a ſenſeleſs Idol: But lo, a Jogue *(Vocatis imperat arte Diis)* by the Devil's craft ſo wrought, that upon a time when *Johna* entred he beheld (as he thought) the Pagod breath out fire, his eyes ſeeming to be coloured with rage and the Scimiter in his hand wrathfully bent againſt him; at which, the amazed King cries out for help, accuſes his infidelity; and having ſatisfied for his errour, ever after became a zealous Idolater. The place where this grand Pagotha ſtood was inveloped with a Cloud of Arms for its defence: And not without good reaſon, ſeeing it was their belief, That upon the fall of that Idol the final ruine of the Univerſe ſhould immediately follow by fire or otherwiſe. Now (without any countenancing that impoſture) that the World ſhall be conſumed, is credited; but not till he that made it ſhall pleaſe to order the diſſolution. *Lucretius* hath that obſervation, *Inq; brevi ſpatio mutantur Secla Animantum, &c.* And the like another *Roman* Poet,

Eſſe quoq; in Fatis reminiſcitur affore Tempus,
Quo Mare, quo Tellus, correptaq; regia Cœli
Ardeant, & Mundi moles operoſa laboret.

The Time ſhall come, when Sea, when Land, when all
The Heavens vaſt moving Regions burning ſhall
Conſume, and to their ancient Chaos fall.

Certo die & hora à fato devincti, nec hominibus tantum ſed oppidis, terris, elementis, & quicquid hoc nos ſuſtinet, magno illo die vertetur & peribit. And albeit of the ancient Heathens we may ſay, They had ſome ſeeming devotion, drawn from the very dictates of Nature like thoſe mentioned in *Rom.* 2. 14. who had a Law written in their hearts; ſo as it was a Maxim, There was not any who had not ſome ſpark of civility to men, and zeal to ſome one or other Deity: that principle nevertheleſs now ſeems extinguiſhed amongſt the Gentiles we meet with in theſe Regions.

Upon *Columbo*'s high peak (a place dearly bought by the *Portugal)* was ſhewed and credited the foot-ſteps of old *Adam*: born and buried here if we will believe them. Here alſo they ſhew a Lake of Salt water upon a high hill, ſaid to be no other but the tears afflicted *Eve* ſhed a hundred years together for the loſs of her righteous Son *Abel.* A Cabala, how ſtrange ſoever it be, Friar *Oderic* of *Friuli* not only believes but vehemently perſwades others to give credit to it. The ſoil is good and abounds with ſundry ſorts of Spices; as Pepper, Ginger, and the like; but in moſt plenty with Cinamon, which gave the occaſion to *Ptolomy* and *Strabo* to call it *Cinamomifera regio.* Cinamon is a precious bark; the Tree is ſtraight, and the branches are no way ruinous but grow in comely order. It reſembles the Olive Tree in height, but the leaves are more like the Bay or Orenge. The bloſſoms are exactly white; the fruit globous, hard, and dark coloured. It is apparelled with a thick rind, which in Summer (when it may beſt diſcover its Virgin nakedneſs) 'tis diſrobed of, and by the churliſh Peaſant cut in many pieces; and being hardned in the Sun, ſo gathered. I might here preſent you many other rarities this noble Iſle affords, as Orenges, Dates, Coco's, Anana's, Plantanes and Maſtick (which *Coriat* erroneouſly believed grew no where but in *Syo*,) Elephants, Buffoloes, Cows, Sheep, Hogs, *&c.* Smaragd, Rubies, balaſs Diamonds, Amber-grieſe, and the like; which gave the *Danes* a fair invitation for commerce unto this place, their Ships uſually riding near the Port of *Candy:* and put together ſeemed ſo attractive to the victorious Luſitanian *Almeyda*, that in deſpight of her united Heptarchy he landed *An. Dom.* 1506. and for *Emanuel* his King exacted an Annual Tax of two hundred and fifty thouſand pound weight of their beſt Cinamon, which *Souſa* begun to load away the third year after: But the King (more rich than crafty) to ſhew how little he regarded the loſs of ſo much uſeleſs barks of Trees, and to ſet a better

better edge upon the appetite of the *Portugal,* one day he invited them to ſee him walk upon a Tarraſs arrayed in an imbroidered Coat thick powdered with Gold, Smaragds, Pearl and Diamond, all together darting out rayes of wonderful luſtre: to which albeit the Sun wanted not to increaſe the ſplendor, yet as if that were not enough, in the night ſeaſon five hundred Flambeauxes or Torches were (as Story ſays) put in flames to make this Prince ſeem a greater object of aſtoniſhment: but it rather was as a *Corpo Santo.* For forthwith *Silveira* judging the coſt and labour well worth his pains built a Cittadel there under pretence to aid them againſt the *Mallabar* Junks, but rather to be his Jewel-keeper: for in ſhort time he ſo purſued the King that he became a Raviſher of what he had; and by a forced nakedneſs learned him a future better way of politick bravery.

Garcias ab Horto Phyſician to the *Goan* Vice-Roy reports, That the King uſed to be ſerved in diſhes of Loadſtone; not onely for the rarity, but medicinable vertue thereof, as having a power to diſcover poyſon and continue Youth. Store of Pearl-Oyſters have been taken 'twixt Cape *Comryn* and *Zeyloon* of good value: and here is no want of gold; but the King thinks not that ſo valuable as to be ſerved in Porcellane diſhes and other materials.

From *Zeyloon* we hoiſe ſail for ſome eminent Ports and Maritime parts of *India,* Lorded by black but daring *Pagans.* The *Mogul* has incircled within his Diadem many of thoſe noble Kingdoms or Provinces; the reſt, the *Decan, Samoreen, Narſingan, Peguan, Syamite* and others: but the chiefeſt Iſles neighbouring this we laſt landed at are *Sumatra,* the *Javæ, Borneo,* the *Manelliæ,* the *Celebes, Moluccoes, Bandæ, Amboynæ, Philippinæ* or *Boruſſæ, &c.* which I ſhall briefly ſpeak of: and in order thereunto, firſt of the Coaſt of

CHORMANDEL (*Ptolomy* calls it *Cartagardamna*) which ſtretches above three hundred leagues from Cape *Comryn* under eight degrees North towards the æſtuarium of *Ganges* or the *Argaric* Gulph, which now we call the Gulph of *Bengala, Magnum Gangis oſtium* in *Ptolomy,* as far as *Chatighan* under 22 degr. North. Upon that Coaſt are ſundry Towns of note, *viz. Negapatan, Meliapore* (the Burial-place of Saint *Thomas* the Apoſtle of *India,* and of Saint *Bartholomew* ſay ſome, but miſtaken in that Tradition, ſeeing Eccleſiaſtical Story leaves him buried at *Albanopolis* in *Armenia,*) *Polycat, Armagun, Narſinga, Meſlipatan, Bipilipatan* and ſundry more; in ſome of which the *Engliſh,* in others the *Dutch* have Factories. Here *Strabo* places the *Aſſacani,* from which ſome from the congruity of Name derive the *Aſſaſſini*; whoſe wicked Tenets have rendred them in more than Name not to be mentioned. Now concerning *Ganges,* (which one (how truly I know not) ſayes was called *Chliaros*; probably ſome River running into *Ganges*: or as it may be named in thoſe or ſome other obſcure places) amongſt Rivers is ſecond to none: For, after a flux of three thouſand miles, having increaſed her Channel by fifty other Rivers that run into her, which for above an hundred miles double the breadth that *Euphrates* bears at old *Babylon,* and thrice its depth, divides *India* in two, branches it ſelf into ſeveral ſtreams, and has many noted Towns built upon her banks, affording them Earth and Water as good as any, and by the *Bannyans* held ſacred, as *Lucan l.* 3. albeit miſtaken in its courſe, takes notice.

Sacred Ganges *onely croſs doth run*
Of any River to the Riſing Sun.

Qua colitur Ganges toto qui
ſolus in Orbe, &c

At length, under the ſame Tropick with the River *Indus,* in five great mouthes or *Oſtia,* of old called *Cambyſum, Magnum, Cambericum, Pſeudoſtomum* and *Antibolum,* diſembogues it ſelf into the *Bengalan* Gulph, as I have a little before mentioned; and then into the *Indian* Sea: the Sea being the ſtore-houſe of all Rivers, *In quo deſinimus, & in quo currimus omnes, Ovid. de Ponto.* The *Bannyans* have the water of *Ganges* in that divine eſteem, that in deadly fits they covet to have their mouths wet with it, imagining that the Rock whence it firſt flows bears the figure or ſhape of a horned Cow, a creature with them of a ſingular reſpect; albeit a fancy others are alſo taken with, as appears by the River *Po,* according as *Virgil lib.* 4. *Georg.* mentions; and as might be inſtanced of other places: agreeable to what the ancient Poets feigned of the Ocean, which from the noiſe it makes they reſembled to a Bulls head, and thence called it *Tauriceps.*

NEGAPATAN (*i. e.* a Town upon the River *Nega*) has 12 degrees latitude North, odd minutes; is in a Climat hot and unwholeſome, both in regard the wind and rains there are for ſome part of the year high and unſeaſonable. The Town nevertheleſs has good water, fruits well reliſhed and no leſs nutritive: notwithſtanding the People are much vexed with Feavers, Fluxes and other diſtempers; blockiſh they be, and unapt for Study or Exercice: Heat indeed here predominates, probably debilitates their appetite,

and

and invites them too much to eaſe,the mother of Luxury: A ſmall thin but fine Shuddery or Veil of Lawn they draw afore their ſecret parts; their head has a ſmall wreath about it; the reſt being expoſed to view and all ſorts of weather. They want no gold,ſtones of value, nor ſuch things as the Merchant covets; for but few years ſince they prized them little better than we do trifles. Here any Religion is tolerable; and *Virgil*'s *Omnigenúmq; Deum Monſtra* ſeems tranſlated hither. But the manner of their Marriages is extraordinary: For many times the Prieſt with a Cow, and the Man and Woman go together to the Water ſide; where the *Bramyn* firſt mutters a ſhort prayer, and then links their hands about the Cows tail, pours upon them all his hallowed Oyl,and laſtly forces the beaſt into the River, whereinto ſhe goes willingly ſo far as till they be to the middle in Water: neither returns ſhe nor do they diſ-unite till the waves adviſe them: when being on ſhore they untie, and hold that myſterious tie forcible and ſacred ever after. Mr. *Fitch* the Merchant in his travels through theſe parts makes the like obſervation. The *Heathen* are averſe to Law, and alſo to Morality; as if in a malignant ſort they reſiſted the very liberty of Nature for their preſervation, as *Plut. in Alexand.* —— *Et quod Natura remitrit Invida jura negant:* as alſo may be obſerved by *Dendamys* the *Indian* expoſtulating with *Alexander* againſt *Pythagoras*. Suitable to which the People upon this allow the *Bannyans* Wives the liberty to burn with their dead Husbands: So that Death having cut in two their Union, the relict conceits her ſelf a loathed Carcaſs; and reſolving to make her ſelf an Holocauſt, robes her Body with a tranſparent Lawn; her arms, legs and thighs alſo are fettered with chains expreſſing love; but her ears, noſe and fingers are adorned with Pearl and precious Stones: with one hand ſhe holds a Noſe-gay of flowers, in the other a ball; both which are emblemes of Paradiſe. She is attended with a great number, ſome accompanying her for love, others for civility, but moſt for her encouragement and honour of the Ceremony: the Prieſt all the way ſhe goes deſcribes the joys ſhe is to poſſeſs, and the aſſurance ſhe has to enjoy her Husband ſpeedily in *Elyzium:* ſhe returns a modeſt ſmile,trips on,chawing ſomething in her mouth that intoxicates her brain,and upon ſight of the flame ſeems tranſported with ſatisfaction. So ſoon as ſhe ſees the Carcaſs of her Husband laid upon a pile and the fire burn, like a mad Lover ſhe whirls about the pit, and having bid Farewel to Parents, Children, and Friends, lwilingly incorporates with the fire; which quickly makes them one in aſhes: Muſick of ſundry ſorts, and acclamations of Spectators yell aloud at the ſame inſtant, both for the greater honour of the Obſequy, and that the ſcrieches of the poor Wretch may not be heard,whereby others may be diſcouraged. It ſeems the *Roman* Poets, though at a great diſtance, had ſome proſpect of it, by this funeral Song they have warbled out in their memorial:

Et certamen habent lethi, quæ viva ſequatur
conjugium; pudor eſt non licuiſſe mori.
Ardent victrices,& præbent pectora flammæ;
imponúntq; ſuis ora peruſta viris.

They ſtrive to die, and who beſt ſpeed ſhall make;
They bluſh, grim Death ſo ſlowly to o'retake.
The Conquerors burn, their breaſts yield to the fire,
And to their Husbands their burnt lips aſpire.

Now albeit ſome Women of this perſwaſion living under a *Mahometan* Prince being denied this liberty to burn their Bodies with their Husbands Corps, have been known of late years to make themſelves away; yet others more wiſe and leſs valuing a place in the Catalogue of thoſe fiery Zealots, do refuſe to burn: but in ſuch caſes, by way of ignominy they are commanded to ſhave their heads, and to ſequeſter themſelves from company; which is a puniſhment. Howbeit, this cuſtom of burning is much more ancient with Men amongſt the *Bracmans* of thoſe parts than with the other Sex: for with the later it came not in practice until ſeveral of their Husbands were made away by poyſon, which their laſcivious Wives would frequently adminiſter upon giving them diſtaſte, or other ſleight provocation: for prevention whereof, this *Draco*'s Law was deviſed and enjoin'd the Relict: And though in its inſtitution it ſeem'd ſevere, it was to deter them from that wicked practice, which long cuſtom hath made familiar and reputable. We find it ſo recorded by St. *Hierome lib.* 1. *ad Jovinian.* and *Ælian* in his *Var. Hiſt. lib.* 7. *c.* 8. But amongſt Men much more old, as I might inſtance from ſeveral Authorities and Examples: one of which may be that of *Mandanis* the *Gymnoſophiſt*, who as *Strabo l.* 15. reports, was courted by *Alexander the Great* to accept of a rich preſent he made the Philoſopher; but contemning it and his glory, it (at leaſt ſeemingly) ſo incenſed the King,that the *Bracman* for his arrogance was condemned to death: and being told he might be pardoned ſo he would but deſire it, with no leſs moroſity anſwer'd,He would indeed petition *Alexander*, not for Life,but liberty to burn himſelf; giving this reaſon,That death was in no wiſe terrible where 'tis only an inlet unto immortality in exchange of his old periſhing fleſh expecting a more durable and excellent condition.

Beſides

Beſides this heatheniſh cuſtome, here are many other lewd practiſes: ſuch and ſo many, that *Peccata ſunt in deliciis*; for Satan ſeems here to erect his Throne, and imperiouſly to diſplay his Banner of Idolatry, and under various dreſſes to proclaim a toleration for all manner of wickedneſs. Such is the miſerable vaſſalage with which this wretched Generation are enſlaved, and ſo far from any ſenſe of their miſery, that they have deviſed ſundry tragic ſcenes to heighten the reputation of their Pagod, though with their own deſtruction. And amongſt other *Actus Triumphales* a maſſie Idol of auri-calk is placed upon a Chariot with eight wheels richly gilded; the aſcent is by ſeveral eaſie ſteps, upon which eſpecially upon gawdy dayes the Jogues and many proſtituting Girls were placed. *Oh ignis infernalis luxuria!* Helliſh zeal! ſeeing Parents deſtinate their pretty Children to inchaſtity, meerly to inrich the Idol: Not unlike thoſe Babylonian Votaries of *Melytta* (as *Venus* was there called,) who received their price with this excuſe, *Tanti tibi Deam Melyttæ imploro*, and by the Courtezans was offered to adorn her Temple. Thus mounted, they go on in proceſſion: a proceſſion not unlike the Thenſa uſed by the ſuperſtitious *Romans*, or that Idolatry of the *Danes* recorded by *Ditmarus* and *Dodo*: for, happy is that man, be he rich or poor, great or baſe, that can lend a hand to draw the Chariot; yea, they account them happieſt who out of a frantick zeal temeariouſly throw their naked bodies in the way, to the end that by the ponderouſneſs of the Chariot they may be cruſhed, that thereby they may become the Devils Martyrs. Thus remembred by a Poet,

——Vigor inde animis & mortis honoræ
Dulce ſacrum: gaudent Natorum in fata parentes
Hortanturq; mori; deflet jamq; omnis ephebum —— Turba, &c.

But concerning thoſe, a Poet gives this caution,

What helps it thus to haſte your deſtiny
In all poſt haſte? ſince all this wretched fry
Shall with full ſail to Hell through Cocyt fly.

Quid juvat durum properare Fatum?
Omnis hæc vaga turba ibit ad Manes,
Facietq; inerti vela Cocyto.

Which bad objects removed, we come to

MELIAPORE, a well known Town upon the coaſt of *Chormandel*, and in the Kingdom of *Biſnagar*. The Artic Pole there has 13 degrees 20 minutes: It was firſt called *Salamina*, then *Melange*, but *Meliapore* after that, and now S. *Thomas*, for that in this place he ſuffered martyrdom: Diſtant it is from Cape *Comrhyn* two hundred leagues or thereabouts. At this day it is but ſmall and poor, and under a Mooriſh command: it yields little for Trade ſave Cotton-ware and ſuch common commodities; howbeit, is exalted in her memory, in regard that (according to Tradition) this was the place where that holy Apoſtle finiſhed his labours after he had publiſhed the glad tidings of Salvation through *Perſia*, *Hyrcania*, *Bactria*, *Sogdiana* and many parts of *India*, and by Divine Grace obtained many Proſelytes, and thoſe converts not of the meaner ſort; for *Sygamus* the Emperour himſelf was baptized, and by his good example ſeveral other of the Nobles; who in teſtimony of their change, converted the Heathen Temples (by ſome ſaid to be three hundred) into Houſes of Prayer and Preaching of the Goſpel. Howbeit, the Devil ſo wrought, that ſome Apoſtates enraged the multitude, ſo as in a blind zeal the Apoſtle and the King both ſuffered, the one being ſhot to death, the other brained, but both crowned with glorious Martyrdom: This hapned about thirty years after our Saviours paſſion; and in memory thereof a commemorative Feaſt is yearly celebrated the firſt of *July* by the Native Chriſtians through *India*. And, however *Abdias Babylonicus* (who writ, That after death they appeared and preached again their former Doctrine) may ſeem queſtionable, this is more certainly reported and credited, That in memory of their ingratitude, Divine Juſtice hath marked their poſterity (as ſome Jews, how truly I know not, ſay the Tribe of *Benjamin* are to this day, who of all others were moſt fierce againſt our Saviour who was of the Tribe of *Judah*) theſe have one leg bigger in the calf than the other: which 'tis probable gave *Pliny lib.* 7. *cap.* 2. the occaſion to feign them to be the *Monoſceli & Sciopedi, qui umbra pedis ſe protegant*; and as a falſe light miſ-guided our Country-man Sir *John Mandevile* in his relation concerning them. The *Cynocephali* and *Monoculi* being alike credited by *Solinus*, *Mela Pomponius*, *Strabo* and others. Notwithſtanding the peoples rage the two Martyrs had each his Sepulchre there, honoured and reſorted to by the Chriſtians inhabiting *India*; till about fifty years ſince, their skulls and bones were brought away, and (as holy reliques) are at this day enſhrined in the Virgin *Mary*'s Church in *Goa* according to the command of *John* 3. King of *Portugal*,

who sent *Emanuel Frias* (directed by *Alphonsus Sousa*) to *Meliapore* for that purpose. By an old Manuscript found at *Cranganor*, which *Campanine* the Jesuite translated out of Chaldee into Latine, it appears also that Apostle preached the Gospel first amongst the *Indians*; *Per D. Thomam error Idololatriæ ab Indis evanuit:* and after that unto the *Chineses*, as by part of a Breviary in use amongst the *Indians* may be gathered, where it is said that *Per D. Thomam regnum Cœlorum volavit & ascendit ad Synas, &c.* By the preaching of S. *Thomas*, the *Indian* Idolatry was dissipated, the *Æthiops* and *Chineses* converted; so as *Indians*, *Persians*, *Æthiopians*, and *Chynaes* in commemoration of S. *Thomas* offer their adorations to the most holy name of God, *&c.* as in that Manuscript, relating the Apostles Acts, is at large expressed; and whose Plantations were afterwards watered by *Frumentius* in the days of *Constantine* the Great by the encouragement of holy *Athanasius* the Patriarch of *Alexandria*; who in recompence of his labours constituted him the first Bishop of that great Dioceſs.

Many pertinent stories might be added out of *Spanish* Reporters, but the most warrantable is this. In the year of our Lord 883. as *Malmsbury Flor. Wigorn.* and others assure, *Syghelmus* Bishop of *Shirborn* in *Dorset-shire* encouraged by *Alfred* a pious English King travelled to this place as a Pilgrim with Alms and Offerings: and after nine years returned home with many rarities, yea gave so good an account of his travel, as from that time this place was famoused and had in veneration with most in *Europe*.

In the year of our Lord 1277. *Myrangee* an Atheist conquered *Narsinga* and all the Regions about *Meliapore*. This Prince is branded for extreme covetousness, and for being a severe enemy to the Christians. Having one year abundance of Rice and other Grain, and room enough to hoord it in, to despight the Christians the more, no place would serve his turn to lay it in but the Chappel where Prayers were daily offered by those poor Christians. With all submission they intreat him to refrain; but that stimulates him to greater profaneness: for, supposing himself fit to be worshipped, he enjoins the people that adoration. But see Gods vindictive hand: That night in an affrighting Vision the Apostle approaches, both threatning and with an Iron Whip proffering to lash the King; who suddenly awaking, relents and beseeches the Christians to pray for him and acknowledges his own infirmity, himself putting to his hand to purge the Chappel and satisfie for his sacriledge. A Miracle not a little joying the mournful Christians, as the Tradition of that place reports for verity. Near this are other noted Towns, *viz.*

Polycat in 14 degrees, *Armagun*, *Caleture*, *Tanassery* and *Petipoly*, all in our way to *Narsinga* and *Meslipotan*; some being in the Kingdom of *Bisnagar*, other some in *Golcunda*; and of late years made English Factories. The Natives differ in customs, colour and other things little from the *Narsingans*.

NARSINGA is a noble part of *India* where some would have *Chormandel* to terminate: famous it is all over *Asia:* confined by *Mallabar*, *Gulcunda*, *Bengala* (*Baracura* and *Gandarida* of old) and the Ocean. The King so rich, that he despises his Neighbours; and so powerful, as he values neither Mogul, Decan, Samoryn, nor Peguan. The Country so full of all things requisite for use and pleasure, as fair Towns, strong Forts, pleasant Fields, and choice Minerals; also having Rivers which so enrich the earth as it abundantly produces Corn, Cattel, Fruits, *&c.* that with good cause he is reputed as considerable a Monarch as any in *India*. This may appear by his Annual Revenue which some compute to be no less than two millions of pounds; and by the Victory he obtained against *Idalcan* the Decan, leading into the Field three hundred Elephants, thirty thousand Horse, and double that number of Foot; after which, *Tarnesseri* was by him subjected. The Bannyans swarm like Locusts here; and the Bramyns are no where more reputed of, having several Temples; albeit in the structure they boast of no great bravery, being most proud within by having many deformed Idols. Near this is

BISNAGAR (*Modura* of old, *Arcati* says *Castaldus*, *Pentagramma* one conjectures, but more likely to be that *Binagra Urbs Indiæ intra Gangem* mentioned in *Ptolomy* and once the Metropolis, but being about a hundred years ago subjected by the King of *Decan* abated of its splendour by the remove of the Court to *Pengard* five days travel thence) is now the second City for grandeur and Trade in that Kingdom: circled with a wall of near four miles compass, regularly fortified, well built, and no less wealthy. The Haven also is good, and the City frequented by European ships and Junks from *Malacca*, *Pegu*, *Cambogia*, *Cochyn-Chyna*, *Chyna*, *Japan*, *Phillippinæ*, the *Moluccæ*, *Borneo*, *Java*, *Sumatra*, *Zeyloon*, and many other parts of *India*, *Arabia*, *Persia*, *&c.*

The Custom heretofore was, That a Traveller when he came to the Court usually had civil entertainment; many times being invited by the King, the better to shew his bravery; for his Coat was thick set with stones and gems of lustre; which when robed with

with (for the reſemblance they had with the Sun which they worſhip) he was little leſs than adored: his Court was full of Majeſty, and his Guard conſiſted of a thouſand men. Polygamy he affects, and therefore wrote himſelf Husband of a thouſand Women; many of which have him all his life in ſuch eſteem that at his death they voluntarily make his flaming Grave their Sepulchre. More Northward upon this coaſt is

MESULIPATAN, by contraction commonly pronounced *Meſlipatan:* a Town removed from the Æquinoctial 16 degrees and a half, North; now under the Gulcundan King, and in the skirt of the Bengalan Gulph. The Province admits a mixture of Idolaters: the Gentiles are moſt in number, but leaſt in power, ſince the Mogul ſubjected them. *Mahomet* was firſt blazoned amongſt them by a Colony of *Perſians* who were conducted thither in the 28. year of the *Hegyra*, of our account 648. by *Abdal-ben-Hemyr* a man of no ſmall command under *Ozman* then Calyph of *Babylon:* ſince which Invaſion their offſpring have here continued. The Town it ſelf neither for bulk nor beauty is conſiderable: one reaſon may be, for that fifty years ago by a raging mortality and famine it was almoſt unpeopled and made deſolate. The ſtreets are but few, and thoſe narrow; the houſes low, and the fields parched by the extremity of heat which here rages from *March* to *July*; from whence to *November* wind and rain as inceſſantly diſturbs them: ſo as of twelve months they have but four, that is to ſay, from *November* to *March*, ſalubrious and moderate. Theſe rains nevertheleſs prepare the Earth for ſeed, and requite the Labourer ſo well, as of Rice, Caravances, and other Grain they uſually annually reap two Harveſts. Howbeit, the Town by reaſon the *Engliſh* reſide there, and of late traffique for Callicoes, Rice, and the like, begins to revive; and will increaſe, unleſs the deceitful diſpoſition of the people occaſion their remove thence unto *Armagun* and *Polycat*, Towns upon the ſame coaſt neighbouring *Meſlipatan*, where they may ſit down with more eaſe, leſs charge, and have as choice variety of Merchandize. *Bengala* borders upon *Culcunda*, *Arracan* upon that part of *Bengala* which is watered by *Chaberis*, and well nigh the midway 'twixt *Bengala* and *Pegu*, which borders upon *Arracan*, *Siam*, and *Tanaſſery* upon *Pegu*, and upon *Siam Cochyn-Chyna* and *Chyna*; which ſome make the boundure of *Bacchus* his Eaſtern conqueſts. Of theſe, the *Siamites* and *Cochyn-Chyna's*, both from their perſons, manners, way of worſhip, and identity of ſpeech, are thought to be extracted from thoſe of *Chyna*; as be the *Japonites*, and other Iſlanders near that great Country, albeit from the long Wars they have had with them it will not be acknowledged.

Hence remove your chaſte Eyes to an unchaſte Town, though *Caſta* by name: a Town no leſs infamous for Idolatry. The Moſques ſhew Art in Sculpture, but are hateful in the ſtink of their devotion: for here the ſhapes the Pagods bear have ſome reſemblance with *Priapus* and *Pan*, as deſcribed by *Servius* in the 2 *Eclog.* of *Virgil*; having great eyes, flat noſe, wide mouth, four great horns, a long beard ſhaped like the radiance of the Sun, claws for hands, and crooked-legg'd; ſo, as it is all over deformed.

Among other their ſolemn Feſtivals, the myſtic fopperies dedicated to *Bacchus*, in theſe parts are not utterly extinguiſhed: as may appear by the dreſs, mimique frisks, and nightly paſtimes the women practiſe. There they cover themſelves with skins, adorn their heads and treſſes with Ivie, in one hand holding a leav'd Javelin, and Cymbals of braſs or Timbrels in the other, attended by many Boyes and Girls who ramble like diſtracted people up and down, ſtriving to rend the air with their continued clamours: Little differing from that deſcription we find in *Avienus* the Poet.

——Hic Chorus ingens
Fœminei cœtus pvlchri colit Orgya Bacchi.
Producit Noctem ludus ſacer. Aera pulſant
Vocibus & crebis late ſola calcibus urgent.
——Non qua celeri ruit agmina Ganges
Indorum populi ſtata curant Feſta Lyæo.

So that it may well be admired, this licentious Feſtival ſhould ſurvive all others celebrated in memory of thoſe Ethnic Deities, which as *Varro* enumerates were not leſs than thirty thouſand. And albeit *Bacchus* was the firſt known Conquerour of the Eaſt, the firſt that circled his brows with a Diadem, and in an Ivory Chariot drawn ſometimes with Elephants, at other times with Lynxes rode in triumph, (ſeconded ſome Ages after by *Tarquinius Priſcus* at *Rome* as *Plutarch* records in the Life of *Romulus*,) the great diſtance of place and time (for he was, ſome think, contemporary with *Moſes*) might have put this with others in oblivion. But the vaſt extent theſe *Bacchanalia* ſpread, is no leſs obſervable; either proceeding from the pleaſure of the Grape, or toleration they gave to all manner of debauchery: inſomuch, as under various names and attributes

alluding to its ſeveral operations, through moſt noted Kingdoms of the World this Wine-God has been acknowledged ; as in part may be collected from *Elias Venetus.*

Orgya me Bacchum vocant.
Oſyrim Ægypti putant.
Myſtæ Phanacem nominant.
Dionyſium Indi exiſtimant.
Romana Sacra Liberum.
Arabici Adonem.
Leucantaci Pentheum.
Græci Nyctileum.
Perſæ Jacchum.
Temulenti Lyæum.
Fremibundi Bromium, Eluleum, *&c.*

A few of many (were not theſe too many) might be enumerated.

Some of theſe nevertheleſs bid the World farewel when the corps of their deceaſed Husbands are incendiated: albeit ſome Virago's rather chuſe to out-brave Death's terrours by going quick with him into the Grave: A dreadful *Exit!* but ſuch, as they ſay, expreſſes moſt affection. Such, and ſo many, ſad deluſions Satan practiſes amongſt his deluded Votaries; and for his greater variety finds that *Virgil*'s monſtrous brood of Deities are here exceeded: for not only the Cow is equally adored with the old *Ægyptian Apis* or pide Bull, but the Sun, Moon, and Stars as ſouls celeſtial; and very much reſembling thoſe miſerable Idolaters regiſtred *in libro Sapientiæ cap.* 13. *Qui Ignem, Spiritum, aut citatum Aerem, aut gyrum Stellarum, vel nimiam Aquam, aut Solem & Lunam, Rectores Orbis Terrarumq; Deos putaverunt,* Who acknowledged the Fire, the Wind, the ſwift Air, the courſe of the Stars, the great Waters, or the Sun and Moon to be the Gods and Governours of the World. Not content with which, others there be who have Rivers and Trees in like veneration; parallel with the *Celtæ* our Neighbours deſcribed by *Tacitus, ubi multa Simulacra, multum peregrinæ ſuperſtitionis veſtigium videre liceat:* Deities, or rather Demons of another nature than thoſe the Heathen *Romans* adored, mentioned by *Cicero l.* 2. *Nomotheſiæ*; where amongſt the claſſes of thoſe they worſhipped were *mens, virtus, pietas, fides, ſpes, pudicitia, concordia, pax, quies, ſalus, felicitas, libertas, &c. Quorum laudibus (propter quæ datur aſcenſus in Cœlum) delubra ſunto, &c.* Scarce credible are ſome ſolemn Feſtivals they keep: in one of them they had a lewd cuſtome to faſten ſick or needy men (ſtupid by too much zeal) to an Engine, which being hoiſed elevates him equal with the Pagod: the blood trickling from his wounded ſhoulders (it may be ſaid *Exceſſit medicina modum)* at his deſcent (as a meritorious ſacrifice) is daſhed againſt a Tree; and after he has invocated the *Deumo* to accept his offering, returns with hope to thrive the better ever after. This bloody, or rather butcherly, ſacrifice is mentioned in 2 *lib. Virg. Æn. Sanguine placaſtis:* and of old was uſed by the *Rhodians, Cretans,* and *Carthaginians*; who when their City was beſieged, cauſed two hundred of their principal youths to be ſlain as a double Hecatomb: In *Africa* and *America* the like helliſh cuſtome is to this very day obſerved, as we read in *Acoſta.* They oft offer in the night; but firſt make the ſtreets bright with lights, and then ſtuff their hands with Rice, and glomerate in dances; in every corner (where a Poppet ſits) throwing Rice or fruits; but being once out of the ring, haſte away, not daring to look back leſt the Devil tear them by way of gratitude. To which poor wretches give me leave to apply that in *Ecclus.* 30. 19. *Quid proderit libatio Idolo? nec enim manducabit nec odorabit.* This, *Tuledenſis* and others witneſs: but many of thoſe abominable practiſes are prohibited and diſcontinued ſince the Mahometans have born rule; who as bad as they are have nevertheleſs expreſſed their abhorrency againſt that cuſtome.

They have a different kind of Burial to what we find in moſt other places: for here the Carcaſs is placed either in a deep Cave which is long and narrow, or elſe betwixt two Walls built on purpoſe; wherein the ſimple relict voluntarily immures her ſelf, by that ſelf-ſequeſtration never after ſpeaking to any, but expecting death by that Arrow of Famine, which of all ſorts of Deaths, as it is the moſt languiſhing, is the moſt formidable.

Their Habit is for the moſt part nakedneſs, the zone by reaſon of its diſtemperate heat well excuſing cloathing. They delight in fiſhing, and to ſport upon the Water in Boats or Curricurries reſembling the Venetian Gondaloes; thus ſhaped.


A Curricurre or boat

But ſeeing we are now at *Malacca*, and in or near the *Aurea Cherſoneſus*, places ſo celebrated by reaſon of that plenty of Gold has been brought thence, as induced ſeveral Geographers and Hiſtorians to fix *Ophyr* there: Nevertheleſs, finding the local place no leſs controverted, and according to various apprehenſions drawn into ſeveral contrary quarters of the World; albeit in that brief diſcourſe I made concerning the Red ſea and *Carmania* where I made mention of the Burial-place of *Erythreus* there are ſome glances at it; I ſhall here nevertheleſs (as in the moſt proper place) ſpeak a little further upon that ſubject.

And firſt concerning the Name: It is agreed by moſt That it is derived from *Ophar* Son of *Joktan*, Son of *Eber*, the third in deſcent from *Shem* the Son of *Noah*, mentioned in *Geneſis*, chap. 10. verſ. 26. upon the fixing his plantation: which albeit the Scripture clears, nevertheleſs from analogy of the Name and from the abundance of Gold and Ivory found in ſeveral oppoſite parts of the Earth, the place is toſſed to and fro, whereby the diſcovery of the true place is obſcured and becomes more difficult; yea, not any Hiſtorical part of Scripture more controverted that I can meet with, than this *Ophyr*. Amongſt many others I ſhall inſtance *Rabanus Maurus*, and from his light *Chr. Columbus*, whoſe Authority *Stephanus* inclines to, and whoſe joint opinion it is, That a great Iſle that verges towards the Gulph of *Mexico* was *Ophyr*; to which conjecture they are led by no other reaſon I can find than that the *Spaniard* has thence extracted a maſs of Silver, Gold and precious Stones; but no Ivory: albeit what they have drawn thence is little, compared with what other parts of the *Terra firma* in South *America* eſpecially about *Potoſi* have afforded; which Mines nevertheleſs are far more uberous in Silver than Gold, the laſt being the emphaſis of *Ophyr:* a metal we ſee by daily experience much more plentiful in *Africk* and *Aſia* than the new-found World that hath hitherto been diſcovered. Howbeit, 'tis probable that removal of *Ophyr* into the Occident, but eſpecially the ſimilitude of the Name in like manner perſwaded *Goropius* to infer (and not without ſome vehemency) that it was rather in *Peru*. Now the reaſon he gives is, Becauſe *Peruyam* and *Peru* are harmonious in ſound; and indeed it is not deny'd that *Ophyr* and *Peruaym* are terms convertible; as may appear by comparing the 1 *Kings* 9. 29. with the 2 *Chron.* 3. 6. Where for the better fortifying that conjecture, they with like reaſon perſwade their Readers that *Sepher* is that mighty Mountain or rather chain of Hills now called the *Andes* which ſurge to a marvellous height and penetrate the heart of *Peru*, not ceaſing their courſe until they come in ſight of the Streights called *Magellane*. Notwithſtanding which *Ortelius* rejecting that of the *Teutonic* perſwades that he has made a more real diſcovery of the place in *Ægiſymba* or South *Africk:* for in his *Theſaurus* he mentions a Town and Province called *Phura* a part of *Soffala* which was attainable by *Solomon*'s ſhips from *Ezion-geber* without the help of any Compaſs, and where there is ſuch ſtore of Gold, precious Stones, Ivory and Ebony (which ſome take for the Algummin wood) as no other part of the World affords more plenty. Yea, to ſtrengthen that imagination others ſuppoſe that by the word

word *Sophyra* (which is *Ophyr* anagrammatized) mentioned in the LXXII Interpreters is intended or meant *Soffala* or *Sophura*, as to attain their ends, they wreſt it; albeit St. *Jerome* by that name intends *Sepher*. But which is more ſtrange *Pynæda* a learned Man for the greater honour of his Countrey from the like Analogie of Name fancies That the Iſle of *Cadiz* was *Ophyr*: which *Montanus* diſlikes, and therefore removes it into *Africk* as far as *Carthage*: and ſome others diſ-approving his, into *Guinea* and the River *Gambra*, which for plenty of Gold gives not place to any part of the Univerſe. But *Daneus* no leſs taken with his conceit pretends that he has found it at *Ormus*; upon no other account I can find, than the golden Trade it had in his time. So that we ſee, meerly to pleaſe the imagination, ſeveral otherwiſe learned Men have laboured to diſcover *Ophyr* in ſeveral quarters of the World oppoſite to the opinions of Saint *Jerome*, Saint *Auguſtin* and other reverend and judicious Authors, who have more accurately ſuffered their reaſon to be directed by the un-erring Rule which plainly inſtructs, That *Ophyr* and *Havilah* with the reſt of *Joktan*'s Sons had their dwelling from *Meſha* as thou goeſt unto *Sepher* a Mountain of the Eaſt, *Gen.* 10. 30. Eaſt muſt be underſtood from *Babel* where the firſt diviſion was of the Sons of *Noah*; and Eaſt alſo from *Arabia*, where 'tis preſumed was writ the *Pentateuch*: and that being infallible, convinces and puts to ſilence thoſe opinions I lately mentioned; none of the places they aſſign being Eaſt from thence, but *in diametro* oppoſite and repugnant to that of *Moſes* his manuduction.

But for the better manifeſtation of the true place we are therefore to conſider, That *Ophyr eſt verbum profluens*, *Obrizum* and *Opherizum* being the ſame: *Quia ex inſula Ophyr Aurum eſt præſtantiſſimum*, ſaith S. *Jerom*: albeit the word *Obrizum* or *Obruzon* ſignifies *Aurum ſincerum vel igne purgatum*, Gold well refined, as *Pliny* obſerveth. It is alſo called *Ophyr* in 1 *Kings* 22. 48. but *Uphuz* and *Ophaz* in *Jerm.* 10. 9. *Dan.* 10. 5. *Auphar* by the *Arabians*, in whoſe Countrey the Name is likewiſe placed; and in the *Targum* or *Babylonian* paraphraſe *Ophy*: Yea, in ſome other ancient Authors *Mophaz*; and *Urphee by Eupolemus*. Moreover, ſometimes *Ophyr* is glanced at under the name of *Tharſis*. But that *Ophyr*'s Colony planted in *Eaſt-India*, where *Meſha* and *Sepher* in their *Veſtigia* may yet be found I ſhall in brief demonſtrate; not only from the current of Authentick Writers, but alſo from the Names and memory of the Originary Planters: albeit rationally it cannot be imagined but that through length of time, revolutions of State and diverſity of Idioms, they as well as other things have been ſubject to variations. In the firſt of *Kings* chap. 9. verſ. 26. alſo in 2 *Chron.* ch. 8. verſ. 18. it is recorded *That King* Solomon *made a Navy of ſhips in Ezion-geber which is beſides Eloth and the brink of the Red ſea in the Land of Edom: and Hyram ſent with the Navy his Servants who had knowledge of the Sea with Solomons Servants, and they came to* OPHYR, *and from thence brought four hundred and fifty Talents of Gold*; in our money about three million and ſix hundred thouſand Crowns. In the 2 *Chr.* 9. 10. *Hyram* and *Solomons* Servants who brought Gold from *Ophyr*, brought alſo Algummin wood. And in 1 *Kings* 10. 22. *Solomon had upon the Sea the Navy of Tharſis with Harams Navy*; *and once in three years came the Navy of Tharſis, which brought Gold, Silver, Ivory, Apes and Peacocks, &c.* By which it appears the Port from whence that Fleet ſet ſail was *Ezion-geber*. Therefore to evince *Ortelius*, If the Navy ſailed from *Ezion-geber* to *Soffala*, the courſe they were then to ſteer would have been Weſt from *Guardafu* a Cape-land that gives the firſt in-let into the Red-ſea from the Ocean; which is the contrary way or point of the Compaſs to that part of the World the Scripture tells us *Ophyr* made his plantation. Beſides, the Port that Fleet ſet ſail towards was certainly a much greater diſtance than *Soffala*, which from *Ezion-geber* with a fair wind might well be attained in a months time; whereas the voyage to *Ophyr* was triennial, or in leſs than 3 years not to be accompliſhed: not that they ſpent that time in providing the Cargo, which probably by Merchants and others was ſtill in preparation; but rather through diſtance of place, and the long way they made e're they could attain their port; for in regard they had no Compaſs to direct their way, 'tis likely they feared to put to Sea without ken of Land, but crept along the *Arabian* and *Indian* ſhores, as at this day the *Mogul*'s great *Shahee* or Junk uſes to do when it ſets ſail from *Swalley* road to *Mocha* in the Red-ſea, once in two or three years moſt richly loaden. And albeit it cannot be deny'd, That King *Solomon* was the richeſt Prince in his time, ſeeing that in *Ecclus* 47. 'tis ſaid, *Collegit Aurum quaſi Auricalcum, & Argentum ut Plumbum*, He gathered Gold as Tyn, and Silver as Lead, ſo was he the wiſeſt: for he was filled with Underſtanding as with a flood, he furniſhed the Earth with grave and wiſe Sentences by reaſon of his Songs, Proverbs, Similitudes and Interpretations; he diſcourſed of Trees from the Cedar in *Lebanon* to the Hyſſop upon the Wall, and People from all the Kings of the Earth came to hear and to admire his Wiſdome, 1 *Kings* 4. 32. whence it may be inferred, That his knowledge was admirable

in

in Nature's Secrets: Nevertheleſs that he expreſſed his knowledge concerning the wonderful nature and uſe of the Magnet is not mentioned in any of thoſe of his that are extant. For the uſe of the Magnet was found of late years by *Fla-Malphi* a *Calabreez*: Of ſuch vertue and uſe ſaith *Bodin cap.* 7. that *Totâ rerum Natura nihil admirabilius*; *uſus enim ejus eſt plane Divinus, &c.* So as had the uſe of the Magnet been then known and practiſed, the Voyage in all probability might have been overcome in ſix months ſpace, as ſhips at this day give frequent proof of. Navigation was then but in its infancy; neither the uſe of Sea Chart nor Compaſs being in thoſe dayes known, nor in probability the Celeſtial obſervations, which by Sea-men now are commonly practiſed: ſo as then to adventure into the Ocean out of ſight of Land, would have been an act very daring if not deſperate. But we do not read that the vertue of the Magnet was known or made uſe of in that Age or long after by the *Phœnicians*, who nevertheleſs were the firſt that perfected Navigation. For that the Polary Direction was altogether unknown unto the Ancients, is agreed by moſt; notwithſtanding that noted ſpeech *Plautus* writ two thouſand years ſince, *Ventus jam ſecundus eſt, cape modo Verſoriam*, The wind being fair ſteer your courſe, ſeems applicable; for the moſt judicious rather think the Tackling or Sail by which the Veſſel was to be turned is meant by that direction. Nevertheleſs, that thoſe parts abound with Loadſtones is well known, ſeeing the King of *Zeyloon* uſed them as others do Porcellane: being in ſuch plenty, that ſome have from their attractive property marvelled how ſhips could paſs with large Anchors and iron Sakers; and no leſs, that there is no greater increaſe of variation, as *Pliny* and *Serapion* have imagined. For confutation of which we need no other example than that of *Elba* an Iſle in the *Thuſcan* Sea where ſtore of Magnets, and but little variation are found or obſerved. But to return.

Foraſmuch as ſacred Writ inſtruct us That *Ophyr* and the reſt of *Joktan*'s Sons (upon that memorable diviſion of the Earth which happened in the dayes of *Peleg* Brother of *Joktan* Sons of *Eber*) had their partition or lot aſſigned them in the Orient, *viz.* from *Meſha* unto *Sepher*, without further argument that ſerves to confute thoſe ſpeculations of *Columbus*, *Maurus* and *Stephanus* as to the pretended diſcoveries of place in contrary quarters of the World. And in anſwer to *Goropius* alſo concerning *Peru*, by reaſon of the affinity it has with the word *Peruaym*, that criticiſm will not avail, ſeeing there are Towns in *Syam* and the neighbourhood of *Malacca* now called *Peru* and *Perua* which better preſerve the memory of old *Peruaym*; albeit, if I may be allow'd the like liberty, the Iſle *Taprobane* ſeems moſt to ſhaddow it, being according to the Tranſlation of *Junius* and *Tremellius* from the Original writ *Taprouaym* and *Taperuaym*, words that have very little diſcordance with *Peruaym* by which is underſtood *Ophyr*. But that *Taprobane* is an Iſland under or near the Æquinoctial is agreed by all, although ſome difference there be whether *Sumatra* or *Zeyloon* be it, *Mercator*'s judgement being for *Sumatra*, and *Ortelius* for *Zeyloon*: howbeit, moſt incline to *Sumatra*, both for that it is neareſt the Continent and conſequently the more eaſily diſcovered by *Oneſecritus Alexander*'s Vice-Admiral (who wanting the uſe of a Compaſs doubtleſs crept as near the ſhore as well he might) and for that ſtore of Gold has both of old and yet is obtained at *Sumatra* more than in *Zeyloon*; whence it was called *Aurea Inſula* by the Ancients. That great and learned Expoſitor St. *Hierom* likewiſe in his Paraphraſe upon 1 *Kings* 22. 48. where it is writ That *Jehoſhaphat* made ſhips of *Tarſhiſh* to ſail to *Ophyr* for Gold but broken in pieces at *Ezion-geber*, the Lord diſapproving his deſign; from the word *Tarſhiſh* infers That *Ophyr eſt locus Indiæ, in quo Aurum optimum naſcitur*, *Ophyr* is a place in *India* where is the pureſt Gold. And in another place, *Ophyri Regio neceſſariò poſita eſt in Orientali India*, *Ophyr* is without all doubt in the *Eaſt-Indies*. Of the ſame judgement is *Tzetza*;

The Golden Indian *Iſle by Poets ſung,*	Inſula eſt Indica quam Poetæ Auream vocant,
A Pen-inſule ſome call it and no Iſle;	Alii vero peninſulam, & non Inſulam.
The Hebrews *name it* Ophyr *in their Tongue*:	Hebræi autem Ophyr in ſua Lingua vocant.
All ſorts of Stones and Mines of Gold e're-while	Habet enim metalla Auri & Lapides omnifarios,
Are found there, with the choiceſt Praſine-*Stone.*	Excellenter magis vero Praſinum Lapidem.

A Stone of price, abounding in the *Praſians* Countrey ſaith *Pliny lib.* 6. *cap.* 18. from the name reſembled to a Leek though probably the Emerald, for it was of a greeniſh colour. But the Countrey it ſelf is moſt famouſed for that reſiſtance the Citizens of *Palibotra* made againſt *Bacchus*. And albeit by ſome it be more ſtrictly confined to *Bengala* and that part, yet *Strabo* gives it a greater extent; *Totum maritimum tractum ab Indo ad Gangem Praſiam appellant*, calling all that Coaſt *Praſia* which lies betwixt *Indus* and *Ganges*. So as albeit the *Inſula Aurea* be by *Ptolomy* and others placed here, yet the *Aurea*

Terra

Terra and the *Aurea Cherſoneſus* is not ſo well agreed upon: For *Joſephus* by *Aurea Terra* intends *Ophyr*; and by that general conſequently comprehends all thoſe Regions that verge Eaſterly from the River *Indus*; ſeeing all that Oriental part of the World even from *Indus* to *Poliſanga* (if ſuch a River be not feigned) and moſt Iſlands from the *Maldivæ Inſulæ* to *Japan* more or leſs have Gold: *India abundat Auro, Plin. lib.* 6. Which if ſo, I do not know by what Authority *Varrerius* confines that metal to *Pegu* and *Sumatra*, maintaining That no other place in the *Eaſt-Indies* produces Gold on either ſide the River *Ganges:* His words are theſe, *Citra & ultra Gangem nulla pars Indiæ ſit quæ Aurum gignat præter Peguam & Sumatram.* An Hypotheſis found miſtaken by ſuch as drive a Trade for Gold in thoſe maritime parts that verge towards *Cochin-China:* Upon which conſideration it is (as I ſuppoſe) that *Mercator* ſtretches *Aurea Cherſoneſus* from *Sumatra* to *Japan*, both in reference to the Iſles and Coaſt Maritimate: too great a ſpace doubtleſs and diſagreeing with a Pen-inſule: therefore upon better grounds it may be reduced to a leſs, as of late ſome have confined it to *Mallabar*, albeit *Ptolomy* and *Niger* place it about *Malacca*, *Joor* and parts thereabouts. But *Solinus* converting the ſpecies calls it *Argyra*, which *Pompon. Mela lib.* 3. *cap.* 8. ſeems to reconcile, *Ad Tamum enim Indiæ promontorium eſt Inſula Chryſæ ad Gangem Argyræ, &c.* by that Promontory meaning either Cape *Comryn* or that other which ſhoots into the Sea and becomes an equal boundary to the two Straits of *Sunda* and *Malacca*. And by *Pliny lib.*6. *c.* 21. *Extra Oſtium Indi Chryſæ & Argyræ fertilis metallis; ſed quod aliqui tradunt Aurum & Argentum cum eis ſolum eſſe, haud facile crediderim.* By which that Author places it nearer *Indus* than *Ganges*. But that *Ophyr* was at and about *Malacca*, at leaſt in ſome contiguous maritime part of *Eaſt-India*; and that *Joktan* with all, or moſt of his Sons planted in the *Eaſt-Indies* rather than in *Arabia*, and that their Colonies though diſperſed for better accommodation were in the voicinage of one another, will appear by the continuation of the Names of the principal Planters; as may be imagined, yea proved by what is this day extant notwithſtanding the alteration of Names and change of Language that unavoidably hath hapned.

And firſt concerning *Meſha* and Mount *Sepher:* That their ſtation was thereabout, has been the conſtant opinion of moſt; until of late a modern Writer finding *Meſha* the Son of *Aram* Son of *Shem* in *Meſopotamia*, thence imagines thoſe places are to be underſtood to be in that Countrey: but that Countrey being neither Eaſt from *Shinaar* nor the *Arabian* Deſert, that conjecture is not forcible. Another finds it in *Arabia Felix* upon that old miſtake in not diſtinguiſhing the Plantation of *Havilah* the deſcendant of *Cham* from that other of *Havilah* who deſcended from *Shem:* which errour alſo miſ-led the Septuagint, by the River *Gihon* (a branch of *Euphrates*) underſtanding *Ganges*. But *Ptolomy* with better conſideration finds it in *Eaſt-India*, calls it *Mons Mazius*, and places it under 36 degr. *Neſas mons eſt Indiæ, Plin. l.* 20. notwithſtanding all that large tract the ſame Geographer extends from the Promontory *Manancomum* to *Sabanna* being above 100 leagues is by *Strabo* termed *Terra Muſicani* or *Meſhicani* as ſome write it.

Nor is *Sepher* that noted Mountain in the Eaſt at this day utterly forgotten; ſeeing ſome there be who find *Sopha* there; as alſo *Syba* and *Sypha*, which differ but little from the ancient Name it bore, or from the latitude allowed *Mons Mazeus* or *Niſæus*, where *India* begins and gives *Paropa-Nyſa* its Name as ſome call it, but more truly *Paropa-Miſa*, from Mount *Mazeus*; and out of which (it is ſuppoſed) *Ganges* ſprings: albeit in the Eaſterly part of *Aria* another *Sypha* is known of late to the Eaſt of *Mazeus*; whoſe diſtance may be ſalved by that of *Caucaſus* which keeps its Name a vaſt diſtance and through ſeveral Regions: but *Poſtellus* helps that ſuppoſition; for he takes the great Mountain *Bellagate* (which in that Dialect ſignifies a high Mountain) to be *Sepher*; albeit *Bellagate* branches from *Imaus*, and in a continued ledge of ſpiring Hills pierces through the heart of *Induſtan*, *Decan* and the *Narſingan* Countreys in the middle betwixt the Gulph of *Bengala* and the *Indian* Ocean uninterruptedly as far as Cape *Comryn*, not unlike the *Appennine*, which in a chain of Hills cuts quite through *Italy*. And concerning it Saint *Jerome* vouches That *Saphyra* (as he calls *Sepher*) *Mons eſt Orientis in India, juxta quem, filii Joctan habitaverunt, Sepher* is a Mountain in the *Eaſt-Indies*, near which, the Sons of *Joktan* inhabited. *Quos à Cophene fluvio & Regione Indiæ uſq; ad ipſam Seriam occupaſſent,* (ſaith *Joſephus*) By which the *Seres* is underſtood, and in which was *Mons Sepher: Arrhian* calls it *Pyrrhus*, *Ptolomy Bepirrhus*, and *Mercator Sepirrhus*. But this *Cophene* or *Sophene* muſt be diſtinguiſhed from that *Sophena* which is in *Cilicia* upon the *Armenian* Confines that *Euphrates* waters. *Sub Baſiliſena, inter Antitaurum & Maſium montes, jacet Sophena, in quadam convalle, cujus Metropolis eſt Carcathiocerta:* an error that has miſ-guided ſome Writers; for, *Cophen Regio & fluvius eſt Indiæ*, ſaith *Mela* 3. *lib.*7. *&c.* and *Pliny l.* 6. *c.* 23. So that 'tis very ſtrange, any would have *Sepher* to be the *Andes* in *America*, as I lately mentioned.

Concerning

Concerning their ſeveral Plantations, it may warrantably be ſuppoſed That *Joktan* the Father of thoſe thirteen Sons mentioned in *Gen.* 10. 26. ſeated himſelf ſomewhere near the River *Ganges:* the rather, for that it is granted by ſome and thoſe not the leaſt learned, that *Noah* before *Nimrod* and his aſſociates removed Weſtward towards *Euphrates*, fixed his Quarters ſomewhere in *Mergiana* or upon the banks of *Indus*, that being the richeſt ſoil; and the firſt choice was doubtleſs allow'd him, both in the relation he ſtood, as upon the account of Seniority. Thence it is, in ſome Authors we find that River called *Joktan*, and alternately *Joktan* called by the name of *Ganges*. Now the Father having made his Election, the Sons in all probability diſperſed themſelves about in contiguous places; ſo as to continue a neighbourhood, both for their better aſſociation and preſervation: and accordingly by an eaſie inquiſition we find the ſeveral Plantations of *Ophyr*, *Havilah*, *Hadoram*, *Abimael*, *Obal*, *Elmodad*, *Jerah* and *Sheba*, eight of the Sons of *Joktan* originally ſeated on either ſide *Ganges:* for thoſe Nations the Ancients called the *Orites per aphæreſin* the *Ophyrites* and the *Tapiri*, which ſome who take a little liberty to pleaſe their fancy without much torture of the word write *Tophiri*, were Inhabitants *intra Gangem*, and in good meaſure preſerve the memory of *Ophyr* their originary Planter, who either removed or extended his dwelling towards *Malacca* and that maritime Coaſt which is *extra Gangem*, may be acknowledged; ſeeing it is the belief of ſome, both in regard *Malacca* is a *Cherſoneß*, and that it has its ſcituation upon the Sea; but principally for that in all Ages there and in the neighbouring Iſles plenty of Gold, Ivory and Ebony (which was moſt likely to be the Almuggim wood, ſeeing it was uſed for the garniſhing and trimming the Stairs and Pillars of the Temple, and there was none ſuch ſeen before in the Land of *Judah*, which excludes Cypreſs and Cedar wood of which there was plenty, but of Ebony no where but in *India* if we credit *Virgil)* and in regard that Apes, Peacocks and precious Stones, *&c.* have at all times been had there, it is the more credible that *Ophyr* was in that part of the World placed. For the Name *Malacca* is but new ſay ſome, being called *Beitan* when the *Siamites* firſt made their Plantation; and yet was called *Malacca* in *Strabo*'s dayes, and *Strabo* lived in the reign of *Tiberius Cæſar*; for he reports in his Geogr. That *Malacca ſalſamentis abundat, &c.* and varied from *Tacola* as I find mentioned in ſome Authors; and more particularly by *Plutarch vita Alex.* where the People of that place are called *Taxili* or *Taſhili*; they, who with the *Sabæi* were active for the defence of their liberties upon the *Greeks* threatned invaſion. After which it was named *Malaza*, where Geographers of old placed the *Aurea Cherſoneſus*; and after that *Maleicola*, which with little alteration was contracted to *Malacca*, in which Name it now reſteth; and is the better demonſtrated, for that the River which ſerves that Town was called *Gaza*; a proper Name where Gold is hoarded, and holds the Name in part as yet; and upon thoſe banks it was, that noted City *Barigaza* in ſeventeen degrees was built, whoſe foundation was laid by the *Aratrii* by ſome thought the *Oriti* lately mentioned who firſt inhabited the *Gedroſian* Territory near *Cambaya* upon the Eaſtern banks of the River *Indus*. So that upon the whole matter, *Malacca* and the adjacent parts and Iſles may warrantably be concluded the place which in old times was called *Ophyr:* the Gold had at that particular place, and from the Neighbouring Iſlands, came likewiſe under that general denomination.

Moreover, to trace the foot-ſteps of the other Sons of *Joktan*: In *Pegu* we find the memory of *Havilah*; ſeeing part of that Countrey now called *Barma* and *Brama* but of old *Bracmanorum Regio*, is at this day called *Chava* and *Chavilah*, the People *Evilæi* and *Chainlæi*, and a contiguous Principality late a feudatory to the Crown of *Pegu* and ſince to *Tangu* is called *Ava*; which apparently continue the memory of *Havilah* Brother of *Ophyr*. Of *Hadoram* the *Aramei* or *Aramitæ* in the *Guzurat* Province are deſcended. Of *Abimael*, i. e. *Pater Mallorum*, thoſe that planted the Coaſt of *Mallabar*; thoſe alſo inhabiting *Malua* a Province in *Induſtan*; and the *Malli* noted by *Plutarch* to live thereabouts; for ſo were thoſe called of old: and at this day his Name is continued by ſome conſiderable Towns upon that Coaſt, as *Maliba* and *Maleta*; all or ſome of which in all likelihood from *Abimael* deduce their Original. Of *Obal* are the *Obalites* and the *Abelites:* mentioned by Hiſtorians and placed about *Ganges*. From *Elmodam* the *Emodian* Mountain takes Name, may be ſuppoſed without much ſtraining. But concerning *Jerah*, albeit they of *Jearoon* near *Larr* pretended ſome intereſt in that Name, as I mentioned at that place; upon better view I may diſcover his *Veſtigia* near *Malacca* amongſt his other Brethren, ſeeing the Town and Province of *Jor* or *Jehor* and *Joor* (as ſome pronounce) preſerves his Name in that part of *Siam* which confines *Malacca* and affronts the Iſle *Sumatra* to the Eaſt: for I likewiſe find that Countrey called *Jeria* of old, part of which was watered by the River *Cophen*; not that of the ſame name which runs into the River *Indus*: yea, by the

names of *Seria* and *Siria* (doubtleſs miſtaken by the Amanuenſis or in the tranſcript) glanced at by *Joſephus*. And as to the laſt of the Sons of *Joktan* named *Sheba*, here are ſufficient remains both from the *Sybæ* and the *Sabæi*, who in confederacy with the *Tacolæ* lately mentioned gave ſome ſtop to the Macedonian torrent: *Sabai in India accolæ Dion. Perieg.* alſo from that River which ſtreams not far from *Joor* through the Malaccan Territories into the Ocean; and from that Promontory likewiſe which thruſts its head into the ſalt-water near *Sincapura*, *Ptolomy* and others of old called *Magnum*. The Kingdom of *Syam* withal was heretofore termed *Sabannæ Regio*, as atteſted by *Strabo* in his definition of the *Terra Muſicani*: and not many leagues from *Malacca* there is at this day a Town ſo named. *Dionyſius* alſo in his *Periegeſis* makes *Sabalaſſa* one of the *Oſtia* of the River *Ganges*.

Now albeit this eſſay may ſerve to point out *Ophyr*, yet ſeeing *Tharſiſh* is an adjunct with *Ophyr*, and a word admitting a various ſignification, it will not be loſt labour to diſcuſs it a little, being a term that by curious pens has been no leſs argued than *Ophyr*. But by a parentheſis firſt accept the deſcription of what has been the ſubject of this diſquiſition, Gold; diſcovered very rarely; for that the *Auraria* run not in Mines and Veins ſo apparently and ſo plentifully as Silver, and ſeldom (as Silver) wrought in the Myne, but for the moſt part hid and undiſcovered till found in ſhallow Brooks and Rivolets near unto Mountains, uſually after ſtorms and rains, ſometimes in duſt and powder, but at other times in grains, which for bigneſs and ſhape reſemble Melon-ſeeds; which ſort is moſt pure and needs leaſt refining. For the quality or nature of it is ſuch, as exceeds Silver twelve times in value: ſo pure, as it is not ſubject to ruſt; and ſo ſolid, as endures Age and Fire above other Metals: yea, moſt improveable in its product; for *Pliny lib.* 33. *cap.* 3. obſerves, That one ounce may well be beaten with the Hammer into ſeven hundred leaves, every leaf being four fingers broad and the length proportionable. In *Africk* and *Aſia* is ſtore of this precious Earth: ſo much being imported by *David* and *Solomon* (as proviſion for the Temple) that 'tis mentioned in 2 *Chron.* 9. 22. *Solomon* excelled all the Kings of the Earth in riches and wiſdom: for Silver was there as plenteous as Stones, and Cedars as the Fig-trees that grow abundantly in the plains. And from thoſe two parts of the world much more Gold is brought into *Europe* (where the leaſt quantity is concocted) than from *America*; albeit of Silver-ore *America* yields more than *Africk*, *Aſia*, and *Europe* put together. And yet I have not heard of any lump of Gold thence ſo great as *Oviedo* reports he ſaw in *America*; one of which was an entire grain or piece of Gold of ſeven pound weight, valuing ſeven hundred Pezo's; a Pezo is thirteen Ryals: the other was five pound weight. *Peter Martyr* alſo ſaw an Ingot there that weighed 33 10 Pezoes entire of it ſelf without any artificial addition. A rarity fit to be preſented the Portugal King; to whom it was accordingly carried in the *Boadilla*, but miſcarried by tempeſt.

Now concerning the word *Tharſiſh*, ſo much criticiz'd, it is *Verbum ambiguum* and admits a various ſence: For, ſometimes it ſignifies a City; other-ſome a Region: as alſo the Chryſolite or Sea-Beryl a precious ſtone of the colour of the Sea: but at ſome time the Sea it ſelf, as may be gathered. That there was a City ſo called in *Cilicia* appears by that of the Prophet *Jonas*, who being ſent by the Almighty to admoniſh *Ninive* took a contrary way, and at *Joppa* ſhipped himſelf for *Tarſhiſh*: of which City St. *Paul* the Apoſtle was a Native, *Acts* 22. 3. The Name is probably deduced from *Tharſis* the Son of *Javan*, *Gen.* 10. 4. who in the dayes of *Peleg* planted in that part of the leſſer *Aſia* which the *Turks* at this day call *Hamza*. But whereas *Tarſhiſh* is mentioned in 1 *Reg.* 10. 22. and in 2 *Chron.* 9. 21. that *Solomon*'s ſhips went to *Tarſhiſh* with *Hyram*'s Servants; every year once came the ſhips of *Tarſhiſh* bringing Gold, and Silver, and Ivory, *&c.* ſeeing Gold in the 10. verſe of that Chap. is called Gold of *Ophyr*, with ſubmiſſion, the word *Tharſiſh* there may ſignifie the Sea. For it appears by the 1 *Reg.* 9. 26. that King *Solomon* built his Navy at *Ezion-geber* which ſailed to *Ophyr*. So as albeit 'tis ſtiled the Navy of *Tharſiſh* and *Hyrams* Navy, 'tis probable thoſe two neighbour Princes were concerned in the returns of that Voyage; the *Phœnicians* at that time being more expert Sea-men than the *Jews*. Notwithſtanding which, that thoſe ſhips were either riding in the *Mediterranean* or upon the *Nile*, unleſs brought over by ſledge from *Coptos* or *Peluſium* as *Cleopatra*'s was, is very improbable: For otherwiſe it will be ſaid thoſe Navies went to *Cadiz*, which place at that time being called *Tarteſſus*, *Pineda* fancies were Veſſels belonging thereunto: otherwiſe, paſſing that Streight they ſailed through the Atlantic, and doubling Cape *Bona Speranza* made that their way into the Red ſea, as ſome have conceited. But a vain conception it is, ſeeing the Scripture in expreſs terms acquaints us, That the Navies were built at *Ezion-geber* near *Eloth* upon the ſhore of the Red ſea: ſo as had *Ophyr* been in any part in or near the Mid-land Sea, or come from *Tarſiſh* in *Cilicia*, then the voyage might

might have been accompliſhed in far leſs time than three years, ſeeing that *Tarſiſh* was not above a weeks ſail from *Joppa* a Port twenty miles Weſt from *Jeruſalem*, and not above three dayes ſail from *Scandroon* (*Alexandretta* of old) the moſt noted Syro-Phœnician Port at the bottom of the Streights. But thoſe that think by *Tharſiſh* is meant *Ophyr*, or elſe that there was ſome Countrey in *India* of that name, are more to be credited.

Further, from 2 *Chron.* 20. 36. where it is written *That* Jehoſhaphat *built ſhips in Ezion-geber, which being broken were not able to go to Tharſhiſh*, ſome judge that *Tharſhiſh* there ſignifies the Sea; and the rather, for that the word carries it in ſeveral other places, as noted by ſeveral learned Expoſitors. Saint *Hierom* is one, who in his Paraphraſe lately mentioned ſpeaking of *Ophyr*, *Locus eſt Indiæ* (ſayes he) *in quo Aurum optimum naſcitur*: adds, *Tharſhiſh vel eſt Regio Indiæ ut vult Joſephus*; *vel certe omne Pelagus Tharſhiſh appellatur*: *Etenim, Hebræi Tharſis Mare dici generaliter autumant*; *ſecundum illud, in Spiritu vehementi confringat Naves Tharſiſh, i. e. Maris.* And in his Comment upon the ſecond chap. of *Eſay*, he alſo ſaith that *Tarſhiſh* in Hebrew ſignifies the Sea. In *Eſay* alſo chap. 23. verſ. 1. *Ululate naves Tharſiſh*, is interpreted, *Howl ye ſhips of the Sea.* And in the 6 verſe, *Go over to Tarſhiſh* in the Vulgar Latine it is *Tranſite maria.* In like ſort *the daughter of Tarſhiſh* is in the 10 verſe tranſlated *filia maris.* And in *Ezek.* 27. 12,25. *The ſhips of Tarſhiſh* is rendred *Naves Maris* in that Edition. But by being thus variouſly conſtrued, thence it is that by *Tharſhiſh* ſometimes is underſtood a Chryſolite, for the colour of that ſtone hath a reſemblance with the Sea. Howbeit, to find it in an Indian Region, as that great Author I lately named imagines, is paſt my undertaking; nor am I willing to preſs theſe conjectures any further.

Return we therefore to *Malacca* it ſelf, where the Pole Artic is elevated five degrees: a City within the Kingdom of *Syam*, to whoſe Scepter it was ſubject until about the year of our Lord 1508. when by the *Portugal* it was forced from *Abdal* at that time King; whoſe life they alſo very inconſiderately took away, as appeared by a dangerous mutiny ſoon after hapning in the Town, which *Albuquerq* quieted and by *Sequyra*'s advice was converted into a Garriſon: It had a ſufficient number of Ordnance planted to fortifie the place, ſeeing it is reported there was no leſs than three thouſand. Alſo ſeiſing the Kings Exchequer into his hands, by Inventory then taken ſo much minted Coin came to the King of *Portugals* particular ſhare, albeit but a fifth, as amounted unto two hundred and fifty thouſand Ryals of eight. But the unexpected and undeſerved death of the King was ſo ill reſented by the *Syam* King and the neighbouring Potentates, that by a general combination taking the advantage of *Albuquerqs* abſence they ſuddenly appeared in a very great body before the Town and by a deſperate ſtorm maſtered both City and Cittadel; the *Syam* King very generouſly giving the *Portugals* leave to ſhip themſelves away, but withal commanding the Works they had made to be forthwith ſlighted. Howbeit, ſome few years after it was reduced under the Crown of *Portugal*, and ſo continued until lately it hath been wreſted from them by the *Hollander*; whoſe Plantations are ſcattered through thoſe parts and Naval power ſo increaſt by the incouragment of that rich *Indian* commerce as hath rendred that induſtrious Nation very formidable; and which indeed hath given them welnigh the dominion of thoſe Seas, and the opportunity of ingroſſing to themſelves not only the *Molucco-Iſles* but in a ſort the ſole Traffick of the *Orient*; to their exceeding great advantage, but prejudice of many others; yea more eſpecially to the damage and diminution of the Engliſh trade and reputation in thoſe parts; for which we are juſtly to be reprehended; and imputable to our want of equal induſtry, or neglect of appropriating to our ſelves ſome convenient places for Plantation and increaſe of Men as well as Merchandize, according to that example the *Portugal* and *Dutch* have both given; who by that means have made themſelves Lords of all or moſt of the maritim parts of the Weſt and South coaſt of *Afric* and *Aſia* the great, and in a manner now give Law to the greateſt part of thoſe indefenſive people, who though they want no will, want power to obviate thoſe intruſions. Whereas the *Engliſh* by a joint ſtock and ſelect Company content themſelves in managing their Factories under the ſuperintendence and inſpection of Preſidens and Agents, who it cannot be denied live both in *India* and *Perſia* with ſplendor and reputation, and make frequent and conſiderable returns unto their Maſters: Nevertheleſs, by living wholly amongſt Mahometans and Gentiles, they are doubtleſs under ſtrong temptations to wantonneſs with thoſe black beauties; and having their conſtant reſidence in places where men exerciſe Authority and Heatheniſh Superſtition and Idolatry, our men are under a conſtant offence to ſee God diſhonoured, and have not that protection and indulgence they expect and merit; ſeeing that many times they are ſubjected to the cauſeleſs bravadoes of the Military, as alſo to the craft of the Civil ſort of *Indians*; and upon ſleight cauſe and falſe information have too often been expoſed to the rapine and arbi-

trary diſpoſition of thoſe Infidels; who of late times (if report ſay true) have been known to caſt our Merchants into priſon, where they have been fettered inchains, and not ſet at liberty without conſiderable ſums extorted from them; and all this without any juſt cauſe or provocation: which affronts would have been avoided had our Eaſt-*India* Company fixed Plantations in ſome ſecure places either upon Iſles or Sea Coaſt there, where Men might exerciſe their Religion with more freedom and purity, and with more ſecurity to their Perſons and Eſtates than poſſibly can be expected in the moving Factories they onely for ſome time are reſident. The *Portugal* found it ſo when they had *Ormus*, *Goa* and *Callicut*; and the *Dutch* no leſs by their commanding in *Cocheen*, *Malacca* and *Jacatra*, they now call *Batavia*, a moſt conſiderable Port and kept all along in deſpight of the numerous and reſolute *Javans*. Upon which conſiderations I have ſometimes thought That if but one half of thoſe *Engliſh* which have removed into the *Caribæ* Iſles and planted Colonies in *Virginia*, *New-England* and other parts of *Norumbega* in the *Weſt-Indies*, had (if the Royal Authority held fit) been imploy'd upon Plantations in *Eaſt-India*, *Madagaſcar*, *Mauritius* or other fit places, that deſign in all probability would in far leſs time have made another kind of product, both as to command by Land, and power by Sea, enlargement of Trade, and propagation of the Goſpel: the Oriental Countreys being ſuperlative to the Occident in reference to all ſorts of mechanick Arts, and alſo to a more valuable Commerce in Jewels, Gold, Silks, Spices and Drugs than *America*: *In Oriente omnia ſuaviora ſunt & majora quàm in Occidente*: *Orientales enim partes calidiores ſunt Occidentalibus, quoniam Aromata ſinguli generis & odores & delicias veluti omnes, in illis naſci videamus: in Occidente qui frigidior eſt minime naſcuntur*: *Vicomercat. in Meteor. Ariſtot. & Olympiodorus lib.* 1. And the Eaſt being over-ſpread with groſs Gentiliſm gives no leſs invitation for the preaching of the Goſpel and reſcuing thoſe poor Wretches out of Satans tyranny than any part of the New-found-World; which is and ought to be the chief end of all ſuch generous and publick undertakings. And this in all likelihood might have been compaſſed by ſuch a number (for as I apprehend, there are in our Weſtern Plantations double the number of *Portugal* and *Dutch* now extant in the *Eaſt-Indies*) and by Perſons of ſuch ingenuity and ſo good a purſe as might advance the honour of our Nation, Growth of Trade and ſeveral other publique advantages. But to return.

Malacca is a Port of good account, whether we conſider her ſtrength or Trade; albeit by reaſon the Land is low where 'tis ſcituate, it is not reputed healthy. The Town in ſhape is rather long than round; extending almoſt two *Engliſh* miles in length, but not half ſo much in breadth: The Buildings are low and ordinary, and the Streets narrow; the Buzzar being the onely place that has any thing either beautiful or pleaſurable. It is watered by the *Gaza* (upon whoſe banks *Barigaza* ſtood of old) formerly called *Mazotas*: ſufficiently deep and broad three leagues near the Sea; yet admitting a Bridge here, which makes the Inhabitants on either ſide able without Boats to communicate with each other. For its better defence it has a Caſtle well ſtored with Cannon, and a wall about reaſonably flankered and better by a late Graff and Counterſcarp. The *Siamites* who were baniſht from their own homes ſeated themſelves here, and being civil and induſtrious, Merchants from moſt parts of the Eaſt reſorted to them for Trade: ſo as in ſhort time they became wealthy and conſiderable; after which they built the Town more large and beautiful than was intended at their firſt Plantation. The Gardens and Fields abound with fruits; amongſt which the Duroyen is principal and the Pine-apple; albeit they want not Corn or grain of ſeveral ſorts; for the Land being low and the ſoil fat, gives the Labourer ſufficient encouragement. Nevertheleſs, being ſo near the Æquinox the air is uſually warm, and at ſome time above meaſure, ſo that the *Solis Oſtia* are here placed. Here is frequent thunder, but qualified by the long nights, and frequent ſhowrs and breezes. They obſerve here that the Monzoones blow Weſt and North-weſt from *Auguſt* to *October*; about which month the wind veers North, and continues ſo, and to the Eaſtward of the North until *March* be ended: at which time the wind turns South, and holds there until the beginning of *Auguſt*. The *Indians* are numerous hereabouts; the better ſort wear rich Apparel, but the commoners go moſt part naked: They are generally witty and hoſpitable; love Muſick and novelties: civil in peace, fierce in war; deceitful if too much credited. Their Language is of great extent; no leſs there than in the World elſewhere are the *Latine* and *Arabick*. *Sincapura* divides this Continent from *Sumatra*; being ſcarce half a degr. to the North of the Æquinoctial, and the moſt Southerly Cape of the *Aſian* Continent: it was a Town of conſiderable Trade with the *Chineſes*, *Javans*, *Sumatrans* and People of other Iſles thereabouts, until *Malacca* drew the Commerce from thence; by whoſe growth *Sincapura* became impoveriſhed: The *fretum* ſo narrow

as

as a muſquet will reach over, and by reaſon of Rocks very dangerous for paſſengers. *Ptolomy* calls it *Similta*; but *Sinticora Caſtaldus*.

Hence to *Patania* is not above twelve hours travel. *Ptolomy* calls that place *Potinga*, *Caſtaldus Balanga*, others *Perimula*: but all agree it is in the Gulph of *Bengala* which of old was named *Sinus Argaricus extra Gangem*. There the Artic Pole is elevated ſeven degrees: A Town it is ſcituated betwixt *Malacca* and *Siam*; of good trade by reaſon of the commodities it affords, which attracts Merchants: Under Regal Government: for the Princes derive themſelves from one *Gingee* Son and Pro-rex to the King of *Delly*, here ſubſtituted when *Patania* was ſubjected. The Mogul his great neighbour has oft threatned to dethrone him, yet he keeps his own being ſafe-guarded by interpoſing *Ganges* and ſome ſmall but uſeful Iſlets where he advantageoully fortifies. The Town is by ſcituation ſtrong, and by twelve pieces of great Braſs Ordnance better ſtrengthened; one of which our men call a Baſiliſco being twenty ſix foot long and well proportioned both in bore and ſquaring. Some Temples of Idolatry here as in *Joor* its neighbour are ſeen: but of better note are thoſe ancient Monuments of ſome of their Kings who are there buried.

The people are black, and by reaſon of the heat ſhew moſt part of their body naked: Great delight they take in chawing Betele and Opium, Arac (or ſtrong liquor) they alſo drink exceedingly: The better ſort uſually eat in thin plates of Gold, others in Porcellane. The people uſually ſpeak three Languages, the *Malai*, the *Syam* and that of *China*: but their writing differs, for the *Malai* write from the right hand to the left as the Hebrews uſe; the *Syam* from the left unto the right as we; but the *China* down-right or perpendicular: all three uſual, and no leſs uſeful to thoſe that traffique there.

They are a mixture of Mahometans and Gentiles: the one ſo worſhip God, as the other do their Pa-God; both erroneouſly. Hoſpitable they are to ſuch as from deſire of novelty or gain reſide amongſt them, and enquire not much of their Country, buſineſs or Religion: but ſo addict to Vice that Strangers who thither come as Travellers or Merchants, have extraordinary need to pray for grace to reſiſt Female temptations; and to remember that truth the Poet mentions,

Parva voluptatis quanquam ſint gaudia, longa
Pœna tamen ſequitur, miſero permixta dolore.

The *French* alſo, who are as amorous as others, have experimentally given us this cautionary leſſon:

From Women light and liquorous,
At all times God deliver us.

De Femme volage & friande,
En tout temps Dieu nous defende.

For aſſuredly, the cuſtom as well as the heat, in moſt places of theſe etherique Regions, incline and allure men, eſpecially Strangers, to lubricity and debauched courſes; *Oh! miſerum cui peccare liceat*; ſuch as if grace does not reſtrain have reaſon to take heed of puniſhment, ſeeing Adultery they nevertheleſs puniſh. Howbeit, the young Women are careleſly frolick and fearleſly merry; the married melancholy, becauſe ſtrictly obſerved. Idleneſs and heat provokes them, ſo as they wallow in all manner of turpitude: The Grape moves them they ſay to wickedneſs; for they delight their guſt and pallat with choiceſt Wines, Waters, Arac, Rice and fruits: but by this their intemperance abbreviate their dayes, ſo as ſixty years is accounted an old age, which if you contemplate their exceſs (Deaths Harbinger) and the Zone they ſweat in, may well be granted. Adjoining this is

SYAM (*Sabanna* and *Cortathà* of old, a City and Kingdom ſo named, declining North from the Æquinoctial 14 degrees) a great and famous part of *India*, having *Patania* to the South, to the Weſt *Pegu* and part of the *Bengalan* Gulph; *Joor*, *Malacca*, a great part of *Pegu*, *Brama* and *Cambogia* were tributary to him; *Patania* alſo, *Jamohay*, *Odjea* and other Territories watered by *Ganges* acknowledge him: ſo as his power is large, and well known that within the memory of Man he was able to bring into the Field five hundred Elephants and two hundred thouſand fighting Men armed with good Swords, Bows and Arrows, Shield and Lance. The King pretends to a large Race of Kingly progenitors. The Zone is hot, which makes the Men black, and in ſuch places little cloathing is requiſite; ſo that they content themſelves with a Cambolin of Lawn of a ſad colour which is trebled about their ſhoulders: Howbeit, ſome tie a leather skin about their neck; and as a badge of devotion gird their middles with a thong, and hold a Sumbrero in their hands to abate the heat, but wear no ſandals; both that the ſcorching ſands may mortifie

mortifie their fleſh, and that the *Tallapoi* may be thought meritorious. Now albeit liberty be allow'd Chriſtians, *Moors* and other ſuperſtitions, nevertheleſs the Natives are tranſcendent Idolaters, carving their Deities after the ſhapes of *Pan* and *Priapus* with other goatiſh fancies; yea in poſtures not fit to be remembred. They have Groves and Altars alſo whereon they offer fleſh, fruits, flowers; and many times when the *Tallapoi* tell them their *Deumo* is melancholy, they warble out harmonious muſick, and do what they can to make him chearful. Others by break of day run to their *Pagods* with a basket of Rice, hoping that day will be happier. The Kings of *Arrachan*, *Tanaſſery*, *Syam*, *Pegu*, *Auva* and *Tangu* are all Gentiles, and have their Temples ſtuffed with *Pagods*.

The *Tallapoi* preach uſually every Monday (their Sabbath) in the Market, and aſſemble their Auditory by the ſound of a copper Baſon. Theſe ſeem Mendicants by profeſſion: yet what by awe, for as ſome ſay the very infernal Spirits obey their incantations; and what by policy, for they contemplate humility externally very much, the People have them in high eſtimation: By their prediction of future events, and marvellous knowledge in things paſt and preſent; by magick and moral obſervation, reſolving, diſſwading, applauding, directing and delighting ſuch as credit them; and credit them moſt of thoſe *Ethnicks* do, they are in great eſteem, as believing them

——Interpres Divûm, Qui Numina *Phœbi*,
Qui tripodas Clarii lauros, qui Sydera ſentis,
Et Volucrum Linguas, & præpetis omnia pennæ.

Of gods th'Interpreters and Phœbus *lays*,
The three-legg'd charming Stool, the Claryan *Bays*,
Planets, Birds Language, and all old aſſays.

Such be their Prieſts. And for the People, as report goes, they have been deteſtable Sodomites; a ſin ſo hateful to Nature as not to be named; for as an unnatural uncleanneſs it abhors it: now to deter theſe Catamites, a late Queen Rectrix prudently commanded that all the male-Children ſhould have a Bell of gold in which was an Adders-tongue dried put through their prepuce; which by cuſtom took away the contempt, and became their ornament; ſo that at this day ſome will exceed, and not unlike the *Choribantes* of old, have three or four of thoſe Bells, pendent. But when they have a mind to marry, the Mid-wife preſents a ſoporiferous potion, during whoſe operation the Bell is looſed from the fleſh and faſtened to the fore-skin, and the unguent being applied the cure is quickly perfected. This practice and other the uncomely habit and laſcivious practices of the Women there, *Cæſar Frederic* obſerves in his Travels; as alſo Mr. *Fitch* a *London* Merchant, *Antonio Galvano* and others: and how incredible ſoever it ſeems to ſome, I ſuppoſe there are both in *London* and other parts of *Europe* Merchants and Sea-men who have been in thoſe parts, and ſeen what I have here related. Here Sedge and Palmeto-leaves are uſed for paper.

The uſual place of reſidence for the King is at *Indy*, a Town ſcituated within an Iſle compaſſed well-nigh with the *Menan*: His Palace is large, pretty well built, and held tenable. Howbeit moſt other Houſes are low and mean, the Streets narrow; but available to keep out the extreme heat which at ſome times rages. Thoſe of the Coaſt of *Chormandel* the one way, and the *Chyneſes* the other traffique hither with Sattens, Porcellanes and other rich Commodities, which makes the place the more noted. The Boyes oft-times paint themſelves with a celeſtial colour from top to toe, and as an augmentation of beauty cut, gaſh and pink their skins, which they apprehend to be a noble and ingenious ornament: but to us rather bred horrour than affectation. The Men affect perfumes and practiſe complement.

The ſoil, notwithſtanding the River *Menam*, is but indifferent for Graſs; but uberous in rich Stones, as Diamonds, Chryſolites, Onyx, Magnets and Bezoars: it hath plenty of *Lignum Aloes*, Benjamin and Cotton: it hath alſo Mines of Iron and Copper; there is Gold and Silver alſo, which cauſes *Ptol.* to call it *aurea regio*, and *aurea continens*, *Ortelius*. Silver is plentifully brought thither from *Japan*, but Victuals and like commodities they have abundantly from other parts; which is the reaſon that they are bought here cheaper than in many other places. Amongſt Stones, moſt memorable is the Cabriz or Bloodſtone here generated; the marvelloûs vertue whereof is ſuch as *Oſorius* tells us, That when the *Portuguez* had War with the *Sumatrans*, one time they deſcried a Junk at Sea, which after ſome reſiſtance was boarded by *Nahodabeg* the Captain: but after a long and ſmart fight, the armed *Portuguez* entring among the naked *Indians*, eaſily put to the Sword all that begg'd not quarter. Amongſt others *Nahodabeg* himſelf, who bled not albeit they had ſlaſht and wounded him in ſundry places. They were amazed at the ſight and thought it magical; till having taken from his arm a Bracelet of Gold wherein was ſet the Cabrizſtone, the reaſon then appeared: for that was no ſooner removed, but blood iſſued abundantly

dantly from every wound he had. Doubtleſs this is the beſt Blood-ſtone in the World; and could it prevent wounding as well as ſtaunch blood, might worthily be ranked amongſt Stones moſt precious. The Beaſt out of which this Cabriz-ſtone is taken is called Caball. The *Chineſes* reſiding at *Bantam* are beſt acquainted with him: albeit ſome ſay that in *Syam* and the *Java* he is ſeen the oftneſt. Adjoining this is

PEGU, *Leſtarum Regio* in *Ptolomy*; confined by *Syam*, *Ganges*, and the Ocean; a Monarchy of greater extent fifty years ago, and till the *Syamite* plucked forceably from that Crown ſeveral great and wealthy Seigniories: Howbeit, ſhe is yet Commandreſs of many large Territories and Iſlands, as *Monym*, *Barongo*, *Nogomallo*, *Duradura*, *Cocos*, and others.

By *Caſtaldus* it is ſuppoſed to be that old *Triglipton* or *Trigliphon* which is mentioned in *Ptolomy*, and by him placed under 18 degrees: the *Braman* Metropolis, and has Artic elevation 16 degrees 40 minutes. The City is walled with Stone, beautified with Turrets, and to iſſue out and in ſhews four fair Gates, and thrice that number of Poſterns: but made moſt defenſive by a deep Graff that compaſſes her: ſo large and deep, and has ſuch entercourſe with the Sea that Crocodiles are many times ſeen to ſwim there. The ſtreets are not many; but thoſe that be are large and broad (which is rare in hot Countrys) and ſeldome crooking. Afore moſt Doors grow Trees, whoſe fruit and ſhade make them uſeful and acceptable. It is divided into the new and old: the old is greateſt, and beſt inhabited. The Country is now very bare in Wood, albeit in old times it abounded with Timber of great height, of which, *Virgil* in his 2 *lib. Georg.* ſeems to have ſome knowledge:

Of thoſe great Woods in th' utmoſt India *bred,*
Near the Worlds furtheſt Border, whoſe high head
No Shaft can well the tops thereof ſurmount,
Though ſhot by thoſe we Archers good account.

Antiquos Oceano propior gerit India lucos
Extremi ſinus Orbis; Ubi aera vincere ſummum
Arboris haud Ullæ jactu potuere Sagittæ,
Et Gens illa quidem ſumptis non tarda pharetris.

For near the River *Hyrotis* (ſaith an Hiſtorian) grew Trees ſo exceeding high, as their meridional ſhadows extend five furlongs, which expreſs a due temperament of heat and moiſture: But that theſe are Διαζωστικοὶ is evident by their Varella's, which are obſervable: for moſt of their Varella's are ſtuffed with ugly Idols. That at *Dogonnee*, the moſt remarkable for ſtructure without and ornament within, outbraving any other in the Orient: the Wilderneſs or Garden about it and ſuperſtition there uſed are ſo ſtrange as might very well challenge a large deſcription.

This Kingdom abounds with moſt ſorts of Natures bleſſings; for here is ſtore of Gold, Silver, Lead, and Iron; alſo Smaragds, Topazes, Rubies, Saphyres, Garnats, Emeralds, Eſpinels, and Cats-eyes: as alſo plenty of Rice, Caravances, long Pepper, Sugar, Benoyn, Musk, Lac, a Gum prepared in like ſort as Bees do Wax, and of which our beſt ſealing Wax is made; Bamboo, Cotton, and Callicoes: But all theſe if they were centupled are not able to make them happy, wanting the true Pearl, that which the godly Merchant bought, though to obtain it he ſold all his frail poſſeſſions: For albeit the holy Apoſtle Saint *Thomas* brought them tidings of ſalvation; yet they love Darkneſs more than Light, delighting at this day in obſcure and loathed ſins, and the Kyacks are filled with filthy Idols: inſomuch that *Bomferrus* an old Franciſcan after four tedious years labour to reduce them to ſome conformity with the Church of *Rome*, came home, profeſſing that he had rather with Saint *Anthony* preach among Pigs than ſuch a ſwiniſh Generation. The truth is, like thoſe mentioned in the 4*th* of S. *John* 22. they believe they know not what; and *Quænam eſt iſta ſimplicitas neſcire quod credas?* ſayes *Hierom* to the Luciferians: yet ſomewhat, if all be true he tells, is worthy your notice. As, that they believe the World (conſiſting of Heaven, Sea, and Earth) had four Creations, (which Tradition is from the Bannyan;) and that for impiety it was four times deſtroyed, *viz.* by Fire, Wind, Water, and Earthquakes: Each Age was governed by a tutelary Numen; miſerable in this, that he was tranſitory and not immortal. They reckon that the laſt deſtruction of the World and the death of their laſt God was thirty thouſand years ago (in *Plato*'s great year perhaps;) and that all ſhall once more ſuffer a Chaos. They alſo imagine, That a great Lord who is omniſcient and omnipotent lives and rules in Heaven: but they do not worſhip him, in that Satan (who ever loves to cover Truth in dark miſts of ignorance) aſſures them he deſires it not, and doth them no hurt, howbeit they worſhip that Lyar leſt he do them miſchief. They believe a revivication of the body after death, co-union with the ſoul; and (as *Bomferrus* believes) confeſs a three-fold receptacle of ſouls departed, Naſhac, Niſhac, and Schua, *i. e.* Heaven, Hell, and Purgatory:

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by which, the Friar labours to convince us of equal ignorance with theſe Pagans.

Their habit is a thin fine Lawn; ſome call it a cambolyne, which differs little from that they wear in *Induſtant* and *Siam:* but in this they vary; they wear no beards; and had a fancy to dye their teeth black becauſe Dogs teeth are white, whom they hate to imitate. They alſo cut and pink their fleſh to become no leſs modiſh than their Neighbours. The Crows and Parats here are gray, as uſually in *Afric.* The Land is low in many parts, and ſubject to inundation: but which trouble them moſt be ravenous Beaſts, as Tygres, Wolves, and the like offenſive Creatures; to avoid which they raiſe their Houſes upon Arches or poſts of Bamboos that be large Reeds, and they aſcend uſually by eaſie Ladders.

About an hundred years ago the Peguan Monarch was far more formidable than he is at preſent: his Diadem then ſparkled with the luſtre of twelve wealthy Provinces which acknowledged *Pegu* their Soveraign: ſome of thoſe were *Siam*, *Auva*, *Chavilan*, *Barmaw* or *Brama*, *Jangomer*, *Tangram*, *Cablan* (where are found ſtore of Rubies, Saphires, Eſpinels, and other precious Stones which are digged out of the Rocks) *Lawran*, *Meliotalk*, *&c.* out of which he yearly extracted two millions of Crowns and a million of Men to ſerve him upon all occaſions. This hardly could content him (for what will ſatiate the ambitious?) ſeeing that by a too lofty conceit of his greatneſs he had his neighbour Princes in contempt: Tyranny ſucceeded his pride, and that begot deſtruction. For the Vice-roy of *Auva* when he found no priviledge by being his Unkle, nor that he willingly ſubmitted under his Government, broke aſunder his ſilver yoke of ſervitude: Howbeit, e're he could ripen his deſign, the Peguan having notice ſuddenly arreſts him; ſo that in amazement he acknowledges his fault and begs the others mercy: but the Peguan King not liking a reconciled Enemy, quickly made his Unkle ſhorter by the head; and to terrifie others by that example, made Wife and Children, and forty others whom he moſt ſuſpected, bear a part in that ſad Tragedy. It was Juſtice upon the Rack no doubt, and ſerved rather to exaſperate others than to ſecure their Loyalty: as appeared by the Vice-roy of *Siam*; who perceiving his own uncertain ſtanding, (the leaſt cauſe breeding jealouſie, & the leaſt jealouſie uſhering death) he ſuddenly rebels; and with all the force he could raiſe (e're the *Peguan* returned from *Auva*) enters *Pegu* in a hoſtile way. But the King having proclaimed him a Rebel and threatned terrible revenge, marches againſt the Siamite with an Army as ſome report of nine hundred thouſand fighting men: That world of men could not contrary the Decree of the *A*lmighty: for ſuch was the confuſed haſte he made precipitated by fury, ſuch the hate his cruelty had gained him, and ſuch the affright his Unkles *Malus Genius* every where preſented, that after three hours fight his monſtrous multitude turn tail and yield themſelves a prey to the enraged Axe of War, which was glutted with blood: ſo as by that dayes victory the Siamite advances in Triumph. Howbeit, not willing to make more haſte than good ſpeed, he returns and fortifies the moſt conſiderable places in his own Kingdom: whiles the Peguan King winged with rage in the head of another numerous Army enters *Siam* with a reſolution to purſue him to his very door: but the Siamite (arming himſelf with the Foxes skin) refuſed to fight; not ſo much out of fear as reſolved upon an eaſier way of conqueſt. For whiles the Peguan darts many fiery defiances, and calls him Rebel, Coward, and what not; the Siamite opened the Sluces and gave way to the ſwift Rivers *Suhan* and *Medon* or *Menon* to break their banks, which fluſhed ſo violently into the Peguan Army that for want of Boats, which they call *Paros*, above ſeven hundred thouſand of the Peguan Army periſhed; and the reſt with fear, or famine, totally were deſtroyed. Nor was this ſtrange, ſeeing that the *Suhan* and the *Menan* (like *Nilus* and *Niger)* overflow, and ſupply their want of Rain; mellowing the Earth ſo as it compares with *Ægypt* for plenty, and with any other part of *India* for rarities. *In ſolo tanta eſt fiducia Meno:* And not only theſe but ſeveral other Rivers running in divers Countreys within the burning Zone overflow their banks, ſuch time as the Sun is in or near their Zenith; the Sun being then uſually obſcured by Clouds, which break and pour down Rain in abundance: by which continued ſtorm of Wind and Rain Summer is turned into Winter; for when the Sun is furtheſt from them, their ſeaſon is then ſerene and pleaſant. Now as the reaſon of the overflowing of the *Nile*, *Niger* and other Rivers in *Africk*, is imagined to be from that influence the Sun in his order hath upon thoſe many ſublime Mountains, which being covered with Snow, melts not in Winter, by reaſon of the intenſe coldneſs of the air, but at the Suns approach thaws, and by its violent courſe or flux of Water cauſes thoſe inundations: So about theſe Rivers in the greater *Aſia* the Rains occaſion the like, being very immoderate and of ſeveral months continuance, eſpecially at ſuch time as the Sun approaches their Vertical point; at thoſe ſeaſons attracting more Vapors than he

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can well diſſipate: which being drawn up into the middle Region, is by the coldneſs thereof condenſt and turned into Clouds: but within the temperate Zone 'tis otherwiſe, unleſs where the Climate is near the Tropick. Nevertheleſs, the King made ſhift to ſave himſelf from that inundation: for notwithſtanding that incredible number their Records ſay were deſtroyed by that accident, the enſuing year he uſed the means to raiſe another Army which entred *Siam*; but with ſo little ſucceſs, as beſides the rout of five hundred thouſand of his Men the death of his Son was added: ſo that he made a ſorrowful retreat to *Martavan* with leſs than one third of his Army.



But which was worſe than that, through theſe continued brawls of War his Treaſure impaired, his Cities were impoveriſhed by want of Trade, and his Kingdom in a ſort depopulated through loſs of ſo many men: Which proved not motives of pity with the other ſubjected Provinces, but provocatives rather to unfetter themſelves as *Siam* had done. Accordingly the Vice-Roys of *Bramaw*, *Tangu* and *Rachan* confederate: and whiles the King of *Pegu* was contriving new deſigns at *Martavan* enter *Pegu* with a deſperate and numerous Army, forraging and deſtroying ſuch as the late famine had ſpared; where though they found few people and leſs food, yet got they riches ineſtimable: For, out of the City of *Pegu* they took no leſs treaſure than loaded two thouſand Camels: and as a period, not only made the wretched King crownleſs, but crowned their conqueſt with the loſs of his life, his Wife and three Sons ſorrowfully accompanying him.

This ſucceſs was attended with miſ-fortune of another kind: for the Sovereign of *Arrakan* and the other two diſ-agreeing about the dividing that great ſpoil, were beaten home by the Bramaan King; who alſo enjoyed it but a while, the Siamite entring ſo furiouſly that the Bremaan was content with a ſafe retreat leaving the Siamite victorious: who ſince, upon a marriage 'twixt one of the Royal Family of *Pegu* and his Daughter has quit his claim and gives the right Heir leave to re-poſſeſs both City and Kingdom, which a ſhort peace has recovered to little leſs trade and beauty than it had formerly. But to facilitate our travel, accept thepreceding Map to that in fol. 336. This deſcribing *India* on the other ſide *Ganges*.

From *Pegu* to *Bengala* are ninety leagues: the ſecond Town of note is *Martavan* under 15 degrees; which ſome imagine to be *Triglipton* noted by *Ptolomy*, rather than *Pegu* as thinks *Caſtaldus*. The next good Road is *Negrais-bar*; nigh which is *Coſmyn*, whence we paſs to *Pegu* in Paroes or Boats by water. Veſſels which are pretty large and ſow'd together with Cairo as here called; a Cord made of the rind of Cocos, for they have no Iron: In theſe they load their curious Quilts and Carpets, ſtitcht and wrought with raw ſilk and threads of Gold and Silver, and the bark of a Tree they call *Moga*; Callicoes, Rice, Pepper, Ginger, Sugar, Hony, Butter, Lac, Wax, and other things Merchandable. *Medon* is upon that River; from whence we go to *Dela*, to *Cirion*, to *Macao*, and then come to *Pegu*. At *Coplan* are found ſtones of price, as Merchants told us. To tell you what is reported of the vanity of this Monarch, both when he ſhews himſelf in his Royal Paradrome, or when he is diſpoſed to load himſelf with Gems; his head, ears, arms, hands, legs, and feet reſembling a beſpangled Firmament; ſuch as may amaze the ſenſe, and dazle the eye: or of his deifying his Elephants becauſe milk-white and of greater bulk than uſual, would be but repetition: I will therefore content my ſelf in giving you the proſpect of that his Deity; not that he is unknown in *England*, but for other things than his ſhape rendring him worth the obſervation.

The Elephant (for growth and underſtanding reputed the chiefeſt of unreaſonable Animals) has been the ſubject of ſundry learned Pens; as of *Ariſtotle*, *Plutarch*, *Pliny*, *Strabo*, *Annian* and others. They go two, ſometimes three years with young, and have extreme torment in their labour; the teat is 'twixt their fore-legs, which the young eaſily find and ſuck with eagerneſs. At three years of age they wean themſelves and fall to other provant, as herbs, boughs of trees, ſhrubs, and like vegetables: but when in ſervice have more dainty fare, as corn, fruits, roots, ſugar-canes, milk, whey, and ſuch as may increaſe both ſtrength and courage. They grow until they be fifteen years old, and are uſually eighteen foot high, but ſome of the higheſt mount to four and twenty: Notwithſtanding which marvellous greatneſs they are not dull and unweildy but quick and ſpirited. They can and uſually do lie down and riſe as other Beaſts contrary to the report of ſome old Writers: ſo active notwithſtanding their cylindrical form of leg as at *Rome* in *Nero* and *Galba*'s time they were taught to dance upon a cable or great rope as we find reported by *Suetonius*; and ſo full of courage as no ſtory gives more commendation to any beaſt than to the Elephant that King *Porus* fought upon againſt *Alexander*. And albeit his Tusks and his Proboſcis are his beſt Weapons, yet can he frame his mighty body as occaſion ſerves into offenſive and defenſive poſtures. In rutting time (which is commonly when the ſeaſon is hotteſt) the males are mad, and hardly to be ruled without the females company. Some confidently report That their teſticles are in or near their fore-head; which being a tender part is the reaſon the Conductor ſits upon his head, and with his Iron rod or hook there corrects him: Howbeit, *Ariſtotle* places his ſtones near his reins. His Trunk is long and compoſed of ſmall Nerves which be full of ſtrength and very agile. His skin is rough and aſh-coloured: his Teeth proportionable to his body; ſome are thirteen foot long and weigh upwards of a hundred and thirty pound. Muddy Rivers and cool ſhadowed places beſt pleaſe, but Swine, Serpents and Mice diſpleaſe them;

Cock-

Cock-crowing alſo doth offend them. The *Perſians* call him the Symbol of Fidelity; *Ægyptians* the Hieroglyphic of Juſtice; *Indians* of Piety; *Siamites* of memorie; *Arabs* the Enſign of Magnanimity; *Sumatrans* the Embleme of Providence: *Pliny* in 8 *lib. Nat. Hiſt.* gathers them together; *Intellectus illi Sermonis patrii imperiorumq; obedientia, officiorumq; didicere memoria, amoris & gloriæ voluptas, imo vera Religio quoq; Syderum Soliſq; ac Lunæ veneratio, &c.* Whence it is ſays another That *Elephanto Belluarum nulla eſt prudentior, &c.* attributed to the coldneſs of his Blood; for (as *Ariſtotle* obſerves) Beaſts by how much they partake of cold, ſo much are they adjudged to approach the Sagacity of Man. I ſhall ſum up all in that excellent deſcription *lib. Job. c.* 40. as by Mr. *Sandys* is paraphraſed.

With Thee God made the mighty Elephant,
Who Ox-like feeds on every herb and plant.
His mighty ſtrength lies in his able loyns,
And where the flexure of his navel joyns.
His ſtrecht out Tail preſents a mountain Pine;
The ſinews of his Stones like cords combine.
His Bones the hammer'd Steel in ſtrength ſurpaſs;
His Sides are fortifi'd with Ribs of Braſs.
Of Gods great Works the chief. Lo, He who made
This Behemoth, *hath arm'd him with a Blade.*

He feeds on lofty hills; lives not by prey:
About this gentle Prince the Subjects play.
His limbs he couches in the cooler ſhades,
Oft when Heavens burning Eye the fields invades
To mariſhes he reſorts, obſcur'd with reeds
And hoary willows, which the moiſture feeds.
The chiding currents at his entry riſe,
Who quivering Jordan ſwallows with his eyes.
Can the bold Hunter take him in a Toil?
Or by the Trunk produce him as his ſpoil?

Musk Cats here are alſo ſtore of: ſhe exceeds the Caſtor for bigneſs; her head is little, her eyes are clear, and has a long muzzle; but her teeth be ſharp and offenſive: her hair parti-coloured, hard and briſtly; yellow above and white downwards. Her pocket is near the genitory, excerpt ſometimes with a ſpoon or ſtick, but when out of ſervitude of her own accord ſhe parts with it, which by its fragor is oft diſcovered by the careleſs paſſenger. Come we now to the Indian Iſlands, the chief of which is

SUMATRA that famous Iſle which *Ariſtotle lib. de Mundo* and others of old called *Taprobane*; and from the plenty of Gold found there ſuppoſed to be *Ophyr* or *Parvaym*, and the Iſle thence called *Taparvane*, with which agree *Junius* and *Tremellius*, as formerly noted. *Odoric* calls it *Symolta*; *Joſephus Samotra*; others *Alramis* and *Zamara*; *Symunda* in *Ptolomy*; by the Inhabiters *Salyca* or *Salutra*: and if *Japan* be not an Iſle may truly be reputed the third great Iſle throughout the Univerſe: ſix hundred, ſome ſay nine hundred of our miles long it is, and in breadth ſome were two hundred and forty: traded to as ſome ſuppoſe by *Solomon*; unknown to *Alexander* unleſs (as *Megaſthenes* thinks) by *Oneſecritus* his Vice-admiral diſcovered. *Jambulus* an errant *Greek* was here two hundred years afore Chriſts nativity if *D. Sic.* had true information; and if ſo, may be reputed the firſt diſcoverer: but of a Chriſtian *Alvaro Telezzo* is thought the firſt; who *Anno* 1506. to find out Gold ſailed whither wind and weather guided; ſince when, moſt Merchants of the World have knowledge of it. 'Tis Nadyr to the Æquinoctial: ſo that our Pole-ſtar is not in the Southerly part of the Iſland at all viſible but depreſt under the Horrizon. Many petty Kings there advance their Scepters; but the richeſt Crown incircles the ecliptic brow of that Tyrant of *Acheen*: Howbeit, all of them are well ſtored with Gold and Stones, but miſerable in their Mawmetry and Superſtition. Moſt of them were not many years ſince ſo engulphed in the abyſs of Paganiſm that they uſed to adore Cat, Rat, Dog or Devil; but ſince the Alcoran has crowded in, the worſhip of theſe elementary creatures is aboliſhed. Both Sexes go moſt part naked. The ſoil is good where Rivers are near, but barren where Gold is obtained.

Several Towns of note here be. The mediterranean are *Manancabo* formerly called *Syndocanda* where is Gold: But of beſt note are *Acheen* by them called *Aſhey* (not far from that Cape called *Jovis promontorium* in *Ptolomy*,) *Peder, Pacem, Daya, Tico, Priaman, Jambee, Tykoa* (Eaſt of *Jambee*,) *Baruzee, Cattatinga, Menantabo, Gambar, Aru, Daru* and (though laſt not leaſt in Gold) *Paſſaman.* In the Strait 'twixt the Iſland and the Continent againſt *Jor* which the King of *Acheen* ſubjected in the year 1613 are the *Barellæ* and other ſmall but very pleaſant iſlands. The Rivers flow with fiſh and might prove more delightful for the Net and Angle, did not thoſe hateful Crocodiles (here more than in *Nilus*) fruſtrate both. *Natura ſe potiſſimum prodit in minimis* has reference to *Democritus* his Atomes; otherwiſe this might have challenged it, ſeeing theſe *Amphibii* are obſerved to be one of the greateſt wonders we meet with, in that from ſo ſmall a beginning as an Egg not much bigger than that of a Turkie it increaſes to eight or ten yards in length: and whereas all other creatures have their growth unto a period and then decay, the Crocodile only grows bigger and bigger until his death, *Pliny Nat. Hiſt. l.* 3. *cap.* 25. Their bodies are not longer than their tail, a weapon of like uſe with them the Proboſcis is to the Elephant: Their mouth is very wide, at one gulp being able to ſwallow horſe or man;

their teeth are ingrailed; have no tongue; cannot move the upper jaw: and albeit the belly be penetrable the back is hardly to be pierced. The brumal quarter they faſt from food: but the reſt of the year devour all ſorts of prey, and that with voracity. No leſs notable is the number of 60 in the Female; for ſixty days paſs e're ſhe lay her eggs, which are uſually ſixty in number; ſixty days ſhe conceals them; and when ſhe ſits, ſpends ſixty days in the hatching; ſhe has ſixty teeth, and ſixty joints; and ſixty years is uſually the age of this deteſted Amphibium, whether it be Beaſt, Fiſh, or Serpent. By Seamen called *Alligator* corruptly from *Allegardos* a word compounded of Spaniſh and Almain: the name we give is *à croceo colore*, or *per* Antiphraſin *quòd crocum timeat*. The moſt noxious of all Sea-monſters it is, and rightly becomes the Diſſemblers epithete, *In quibus eſt aſtuitia Hyænæ, & pietas Crocodili:* the *Ægyptians* make it the Emblem or Hieroglyphic of Impudence: and yet as daring as it is, we find them fearful of ſuch as are bold, and bold onely towards the fearful: awed by none more than the Ichneumon, who oft-times ſteals into his belly and gnaws his guts whiles he opens his chaps to let the Trochil in to pick his teeth which gives it the uſual feeding; but the fleſh is food ſo good and ſweet, as by many it is accounted a dainty.

Hence we ſail by ſome ſmall Iſles called *Marrah* and *Lampon* in the Straits of *Sundy*, ſo named by *Ptolomy*, and from a point and Town in the next great Iſland. Of *Polygundy* we might better ſpeak than land, ſuch bad luck by malevolent *Venus* or ill diet had our late intended Plantation there; where was ſuch mortality of men that the name was ironically changed into *Kill-abundance*. *Sumatra* is divided from *Java* by the Straits of *Sunda*, ſo called from the Iſles *Syndæ* as *Maginus* imagines; but *Sunda* is better known than the Iſles ſo called.

JAVA *Major* is an Iſle declining 7 degrees 40 minutes towards the Antartic from the Æquinoctial; and placed in the 120 degree of longitude. A very great and noble Iſle: for, from Eaſt to Weſt it ſtretches one hundred and fifty leagues, or of miles four hundred and fifty; and from North to South ninety leagues, or two hundred and ſeventy miles Engliſh. The mid-land is for the moſt part mountainous, and meanly peopled; but the maritim low, and very populous: the firſt is very ſubject to wind, but healthy; the latter mariſh, and inſalubrious. *J. Scaliger* calls it a Compendium of the World; for it abounds with all things that be either uſeful or excellent. The coaſt (by reaſon of Trade for Pepper) has Towns beſt built, and moſt wealthy: upon the North ſide, and to the North-eaſt, are *Bantam*, *Palamban*, *Jackatra* (new-named *Batavia* by the *Dutch* but formerly *Sunda-Calapa* by the Inhabitants; and not unlikely to be that City *Synda* where the people uſed with a dead body to bury ſo many live Fiſh as in his life time he had ſlain Enemies,) *Japarra*, *Tuban*, *Jortan*, *Grecy*, *Chyringin*, *Serebaya*, &c.

Bantam is under Antartic declination or latitude 6 degrees 20 minutes, and of Weſterly variation 3 degrees. Is is the biggeſt City in the Iſland, owned by the Natives, and ſtretched well-nigh two miles in length: the moſt remarkable places being the *Pengrans* Palace, the Buzzar, a few irregular ſtreets; and at the furtheſt end the *Chyneſes* there aſſociate as do the *Jews* at *Amſterdam*, but nothing ſo ſplendid. The Town of its own growth affords little ſave Rice, Pepper, and Cotton-wool; albeit Pepper for the greateſt part is brought thither by the infinitely induſtrious *Chyneſes*, who each *January* come to an Anchor in multitudes at this Port, and unload their Junks or Praws from *Jamby* in *Sumatra*, *Borneo*, *Malacca*, and other places; making *Bantam* their Magazine; out of which for Rials, or by exchange for other Commodities they ſupply the *Engliſh*, *Dutch*, and other Nations. The *Chyneſes* are no quarrellers, albeit voluptuous, venereous, coſtly in their ſports, great Gameſters, and in trading too ſubtil for young Merchants: oft-times ſo wedded to dicing, that after they have loſt their whole Eſtate, Wife and Children are ſtaked; yet in little time, Jew-like, by gleaning here and there are able to redeem their loſs; if not at the day, they are ſold in the Market for moſt advantage.

The Iſle has but one Supreme or Soveraign Prince; they intitle him the Mattaran: He has four Tetrarchs or Deputies his Subordinates. Is of that power that (as reported) he can draw two hundred thouſand men into the Field upon occaſion: ignorant in Martial Diſcipline, at leaſt according to our form; but of approved courage and dexterity, and ſufficiently ingenious both as to the invention of their Arms and Execution. They commonly uſe Lances, Darts, Arrow, and Shields: but their greateſt bravery is in their Crizes; a Weapon that is commonly two foot long and four inches broad, waved, ſharp both in the edge and point; but contrary to the Law of Nature and Nations, invenomed: the handle is uſually of Wood or Horn, (howbeit ſome have them of Gold, or Silver or Ivory,) cut into the ſhape of a miſhapen Pagod: Yet were they a thouſand times more ugly theſe Savages would dare to Idolize; eſpecially, in that they ask the

Idol

Idol on their creſt pardon after they have perpetrated an homicide. Not unlike what was practiſed by *Lewis* the eleventh to the Crucifix in his Hat. But withal, theſe *Javans* are drunk in Demonomy; and the more earneſtly embrace it by how much their corrupt natures abhor honeſty: whence it happens, that they trade in murder, adultery, theft, rapine, deceit, and all other wickedneſs. Magick alſo and Aſtrology delight them; a ſtudy their Prieſts are excellent in, and in which Satan 'tis thought inſtructs them, the better to oblige their gratitude, and to worſhip him as the *Apollo* of knowledge: which we may inculcate with that of the Prophet *Iſaiah* chap. 44. *Is there any God beſides the Lord (Jehovah?) yea, there is no God, we know not any. He maketh the Diviners mad, he turneth the wiſe-men backward, and maketh their knowledge fooliſh.* And in *Jerem.* 10. *Let us not learn the way of the Heathen, they are altogether bruitiſh and fooliſh; his molten Image is falſhood, and there is no breath in them: they are vanity, and in the day of account they ſhall periſh. But in the Lord ſhall all true Believers be juſtified, and ſhall glory.* And to convince theſe, I may likewiſe oppoſe them with a Heathen informing them, that *Etſi Dei populares ſunt multi, Unum tamen eſſe naturalem:* albeit national Gods there are many, there is but one natural the God of Nature, *Cic. l.* 1. *de Natura Deorum*, and much more with that of the Apoſtle; *Idolum nihil eſt in Mundo. Etenim etſi ſunt qui dicantur Dii, ſive in cœlo ſive in terra (ſicuti ſunt Dii multi & Domini multi) tamen nobis unus Deus; Pater, ex quo omnia, & nos in illum; & unus Dominus, Jeſus Chriſtus, per quem omnia, & nos per ipſum.* An Idol is nothing in the World; and there is none other God but one: For, though there be that are called Gods, whether in Heaven or Earth (as there be Gods many and Lords many) yet to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him, 1 *Cor.* 8. 4. To return,

The Natives, till of late, were not acquainted with Navigation: but in the Art of ſwimming (as moſt Negroes) are very excellent. And ſeeing they are not (for want of Ships and marine knowledge) capable of affairs abroad, thoſe that live ſome diſtance from the Sea make hunting their chief recreation: and ſuch ſport as tries their courage as well as agility; the Iſle having ſtore of Tygres, Ounces, and ſuch Beaſts as give chaſe and reſiſtance. The Alcoran is known of late years in moſt parts of the Iſle, and as an infectious air ſpread into the moſt remote Iſlands. Friendly they are towards the *Engliſh*, eſpecially ſince the *Dutch* forced *Jacatra* from them; betwixt whom is ſuch variance, that fifteen Ryals have been given by either as a reward for a Priſoner dead or alive: nor is there ever hope of true amity with Barbarians. The Oran-kays are the prime ſort of people; who are lazie and ſociable, but deceitful. They repute themſelves deſcended from *Chyna*; and have a Tradition that they landed there out of a Junk which was ſeven hundred years ago forced upon that Iſle by tempeſt. They are a very proud race, wear their hair pretty long, and about their heads ſometimes wreath a valuable Shaſh which none but themſelves dare touch; but go elſewhere naked to the waſte, where they gird themſelves with a party-coloured Mantle which falls no deeper than the knees. Their ordinary food (and not at eaſie rates) is Rice, Wheat, Pinange, Betele, Opium, Goats, Hens, Eggs, Cocoes, Plantains and Jacks; for drink they have excellent good Water; and for Wine, Raca-pee, which like the *Iriſh* Uſquebaugh drunk immoderately accelérates death; but temperately exhilarates the heart, cures fluxes, kills worms, and helps digeſtion. Theſe parts are for the greater part of the year ſubject to ſuch loud thunders and flaſhes of lightnings, as are very dreadful to ſtrangers.

Whence this noble Iſle is called *Java*, I confeſs my ignorance. From *Javan* (*Japhets* Son) would be ridiculous to ſuppoſe, in that moſt agree his Plantation was in the leſſer *Aſia*: but in regard his Brother *Tharſis* peopled theſe parts, might he not from his Brothers name, and to his memory, borrow the denomination? *Niger* apprehends that it is the ſame was called *Inſulæ Jabadiæ*, which ſounds like *Java*: ſome call it *Jamboli*. There is another in *Moræa* of that name: ſome alſo take it for *Taprobane*.

Nothing ſave Pepper and Cotton preſent themſelves in this Iſle worthy our noting. Pepper is a ſeed firſt ſown, and in the growth like Hops or Vines ſupported by poles, till by maturity it gets the ſtrength of a buſhy, round, and pleaſant Tree: the Pepper hangs four inches in length and one about in many cluſters; each yielding fifty or ſixty corns which be full, and round and fragrant: the ſmooth is beſt accounted of.

Cotton is no leſs obſervable. The Tree is ſlender but ſtreight, a yard high and like a Briar. *Virgil* in his *lib.* 2. *Georg.* ſeems to have notice of it,

Trees grow in Æthiopia *white with Wool,*
Where, from the leaves the Natives fleeces pull.

Quid Nemora Æthiopum molli canentia lanâ,
Velleraq; ut foliis deſpectant tenuia Seres?

At

At the top it divides it ſelf into ſeveral branches, each of which is charged with many balls that contain the Bumbaſt: the ſhape thereof is round and equal to a Walnut. At maturity the cod opens and diſcloſes her treaſure; but being cropt, is in an entire heap with flails or ſuch like uſeful though churliſh inſtrument forced out, and by the enriched Owner cheerfully gathered.

The *Malayan* like thoſe of *Induſtant* have twenty ſix Letters in their Alphabet and write like the *Arabick*. The Language in theſe parts is no leſs epidemick than are the *Latine*, *Arabick* and *Sclavonian* elſewhere. Theſe few common words may be uſeful to a future Traveller.

Engliſh.	Malay.
A King	*Rutgee*
a Noble-man	*Oran-kay*
a Lord	*Kay*
a Prieſt	*Cadda*
a Merchant	*Phetor*
an Interpreter	*Jorbiſſa*
a Man	*Oran*
a Woman	*Paran-poan* and *Tadon*
a Child	*Buda*
a Boy	*Catſion*
a Youth	*Monda*
a Father	*Babba*
a Mother	*Mamma*
a Brother	*Addal-Ally*
a Siſter	*Adda-paparas*
an Uncle	*Niana*
a Friend	*Marty-lowty*
a Strange man	*Oran-Leya*
a Chirurgion	*Goething*
an Iron Smith	*Goada*
an Elephant	*Catgha*
an Ox	*Cambi. Al omba*
a Goat	*Carbow*
a Sheep	*Domba*
a Dog	*Hanghe*
a Bird	*Borron*
a Hen	*Ayam*
a Duck	*Bebee*
a Musk-Cat	*Catto-Dalgalia*
a Sow	*Sabi. Sieleng*
a Fiſh	*Ican*
a Water-Pot	*Laude*
a Herb	*Oberbedil. Lancuas*
a Musk-Nut	*Palla*
a Ship	*Capel. Junck*
a Boat	*Praw. Paca-ſura*
a Coat	*Naſſee*
a Needle	*Nareon*
a Cuſtom	*Negry*
a Rope	*Tali*
a Stone	*Batu*
a Ring	*Chinſim*
a Wimble	*Alforees*
a Shooe	*Apon*
a Sword	*Ita. Padang*
a Dagger	*Cryze*
a Knife	*Pieſon*
a Javelin	*Tomba*
a Shield	*Salviack*
a Gun	*Bedyl. Pitſil.*

Engliſh.	Malay.
a barrel of a Gun	*Sombo-bedyl*
a Looking-glaſs	*Sarmi*
a Glaſs	*Lora*
a Lamp	*Pulita*
a warm thing	*Penas*
a Cap or Turbant	*Cayo*
a Marriage-maker	*Coemodo*
a Command	*T' ſuyka*
a Year	*Tauwa*
a Day	*Aris*
a Book	*Nimoda. Kytab*
a Bed	*Bantell*
a good Day	*Tabea*
a Royal of 8	*Serpi*
a Chriſtian	*Vrangby*
All	*Samoanga*
the Head	*Capell. Coar*
Hair	*Ramboyet*
Ears	*Talinga*
Eyes	*Martic*
Eye-brows	*Alys*
Noſe	*Irotdon*
Neck	*Goulon*
Lips	*Lambider*
Tongue	*Ilat*
Teeth	*Auton*
Beard	*Tianga*
Back	*Balacca*
Shoulder	*Baon*
Arm	*Backeyen*
Hand	*Tangan*
Finger	*Jary-laree*
Belly	*Penot*
Blood	*Darno*
Privy part	*Perot*
Thigh	*Backy*
Leg	*Gula*
Foot	*Bhackhye*
Toe	*Ghoumo*
Fire	*Api*
Air	*Baya*
Water	*Eyer*
Earth	*Zam*
the Sea	*Chay*
Gold	*Maz. Cabo*
Silver	*Peca. Salorca*
Braſs	*Temba*
Copper	*Tambagle*
Lead	*Tyma*
Iron	*Negle*

Money

Engliſh.	Malay.
Money	*Sarſi*
Scarlet	*Facca-lata-miera*
Death	*Mattu*
Merchandiſe	*Bayick. Dimana*
Melancholy	*Chinta*
Silk	*Sabuck*
Paper	*Cartas*
Quills	*Cazamp*
Ink	*Mangſi*
a Book	*Khytab. Nymoda*
Wine	*Aracca*
Vinegar	*T'ſuka*
Strong-water	*Pinangha*
Bread	*Sagu*
Boil'd Rice	*Braas*
Fruit	*Tacat*
Drink	*Larnick*
Sugar	*Gula*
Salt	*Garram. Matary*
Oyl	*Nuagia*
Fleſh	*Lalyer*
Fiſh	*Ivack*
Crabs	*Horra*
Plates	*Pienig*
Pepper	*Lada. Sihang*
Ginger	*Alia*
Mace	*Bengo*
Cloves	*Chocho. Sianck*
Cinamon	*Cajumayns*
Aloes	*Garro*
Tamarind	*Aſſa*
Rice	*Braas. Parce*
Nuts	*Calappen. Palla*
Sweet Gums	*Daringo*
Sweet Spices	*Dingyn*
Plantaines	*Gardang*
Cocos	*Calapa*
Muſtard	*Sajani*
Eggs	*Teloor*
Woe	*Saya*
Better	*Parma*
Great	*Bazaer*
Sweet	*Manys*
Heavy	*Brat*
Strong	*Cras*
Needles	*Calvenetten*
Bags	*Corni*
Hard Wax	*Caju-lacca*
Friendſhip	*Pondarra*
I	*Manyr*
Thou	*Pakanera*
He	*Itowen*
We	*Dep*
Ye	*Pachaneras*
They	*Itowe*
She	*Dya*
Sunday	*Jon-maheet*
to day	*Mari*
Yeſterday	*Bulmari*

Engliſh.	Malay.
the other day	*Bulmari-dula*
Early	*Pagi*
Night	*Malam*
to Morrow	*Yſouck*
What ſay you?	*Abba-catta*
Is he not here?	*Beef?*
What's done?	*Bigimana?*
Well done	*Sooſa*
Where is it?	*Manauten?*
Bring it back	*Combali?*
Now	*Bacabaren*
How much?	*Barappe itu?*
Give place	*Lalan*
Require it	*Minta*
Regard	*Nanthy*
Let paſs	*Ganga*
Near hand	*Gila*
We will go	*Maree*
Leave it	*Jangemaſt*
I have	*Ada*
It is found	*Botonvum*
It is	*Dalan*
I will bring it	*Addadizano*
I ſee	*Green*
I thank you	*Terimacache*
I underſtand not	*Tan*, or *Tyeda-taw*
I care	*Tage*
I have not	*Tyeda-da*
I deſire not	*Tyeda-maw*
I am ſick	*Bite-ſecata*
to eat	*Macan*
to remember	*Engat*
to ſtretch out	*Duſta*
to beat one another	*Baccalayo*
to aſhame	*Malow*
to chooſe	*Damare*
to pay	*Chyni*
to give	*Bering*
to buy	*Bilby*
to live	*Jagava*
to poyſon	*Ampo*
to obſerve	*Dodouer*
to be ſilent	*Dyem*
to gain	*Menang*
to deſtroy	*Ilan*
to cover the head	*Kocodang*
to ariſe	*Paſſai*
to burn	*Baccar*
to kill	*Benue*
to ſpin	*Tuedda*
to ſell	*Jouwall*
to do	*Bretoon*
to ſwear	*Sempa*
to help	*Touloug*
to us	*Quia-bota*
to let blood	*Bewang-darner*
to queſtion	*Betangia*
to know	*Kyunal*
to die	*Bantaren*

English.	Malay.
Take it	*Ambell*
Not good	*Tieda-Bayck*
Sloth	*Checho*
Give thanks	*Tarima. Caſſe*
Farewel	*Tingal*
One	*Satu*
Two	*Dua*
Three	*Tiga*
Four	*Enpat*
Five	*Lyma*
Six	*Nam*
Seven	*Touſiou*
Eight	*De lappan*
Nine	*Sambalan*
Ten	*Sapola*

English.	Malay.
Eleven	*Sabalas*
Twelve	*Dua-balas*
Thirteen	*Tiga-balas*
Fourteen	*Enpat-balas*
Fifteen	*Lyma-balas*
Sixteen	*Nam-balas*
Seventeen	*Touſiou-balas*
Eighteen	*De lappan-balas*
Nineteen	*Sambalam-balas*
Twenty	*Dua-pola*
Twenty one	*Dua-pola-ſatu*
Twenty two	*Dua-pola-dua*
Twenty three	*Dua-pola-tiga*
Twenty four	*Dua-pola-enpat*
Twenty five	*Dua-pola-lyma.*

BALY is an Iſle Eaſt, and not far from *Java*, inhabited by *Gentiles*. The Women there as yet continue the cuſtom of burning at their Husbands Funeral more than in other places in *India*, eſpecially where the *Mahometans* have dominion.

Our courſe from *Java* to the *Celebes* is North-eaſt; diſtant from *Bantam* two hundred leagues or thereabouts.

CELEBES, *Caſſiteria* of old, or that which *Ptolomy* calls *Solis Inſula* or *Quæ Nympharum rubens cubile dicitur*, is now beſt known by the Name of *Makaſſer* from her beſt City ſo called: an Iſle for quantity and quality very conſiderable; for it ſtretches from the Æquator ſix degrees South: oval in form it is, and two hundred miles long at leaſt: well peopled, but with bad People; no place engendring greater Demonomiſts or till of late worſe Savages: agreeing with the old name *Ptolomy* gave the Men which was *Anthropophagi* or Men eaters. Howbeit, *Mahomet* is now known among them; but by him *à malo in pejus:* for, though he teach them there is one and but one God, yet ſeeing *JESUS CHRIST* is there unknown, at leaſt unbelieved in, how little does that knowledge advantage them? But the greateſt part of the Inhabitants are *Gentiles*, who

Nil præter Nubes & Cœli lumen adorant.

And yet *Antonio Pavia* a *Luſitanian* Prieſt reports that he converted many here to *Chriſt*; but at this day thoſe foot-ſteps are very rarely to be diſcovered. From *Macaſſer* to *Cambyna* W. N. W. are four and twenty leagues; and to *Noſſaſeres* eighty are recknoned.

An Iſle fruitful, though under the moſt frying part of the burning Zone. The Sun yields them day and heat enough; but Night their complexion. The habit they wear differs not from their Grand-Father *Adam*'s, a few Fig or Plantain leaves being tied about their middles, and elſewhere naked. The better ſort to vary from the vulgar are tulipanted; and the better to ſet off their coal-black Beauties ſhirt their skin with a pure white Shuddero which does not leniſie the ſcorching heat ſo much as it ſerves for ornament. The Women have adulterated their firſt ſtamp, not onely by deforming their Face and Body with paint, but by that vile lubricity their Souls are ſpotted with. Impudence goes here unmasked: for contrary to the practice of moſt places, in the night theſe drink Rack which is their Wine, and then ſeem amorous: but it were well Travellers would remember that ancient Verſe very applicable to this place,

Nox & Amor Vinúmq; nihil moderabile ſuadent.

for ſuch is their damned Art, that theſe Syrens can ſing ſafety to themſelves, when by the ſame pipe and weed they ſmoak another to death: a trick they will be perfect in though they die for it.

Pytha-



A Vulgar Indian Woman.

Pythagoras made the Wantons of *Crotona* modeſt and the men moderate. To theſe let me add with the Poet, *Jam qui corrigat, alter erit.* This Artifice of theſe lewd ones may run parrallel with that Maid who by cuſtomary eating of *Napellus* (the moſt dangerous Poiſon, ſome ſay, of all Vegetables) hurt not her ſelf, but poiſoned ſuch as had carnal knowledge of her. So as verily, that which *Menander* applied to the lewd *Cypriots* or *Propætidæ* very properly alludes unto theſe Courtezans,

Who have no fear nor ſhame for their offence;
But hardned are with brazen impudence.

Quæ vero nec erubeſcunt
Nec metuunt.

reſembling thoſe mentioned by *Pliny lib. 7. cap. 2.* named *Bythiæ, quæ pupillas binas habent in ſingulis oculis, in queis erat vis ita Naturalis ut viſu effaſcinant & interimant quos diutius intuantur, oculis præſertim iratis,* &c. No leſs lewd and cunning in this helliſh Art was *Pariſatis* the Queen-mother who poiſoned *Statyra* Wife to *Artaxerxes* by carving her half a Bird with a Knife that was invenomed but upon one ſide, as you read in *Plutarch.* And which is no leſs miſchievous, the men uſe long canes or trunks called Sempitans out of which they blow a little pricking quill, which if it draw the leaſt drop of blood, it deſtroys immediately: Some venoms operate in an hour; others in a moment; the veins and body (by the virulency of that poiſon) corrupting and rotting preſently, even to terrour and amazement. You cannot chuſe but think this a Hell upon Earth, though at our firſt approach upon ſight of ſo goodly an Iſland, we thought it an *Eliſium*: but remembring That

Impia ſub dulci melle venena latent,

we haſtened away for better places; the *Moluccoes* I mean, which *Ptolomy* calls *Syndæ:* than which, no part of the Univerſe gives more delight or greater varietie of refreſhment.

By the way we cast our eyes upon many Isles, and (as we sail due East) upon *Baly* in 8 degrees 30 minutes; and *Tymore* in 10 degrees South 20 minutes Easterly from the last: both, more rich in stones and spices and white sanders much prized by the *Bannyan* than some greater Isles about them. Leave we also *Conio* and *Serran* unspoken of; not that they are unworthy, but because we haste to the *Molluccæ*, in view now, and where we mean to rest a while.

The *Molucco* Isles called *Solis Insulæ* in former Ages, confine *India*, and are five in number, *Molucco*, *Gillolo*, *Ternate*, *Tidore* and *Machan* or *Matan*: in which last, *Magellan* after his long voyage *Anno* 1520. ended his life through the treachery of those *Barbarians*, to whose Prince he had but a little before given assistance. The *English* were the first that ever traded to these Isles of any Christians: so as most of them have ever since acknowledged our King their Soveraign: but by the *Dutch* it seems our men are now thrust out, as if all *India* were theirs by title from the Creation.

Of these, *Gillolo* is greatest and *Ternate* the highest: all of them afford Cloves, Mace, Nutmegs, Ginger, Pepper, Oyl, Aloes and Honey. Most of them have the Æquinoctial for their Zenith, and by those diurnal showrs and breezes which fail them not with the Suns voicinage the fruits ripen sooner, the earth smells more aromatical, and the air seems more nutritive there than observed in most other places.

The Clove-tree differs in proportion according to the place whence it receives its vigour: some are comparable to the Bay which it resembles, the leaves only somewhat narrower; others to Box or such like trees of humble stature: 'tis most part of the year green, having leaves long and small, distending into many branches. It blossomes early but becomes exceeding inconstant in complexion; from a virgin white varying into other colours: for, in the morn it shews a pale green, in the meridian a distempered red, and sets in blackness. The Cloves manifest themselves at the utmost end of the branches; and in their growing evaporate such sense-ravishing odours as if a Compendium of Natures sweetest gums were there extracted and united. They are pruned thrice every year, and gratefully retort a treble vintage: yea, though but perfected in three years, yet counted an advantage: seeing Physicians say They are hot and dry in the third degree, corroborate the stomach, benefit concoction, and suck up moisture so exceedingly that no other plant will prosper in its neighbourhood.

The Nutmeg like trees most excellent is not very lofty in height, scarce rising so high as the cherry: by some it is resembled to the Peach; but varies in form of leaf and grain and affects more compass. The Nut is cloathed with a defensive husk like those of a baser quality, and resembles the thick rind of a Walnut; but at full ripeness discovers her naked purity, and the Mace chastly entwines (with a vermillion blush) her endeared fruit and sister, which hath a third coat, and both of them breath out most pleasing smells. The Mace in few days (like choice beauties) by the Suns flames becomes tawny; yet in that complexion best pleases the rustick gatherer. In these Isles only are found those rare and beautiful Birds of the Sun which are commonly called *Manucaudiatæ* or Birds of Paradise. He is of the bigness of a Parrot; the feathers upon his head so small as rather resemble hair than feathers; his Train thick and very long but curiously coloured, in some parts of his body green, in others yellow, feet he has none: yet his Wings be large and of a bright colour; in flying he mounts exceeding high and continues long in motion: a bird for its rarity much esteemed by Travellers, and not without superstition by the Natives.

Several other Isles of note there are, some of which, namely *Amboyna* was in the quiet possession of the *English* until disseised by the treachery and cruelty of some *Dutch*; who under a shew of friendship invited our Factors to a Feast where most perfidiously and to the perpetual reproach of their Christian Profession amongst Infidels, not content with the possession of the place they entertained those innocent persons with most cruel and exquisite Tortures. These Isles are commonly called the *Molucco* Isles or Isles of *Banda*; those two being accounted the principal.

BANDA in 4 degrees 30 minutes, and from *Amboyna* twenty leagues: and *Amboyna* almost in the mid-way betwixt *Banda* and *Molucco*. *Puloway* is from *Banda* three leagues. From *Puloway* W. N. W. are *Lantore*, the greatest of the Isles of *Banda*, *Latin*, *Labatacka*, *Nero*, *Tycobassa*, *Cumber*, *Salamo* and others: all which, especially *Puloway* and *Puloreen* appear as if they were continued Wildernesses of Nutmegs and Clove-trees, Pepper, Vines and Olives. Until some late violence was offered by our emulous neighbours, the two last commerced first with our *English* Merchants and contracted a perpetual Amity with our King: but in affront to them and us they have forcibly expelled our Merchants thence and now intitle themselves Lords of *Bandæ*; caring neither for our Interest nor

what

what right the *Tarnatenſian* nor *Banda* Kings have over them: albeit 'tis well known the *Dutch* traded thither after the *Engliſh*, and that till the year 1598. they had no Trade in any part of the *Indies*; in which year three Ships and a Pinace ſet forth from *Amſterdam*, being their firſt adventure into the *Eaſt-Indies*; which how they have improved is underſtood to the terrour and admiration of the Natives. Near theſe is

BORNEO, (by ſome ſuppoſed that *Inſula bonæ Fortunæ*, and *Porne* we find mentioned in *Ptolomy*) is an Iſle Nadyr to the Æquator, in ſhape it reſembles an oval Shield: the *major* part inclines towards the North; for her Antartic elevation is not above 3 degrees, whereas the Artic extends to 7 degrees odd minutes. The firſt diſcovery of any Chriſtian European is attributed to *de Breu*, who in the year of our Lord 1523. accidentally came to an Anchor at this Iſland. At this day it groans for the moſt part under Spaniſh ſervitude; who where treaſure is to be had become ingenious and indefatigable: but what Artifices they uſe is well known, and that under pretence of ſacred an inſatiate thirſt after Gold is too oft diſcovered: albeit, they cannot well be ignorant that *Cœlum nullâ eſt reparabile gazâ*.

It has many Villages, and conſequently much people; but the one, as to outward things, are poor, and the other wretched in their Idolatry: So as did not that plenty of Gold, Diamonds, and other Merchandiſe, as Bezar, Lignum Aloes, Musk, Civet, Benjamin, Amber, Sanguis Draconum, Wax, Rice and Rattans or Canes make her magnetical, the place would not be ſo attractive as it is to Merchants and Travellers. Her beſt maritim Towns and Ports are *Socodania*, which is in 1 degree 35 minutes South, and from *Bantam N. E.* a hundred and ſixty leagues or thereabouts; and *Bemermaſſin:* the reſt be ſcarce worth the regarding.

Bezar, or as the *Perſians* call it *Pezar* and *Pa-zahar* is of two ſorts; found both in *Aſia* and *America*: Of *Aſia* the beſt is had in *Perſia*, *Pegu* and this *Borneo*; and is of more value than what is had in the new-found World. It is oft found in the ſtomach or maw of a Goat in *Pegu*, and upon the *Indian* Mountains. Some nevertheleſs, (how truly I know not) affirm it is no other than the congealed tears of a Stag; and that ſuch as are taken from Beaſts feeding upon Theriacal Herbs are moſt ſoveraign and of greateſt vertue to expel poiſon, and other noxious diſtempers. The ſhape alſo is various; for ſome reſemble a Plum, ſome a Date-ſtone, others Doves-egs; and ſome are like Cheſnuts and Goats Kidnies; but all blunt-ended. No leſs different are they in colour; for ſome are red, pale green ſome, other-ſome dark yellow, and ſome skye-coloured: the laſt are beſt, conſiſting of many ſcales which like Onyons circumvolve one another, and in which Nature has expreſt far more curioſity than Arts beſt imitation: for, each inferiour ſcale (not unlike the Orbs) yields more ſplendor than the other; and as it diminiſhes its quantity increaſes its vertue according as it is in tenuity or thickneſs. Many are counterfeit: but to diſcover the fraud, they uſe to pierce them with hot Bodkins; or after they have weigh'd them ſteeping them in cold water four hours, if they crack not they are held good; and to know them for ſuch, they firſt wipe and ballance them; obſerving, that if they weigh never ſo little above the firſt weight 'tis a ſure ſign they are baſe and of ſmall value. It is alſo obſerved, that the Bezars of *Borneo* are not above half the value of thoſe which are had in *Perſia*.

Lignum Aloes according to the Countrey where it grows has diverſity of names. The *Javans* and *Malayans* name it *Garroo*; the *Indians* and *Portuguezes*, *D'Aquillha*; but the *Chyneſes* and *Cochinchyneſes*, *Calamba*. It is framed of large round ſticks of a clouded grain, mixed with veins of an aſh-colour: pleaſant to the eye, and ponderous in the hand; but of a bitter reliſh, and fitter for the fire than taſte: for, hot coals no ſooner touch it, but to the honour of its own Funeral it expires and vapours out an odour ſo aromatick and comfortable as no other is uſed by the *Indians*, *Malayans*, *Siamites*, *Peguans*, *Cambogians* or *Borneans*, when they burn the Corps of their deceaſed Parents, which with them is the nobleſt manner of burial.

Musk is bred in the navel of the Cat, and is either yellow, brown, or black: the firſt is held the beſt, the laſt the baſeſt: the choiceſt ſhews a deep Amber colour not unlike Spikenard, and is cloathed with a moiſt skin which ſweats out ſome briſtly hairs, without ſtones, lead or like adulterate mixture; but withal of ſo ſtrong a ſmell that to many it ſeems offenſive; and taſted, penetrates a ſtrong brain by its fragor: ſweet ſpices takes away the ſcent; and put into the mouth if it ſuddenly diſſolve, or in the hand if it be long a melting, thoſe are the uſual wayes to diſcover the quality.

Civet (a ſort of Musk bred in a little bladder within the teſticles of a certain Creature not unlike a Cat) is of different colours: deep yellow (as I have been told) is uſually the beſt, and the worſt is white, for that is greaſie and ſophiſticate: nevertheleſs when it is new it's obſerved to be pale, and gradually turns yellowiſh.

Benjamin by the *Malayans* called *Menyan* and by other *Indians Benyan*, is either white or yellow, but both are ſtreaked: the gum iſſues from a tree which is high and ſmall and furniſhed with fruitleſs branches; the leaves are not unlike the Olive. *Arabia* has good, but *Pegu* and *Siam* better; whereas that from *Sumatra*, *Priaman* and *Barrouſe* is courſe and bad, and more approved of at *Java* than in *England*.

Amber is of many forms, grey, brown, white and black: grey is reputed beſt, the black is worſt, the other two be indifferent. The beſt ſort of grey is pure and interlac'd with aſhy veins and not ſubject to ſink; for the moſt part got in *Soffala*, *Magadoxa*, *Mombaſſa*, *Moſambique*, *Madagaſcar*, *Mohelia*, *Melinde* and other parts of South *Africk*, found there at incertain hazards. Now concerning Gems, I will but name their proper places, for in theſe I borrow the report from Merchants; Emrald, Chalcedon, Onyx, Sardonyx, Sardis, Bezar, Amber, Hematiſt and Turquoiſe for the moſt part are had in *Arabia*, *Indoſtan* and *Perſia*: Pearls, Berylls, Saphyres and Adamants at *Zeyloon*: Jaſper, Cornelion, Chryſolite, Agat, Heliotrope, Jacinth in *Mallabar*, *Narſinga* and *Cochin-chyna* (which *Cochin-chyna* extends from 11 to 17 degrees North lat. and is confined by *Chyampa*, *Tunchin*, *Lays* and the Ocean: a Countrey rich and pleaſant, the People Idolaters, yet civil to Strangers,) Diamonds come from *Borneo* and *Gulkunda*, *Biſnagar*, *Delly* and the Iſles near the greater *Java*: Gold, Silver, Rubies and Porcellan from *Pegu*, *Siam*, *Bengala*, *Sumatra*, *Japan* and *Chyna*; enough to make poor Men rich, and rich Men miſerable. Now albeit the beſt and moſt Orient Pearl in the World have for ſome years been got near *Bahrim* in the Gulph of *Perſia*; where in ſome Oyſters have been found no fewer than 100 Pearls great and ſmall, generated (ſome ſay) of the morning dew of Heaven, which in ſerenes falls into the gaping Shell-fiſh, and there breeds no otherwiſe than as kernels do in Hogs and ſtones in bladders or the kidneys: Nevertheleſs ſtore of ſmall Pearl is had in Oyſters, Muſcles and other Shell-fiſh all along the Coaſt of *India*, as I could partly obſerve in our paſſage: for the Natives in ſeveral places would adventure to the ſides of our Ships though under ſail with their ſmall Canoos to chaffer with us; and I well remember, that amongſt other things ſtore of Seed-pearl was profered. Howbeit, ſometimes great Pearls are found, as may appear by the report of a Sea Captain, who not far from *Borneo* ſaw a Pearl was round and Orient and of the bigneſs of a Doves egg, of great price and probably ſuperior to that which *Cleopatra* diſſolved valued at 250000 Crowns, and drunk to aggrandize *M. Antony*'s Welcome. *P. Martyr Decad.* 8. reports, That he ſaw a Pearl weighed 100 ounces which was offered to be ſold the Duke of *Medina Sidonia* a *Spaniſh* Grandee: but the *Mogul* has Pearls of incredible bigneſs and value. To return. By a N. N. E. courſe in few hours we view *Mindano*, an Iſle (as big as *Sicily*) branching from 6 to above 9 degrees North. North of which and neighbouring are the *Philippinæ*, ſo named in honour of *Philip* II, by *Lopez de Legaſpi* who firſt diſcovered thoſe Iſles and planted there *An. Dom.* 1565. near them are the *Maniliæ*, by *Ptol.* called *Satyrorum Inſulæ*, Iſles for the moſt part nameleſs becauſe numberleſs; of which, the beſt and greateſt is *Luconia* under 14 deg. North lat. whence in a direct azumoth Weſt is *Cambogia* a rich part of the *Aſiatick* Continent; but North from *Luconia* are *Shyma* and *Shycoca*, beſt known to the Inhabitant of *Chyna* and *Japan*, as is *Formoſa* which has 22 degr. an Iſle 150 miles in length and 50 in breadth, firſt inhabited by the *Spaniards* and *Mulattos*, who grew very numerous and rich; but of late the *Dutch* have thruſt in by force amongſt them, and there planted a Colony. The Scituation is very advantagious for Trade, ſo near neighbouring *Chyna* and *Japan*, with innumerable other Iſlands, as is *Corea*; a long narrow Peninſule, famous in the ſcite, but infamous in her Inhabitants, who are a People that live by ſpoil and doing miſchief to their Neighbours, more ſubtile than the *Chyneſes* or the *Japoneſes*.

JAPAN, unleſs *Mercator*'s fancy be true that it was *Aurea Cherſoneſus*, was unknown to old Geographers; albeit the Name *Chryſe* be given it by *Niger* and *Zipangri* by *M. P. Venetus*: who rather than ſo great an Iſle ſhould be without a Name, makes bold with his Invention: but certain it is we owe the firſt diſcovery to *Motus*, *Peſhotus* and *Zeymorus*, baniſht *Portugals*, who in the Year 1542. wandring abroad to ſeek their fortunes were by ſtorm ſhipwrackt upon this Iſle, from which time it was well known to them, but the *Engliſh* begun to trade here not till the Year 1613. and the *Dutch* more lately: but whether it be an Iſle or no is diſputable: albeit ſome pretend to know its dimenſions, and accordingly limit it 'twixt the degrees 35 and 48, and by like ſuppoſition the length to be 230 leagues and breadth 109. or thereabout; moſt of which is barren and courſe, but fruitful in Minerals. Towns of beſt note and Traffick are *Meacco*, *Ozacca*, *Tenze*, *Fyrando*, *Fuccate* or *Falcate*, *Sacay*, *Cratez*, *Tenkeday*, *Oringaw*, *Amamgueyo*, *Voſuquis*, *Machma*, &c. of which *Meacco*, a Mediterranean City is reputed the Metropolis, *Surunga* the next beſt, and next that *Ozacca* honoured with the Court till about the year 1615. a great

part

part of the City was fired; and not onely this, but many other Towns in that Province. *Meacco* is as big as *Florence*, but not ſo beautiful; and watered by a River of ſweet water, the Buildings are but ordinary: of beſt note are the Fotiquees which are filled with Manadas, to which the *Japonians* are exceedingly addicted: The *Jeſuites* induſtrie though great, produces little advantage, the People are ſo miſerably drawn away by the example of their idolatrous Neighbours the *Chyneſes*, whom in nothing elſe they ſeem to agree with, and albeit at firſt there was a ſeeming converſion to *Chriſtianity* both in *Xavier*'s time and ſince, yet have they oft apoſtatized, and the greateſt number of Inhabitants being *Gentiles* have made many maſſacres and deſtroy'd ſuch as were real Profeſſors; inſomuch as at this day there is little of *Chriſt* there own'd; theſe Wretches rather inclining to the *Alcoran* which has of late years crept very near them, and beſt agrees with their ſenſual appetite; for it gives a large toleration to carnal Men, and has nothing of auſterity mixt with it, which beſt pleaſes.

The Government is Monarchical; above threeſcore petty Princes do homage and proſtrate their Coronets afore the Supreme Diadem. The Conntrey is moſt part mountainous but full of Rivolets, which makes it abound with Corn, Graſs and Minerals: the North and Eaſt parts are leſs peopled than the South and Weſt. The old *Roman* execration *Abi in malam Crucem* and manner of execution is here in uſe; a puniſhment not more full of torture than ignominy: The People are valiant and reaſonable civil, affectors of novelties, and beyond meaſure jealous if occaſioned, revengeful if injur'd, and deviliſh if exaſperated: They pretend much to Learning and eſpecially to skill in Geography, howbeit are ignorant of the *Europæan* and *African* in the greateſt part, and totally concerning the *American*; nevertheleſs have no ſmall opinion of their Art in the diviſion of the World, wherein they think themſelves ſuperlative and all others miſtaken; for they divide the World into three parts, that is to ſay into *Chyna*, *Japan* and *Syam*, which ſufficiently expreſſes their ability in that Science: but in Entertainments they are better skilled, for they ſit long and fare well, and in eating uſe ſticks or forks, and ſhift the Table as new Courſes are ſerved: In riding they mount upon the right ſide; their Alphabet exceeds not twenty Letters, whereas the *Malayan* has 26. they as the *Chyneſes* have alſo many Characters, of which every one ſtands for an entire word as we uſe in ſhort Writing. At Funerals they wear white. They would but cannot deny themſelves to be deſcended from *China*; for certain it is they were baniſht about ſix hundred years ago upon ſome inſurrection; in conſideration whereof they continue an implacable animoſity to each other: the Iſlanders rob and prey upon the *Chyneſes* abroad on all advantages; yea, at home in their prayers abominate, and in all Complements and Ceremonies are oppoſite to one another as much as may be; no leſs than the *French* and *Spaniard*. Upon any trivial accuſation the Children are ſo ſenſible of their Reputation that without any pauſe to evince the truth, they will whip off a joint from their finger with this imprecation, If true, I wiſh my hand may never heal again: Murder, theft, treaſon, and adultery are puniſht ſeverely, either by crucifying or beheading with a Cuttan. *Ozacca* is 80 leagues from *Bungo*: a Port of good note, and in nothing more obſervable than the Caſtle, which heretofore as reported was varniſhed, tyled and burniſht in ſome places with thin plates of gold; a regular fortification and of excellent ſtone; the walls whereof were every where twenty foot thick, and the whole work circled with a large deep trench full of water: the Caſtle was entred by a dozen iron Gates and ſome draw-Bridges: Of late years it was made the priſon of *Coja-zamma* Prince of *Tanzey* eldeſt Son of *Tiquazamma* the late Emperour; whoſe Father *Faxiba-zamma* ſubjected all the other Princes of *Japan* and made them by oath and pledge acknowledge him their Sovereign: *Coja-zamma* upon his Father's ſudden death was unexpectedly ſeized by *Ogoſho-zamma* who compelled him to marry his Daughter; after which, he was requited by confinement to that hateful Priſon. Over againſt *Ozacca* on the other ſide the River, *Sacay* a Town traded to by *Chriſtians* is ſcituate; *Edoo* not far thence is a Town ſtrongly walled and well peopled: Fifteen leagues thence is *Oringoo*, a Town that affords good Anchorage: *Fyrando* is not leſs than 300 leagues thence if you coaſt thither: It is a *Cherſoneſe* and elevates the Arctick Pole 33 degrees 30 minutes: var. Eaſt 2 degrees 50 minutes: where and at *Fuccate* the *Engliſh* had for ſome time a noted Factory.

Fucate or *Falcate* as ſome write, it is a pretty Town, watered with a ſweet River, and made defenſive by a Caſtle; a Forreſt of lofty Pines and ſpreading Sycamores for three miles ſpace well-nigh compaſſes the Town; of force againſt the ſcorching Sun, delightful to the eye, yea more grateful than any other object, did not Idolatry render it ingrate; for under thoſe green Trees where are many ſmall but richly tyled Fotiques, they adore *Pagothas* in ſhape not unlike *Pan* and *Priapus*, yea, Satan himſelf in his ugliеſt reſem-

reſemblance: for where the Country is moſt inhabited and garniſht with greateſt variety of Trees and Corn, *&c.* as 'twixt *Edoo* and *Suringa* there are erected moſt Fotiques, and there the people are the greateſt Idolaters. In *June* and *July* they ſeldom fail of prodigious ſtormes called Tuffons or Hurricanes that for 24 hours thunder in the Air, and Tornatho-like in that time veer round about all points of the Compaſs; dreadful to thoſe on Land, but moſt to Sea-men and Merchants, who for lucre value nothing in compariſon, ſeeing they ſmile at danger, trample upon hazard with diſdain, force their paſſage through ſcalding Sands, vaſt Seas, Death's Shadow, climb the higheſt Mountains and Rocks, not terrified with the affrighting deſerts; and all this, in purſuit of the great Idol *Mammon*, with no leſs thirſt panting after that duſt of earth, than inflam'd creatures are greedy of the cool air to refreſh their ſcorched entrails, ſo as we ſee *animus eſt inſatiabilis & inexſaturabilis*. Nevertheleſs, tho' this immoderate thirſt after gain be diſcommended, yet through this Womb of moiſture the great pond of the World (as Biſhop *Hall* terms the Ocean,) in moveable houſes they remove from one Country to another tranſporting and exchanging Commodities to publique advantage.

In *Meacco* are 60 Temples and Colledges, in which ſome have numbred 3333 Chamætiræ or little guilded Deumo's of ſundry ſhapes which according to the cuſtome of the Gentiles of old, part of whoſe Litany was *Dii Deæque omnes*, and in *Plautus* his Ciſtellaria, *Dii Deæque Superi Inferi & Medioxumi, adjuvate, &c.* theſe poor Heathens in like ſort invocate: they call them Mannadaes; of which, *Shaca* and *Amida* ſay the Bonzees have the higheſt rank in their Calender. Nevertheleſs, by *Tyco-zamma* a monſtrous Image was erected there of Auricalk, ſo large as albeit his poſture was ſitting, the Chair was not leſs than 70 foot high and 80 broad: His Head was capable to hold fifteen men and the Thumb in compaſs was 40 Inches, by which the reſt may be conjectured. Near this grand Pagod is a Fotique, in the cloiſter whereof a memorial is regiſtred, how that the ears and noſes of 3000 of the captiv'd *Coreans* were there interred.

At *Dabys* ſuch another Coloſs of concave Copper was raiſed: an Idol 24 foot high, notwithſtanding his poſture was ſuch as his buttocks reſted upon his legs after the uſual mode of the Orient: But in ſuch remembrances how can I proceed without an exclamation? *Sedulius* furniſhes me with one very proper for the occaſion.

Heu miſeri! qui vana colunt, qui corde ſiniſtro
Religioſa ſibi ſculpunt Simulacra, ſuumque
Factorem fugiunt, & quæ fecere verentur.
Quis furor eſt, quæ tanta animos dementia ludit?
Ut Volucrem turpemque Bovem, torvumque Draconem,
Semi-hominemque Canem ſupplex Homo pronus adoret.

Poor Wretched ſouls! which doat on Vanities,
and hallowing dumb Idols in your Heart,
Fear not your great Creator to deſpiſe,
by adoring Works of your own hand and Art?
What fury or what frenzy thus beguiles
your minds, foul ugly ſhapes ſo to adore,
With Birds and naſty Bulls and Dragons vile,
half dog, half man, proſtrate their help t' implore?

But of moſt remark was the Fotique at *Tencheday*, where if fame ſpeak truth, Satan oft-times made an apparition. This Temple was of more than ordinary ſtructure, and the Bonzees numerous. Amongſt other ſacrifices or forms of Worſhip, one was, That a Damozel every New Moon was by the Bonzee brought into the Temple and placed right againſt the Idol. The room was forthwith illuminated by a preparation of *Lignum Vitæ* with other coſtly perfumes put into Lamps of Gold: after a ſmall ſpace the lights (as it were by miracle) extinguiſh, and then in groſs darkneſs the Phaſma having aſſumed a bodily ſhape or other falſe repreſentation accompanies her, at leaſt as ſhe imagines, and the rather, becauſe certain ſcales like thoſe of Fiſhes are left behind as an argument to perſwade it was no phantaſm: but unleſs the Bonzee ſecond that Work upon that imaginary familiarity, the moſt is but a tympany or falſe conception. Nevertheleſs for her applauſe, at her iſſuing ſhe is entertained with muſick and ſongs, and the enthuſiaſtick Girle reſolves them ſeveral queſtions they propound, and is of more repute with them ever after. Now to this notable piece of impoſture of Satan, who in this doubtleſs makes a *deceptio viſus & tactus*, I ſhall make no other diſquiſition than by applying to the credulous what the gloſs upon the *Jus Pontificium* expreſſeth in the like caſe or ſcruple; *Credunt ſed male credunt, quia ſunt Phantaſmata*; Some believe, but they believe amiſs, ſeeing they are but Phantaſmes; and *Vives* in the like caſe, *Eludit enim Diabolus aciem tum ſpectantium tum etiam cogitantium*; the Devil eludes the ſenſe as well of the beholders, as thoſe that ſo imagine: for, *Imagine falſa Viſibus humanis magicas tribuere figuras*, ſaith *Sedulius lib.* 4. *Car.* St. *Auguſtine* affirms that Satan can neither create nor really change the ſhape of any creature God hath made: Which *Spondanus* oppoſes

oppoſes, by that of *Jannes* and *Jambres* contending with *Moſes*, which were meer illuſions. *Aquinas* alſo is of opinion, That both good and evil Angels have power to vary ſhapes: But that the good have aſſumed human ſhapes is recorded in ſacred Writ, and that there have been apparitions of bad, we alſo read in prophane Stories. *Meræ præſtigiæ à Dæmone confectæ*, ſaith *Euſtath.* of *Antioch.* But leaving this ſubject to the learned, I proceed. Due Weſt from *Japan* is

CHINA, the moſt Eaſterly part of the Continent of the greater *Aſia*. A Kingdom no leſs great than wealthy, and as famous as great, but not well diſcovered; their jealouſie and diſcourteſie to Strangers (for they ſuffer many to enter but few return) chiefly cauſes it.

This is ſubject to many ſeveral Names, ſcarce any two ſtrange People according in one denomination; and no wonder, ſince amongſt themſelves they affect variety: yea, it is a cuſtom for the King to new name both themſelves and the Kingdom at their Coronation, as they beſt fancy.

In *Ptolomy* it is called *Sinarum Regio*, *Seres* by other Geographers: the *Moores* in *Induſtant* call it *Cathaya*, the *Arabians T'ſynin*, the *Syamites Cyn*, the *Malayans Tabenzo*, the *Japonites Than* and *T'ſyn*, the *Tartars Ham* (from the Metropolis *Quinzay* which they call *Ham-ceu*) *Alhacen Tagis*, *Paulus Venetus Mangi*; the Inhabitants (ſay *Perera*, *Riccius* and *Trigautius*) *Tamen*, and themſelves *Tamegines*. But how various ſo e're that be, this is not ſo uncertain that it is a ſpacious Monarchy, and extends from 17 degrees to 47 of North Latitude, which to the South *Cantam*, and to the North *Pequin*, two Roal Cities ſeem to terminate: on the Eaſt and South it has the Ocean; on the Weſt the Deſarts of *Induſtant*: on the North the *Tartars*, and on the South-weſt *Cochyn-chyna* and *Pegu*: Square, and from every oppoſite ſide not much leſs than 1500 *Engliſh* miles as ſome have imagin'd; which granted, the whole compaſs will be 4000 and upwards. The Countrey is full of ſweet and navigable Rivers; ſome of which are no leſs inhabited than Cities, which are reported to be 600, beſides the *Jeſuites* report it has 2000 wall'd Towns, 4000 unwall'd, 1000 Caſtles, and Villages ſcarce to be numbred: and many they had need to be, ſince they lodge (as ſome Fryars that inhabited there have undertaken to eſtimate) above threeſcore millions of Men, Women being uncounted: which if ſo, it has four times more than all *France* is ſuppoſed to have; and well conſidered excuſes that conjecture *Brearwood* makes in his Enquiries, ſaying, That if the whole World were divided into 30 equal parts, the *Chriſtians* will appear to be but 5 of the 30, the *Mahumetans* 6, and the *Gentiles* 19 of that diſtribution. The whole Empire is divided into fifteen Provinces, governed by ſo many *Quon-fu* and *Laufiæ* who have their *Tutons* and *Chyans*, as their Deputies are intituled. Each of thoſe Provinces has a Metropolis; but every way more excellent than the reſt are *Paquin* by ſome called *Paſquin*, *Nanquin*, or *Nanton*, *Cantam* or *Canton*, and *Quinzay* by them called *Ham-ceu*: of which four, *Paquin* hath now the precedency; albeit *Quinzay* had formerly.

PAQUIN elevates the North Pole 41 degr. 15 minutes; and by late Geographers is accounted the ſame City ſome call *Cambulu* watered by *Poliſanga*, differing from the lat. of *Cambulu* which is placed in 45 degrees, and Countrey in which 'tis placed: but if *Pantoja* and *Dicanti* ſay right the *Chyna* Monarch is that ſame great *Cam* with *M. P. Venetus* and *Mandeville*, who doubtleſs were no further Eaſt than *Induſtant* and *Bactria*, and from the reports there met of the more eaſterly parts, by them made famous. The City *Paquin*, as deſcribed by ſome (which are without good authority) is not onely the greateſt and beſt peopled City in all *Aſia* but all the World: if as ſome report it hath 30 *Dutch* leagues circumference, in which are many ſtately Buildings, and 24000 Mandarin Sepulchers, the meaneſt of which are not without ſome beauty; and a no leſs number of little gilded Chappels, beſide 3800 Temples devoted to Idolatry: it has ſo many Gates and Poſterns as days in a Year; ſixſcore Buzzars and above a thouſand Bridges. This City is diſtant about a hundred miles from that marvellous wall ſome ſay *Coriſnagol* others *Zaintzon* the 117 King built 1000 years ſince to keep out the *Tartar*; a wall 1200 miles long, twelve yards thick, and ſix fathoms in height, ſuch as was ſeven and twenty years erecting, by a continued labour of 750000 Men; which nevertheleſs could not hinder the *Tartar* of late, who not only forc't his paſſage but with little oppoſition hath over-run and ſubjected this great Empire, as reported.

NANQUIN (the ſecond City for grandeur) was once the Metropolis. It elevates the Arctic Pole 35 degr. and is diſtant from the Sea 8 leagues or thereabouts. The City is 12 leagues about; circled with three ſtrong walls and ditches: The King's Palace is vaſt; the other Buildings many (for 200000 are reckoned) but meanly beautiful: The Temples ſuch as they be, are above a thouſand; the ſtreets fair, and the People induſtrious.

From

From *Paquin* it is removed Eaſt ſix hundred miles *Engliſh*: moſt part of the way, navigable.

CANTAM is at the moſt Southerly end in 17 ſome obſerve 25 degr. lat. a Town rich and ſpacious: our Ships ride commonly in view of it; from which to *Paquin* is little leſs than two months travel. Here Merchants are permitted to come aſhore; but when they enter the City gate uſually inroll their Names in a Book, to the end that upon a penalty they return aboard at night: but of late have a little more liberty: In this place Merchants trade for Gold, Musk, Silks of all ſorts, Cabinets, Porcellane and ſundry other rich Commodities.

QUINZAY or *Ham-ceu* borders *Cochin-chyna*; of old this City was the greateſt; at this day the moſt remarkable for variety of antick rarities of any City in the Orient.

Theſe are the moſt noted: and what is moſt notable in them are their *Meani* or Idol-Temples. The Country is champaign and exceeding fruitful: the Rivers abound with Fiſh, which the *Chyneſes* not only banquet upon, but alſo upon Frogs, Snakes, Rats, Hogs, Dogs, and ſuch food as many other Nations abominate: and for their better diſpatch they fiſh with Cormorants.

The People are Olive-coloured: more black or white as they live in diſtance from the Æquinoctial: they wear their hair long and filleted, but their beards very thin even to deformity: their eyes are commonly black and ſmall; noſes little; nails well-nigh as long as their finger but ſerving to diſtinguiſh their generoſity. The better ſort are habited in ſilk and a ſleight ſort of ſatten; the meaner in black cloth made of cotton: both wear their coats long and quilted, made to tye under the left arm after the uſual garb of *Aſia*: their ſleeves are long and at the wriſt very ſtrait: their ſhoes of ſuch ſtuffe as their coats; but ſome have them richly imbroidered, the ſoale is cloth or calico. The greateſt variety is in their head attire: for ſome knit their hair in cawls of ſilk, of horſe-hair ſome, but ſome with fillets of Gold or Silver: others wear high round caps made of fine twigs ſtitcht with ſilk of divers colours; but others fancy an antick ſort of hat which is high crown'd and round, but one half without any brim, and no colour ſo much pleaſes them as tawney. The women are modeſt; and amongſt themſelves differ not in apparrel; in that a cambolin or vail of white linnen covers them; ſhewing nothing but their polt-feet, which from their infancy are ſtraitned; ſo as to make them a la mode, many of them voluntarily become lame and cripled.

They tolerate Polygamy and that odious ſin of Sodomy; yea, what elſe their idle depraved natures can imagine to pleaſe their effeminacies, and are not aſhamed to expoſe them to publick view in prints and painting. They are a proud, lazie, jealous and voluptuous ſort of People. Muſick, Poetry, Painting, and Stage-playes delight them exceedingly, and care not what they ſpend in luxury and fire works: they eat in porcellane; which as *Gonzalo de Mendoza* (a Gentleman ſent thither by *Phillip* 2 with a Preſent) reports, is not earth of a hundred years preparation as commonly ſpoken, but a chalky ſubſtance, which digg'd or ſoakt in water yields a kind of cream above; but below, the earth and ſediment is courſe: out of that fine upper earth like cream, the pureſt ſort of Chyna-ware is made; and the ordinary ſort out of the other Earth, which is leſs fat or oylie: ſo ſoon as they be formed or bak'd in the Sun they paint and guild them very curiouſly, and ſo put them into the Furnace. Howbeit, *Pancirollus* ſaith that procellane is a compound of Egge-ſhells, Lobſter-ſhells and Gypſum, which is treaſur'd 80 years in the bowels of the earth ere it be prepared. They have their dyet in many ſmall diſhes; love their meat minc't, which they take up with two ſticks of bone or ivory; but ſome have their nails ſo long as ſerves for that exerciſe; for to touch either their mouths or meat with their fingers is abſurd. Their drink is commonly hot, and by its taſte and colour appears to be Coffee; they drink oft and little. The Louthaya's will be ſerved on the knee; ſit on Stools and eat on Tables as the *Europeans*. And albeit, no Nation in the World be more idle and voraginous than they, yet are few or no beggers found amongſt them: for if he be a young begger he has the whip; if old, or lame, or blind, he is provided for in the Hoſpital. Murder they puniſh with death, as alſo Theft; the leaſt puniſhment is the ſtrappado: yet what Laws they have moſt reſemble the Emperial, which they vigorouſly execute. Their Laws it ſeems are conſiſtent with the condition of the Country and diſpoſition of the People, but the extream rigour and execution thereof, may be reſembled to the grape, which being gently preſt yields wholeſome Wine, but too much ſqueezing renders it bad and unpleaſant: 'Tis a difficult matter for man to eſtabliſh any one Law that will quadrate with the humour of all places. Their juſtice is ſevere, their priſons ſtrong and their executions quick. The Mandarins are honoured; the Chyam's reverenced; the King little leſs than adored: no Subject has recourſe ſave by Petition; his Wives,

Children

Children and Eunuchs only have acceſs to him: Ambaſſadors enter not without Preſents of value: They are curious in Novelties and love to ſee ſtrange Arts; which they delightfully practiſe: few but has skill either in tillage, making China-diſhes, or can paint, ſing, play or do ſomething that is uſeful and modeſt; the Mathematicks they affect: uſe not Letters but Characters; of which they have above 40000: they write neither to the right hand nor to the left but down-right; not with pens but with pencils of horſe hair, ſuch as are in uſe with Painters: their language is moſt part monoſyllables; few but have a vein in Poetry and Muſick, and are ſtudious in all the liberal Sciences. Scholars and Merchants are more honoured than men of War: no people in the World more honour their King than they; for they ſuppoſe him too glorious to look upon: they obey his will in every thing; fill his Exchequer yearly with above a hundred millions of Crowns; call him the undaunted Emperour, Lord of the whole World; Son of the Sun; and beauty of the whole Earth. Nor do any people in the World expreſs more filial reſpect to Parents than they; for they obey them at all times, and in all places; marry not without their conſent; leave their Childrens names to them; honour them be they never ſo mean; relieve them be they never ſo poor; at their death expreſs all ſymptoms poſſible of duty; and in white Linen, as did the Jews of old, ſeldom mourn leſs than two or three years; the longer they mourn, they think the better they expreſs a filial obſervance and affection. An obedience that hath a bleſſing with it; for as *Homer* well obſerves, *Parentes non honorantes brevis ævi ſunt*; diſhonourers of Parents are of ſhort life, as in the Decalogue is inferred. They arrogate to themſelves the invention of all Arts and knowledge in the liberal Sciences; and it cannot be denied but that ſome of them they have, as Logick, Rhetorick, Muſick, Arithmetick and Aſtronomy: they are, ſay they, the moſt ancient and immixt people in the Univerſe; have all from their *Minerva*, and borrow nothing from others: they boaſt how that they firſt invented Characters, Guns, Painting, Tillage, and Navigation. Now give me leave to ſay a word in our defence againſt the *Rodomontado's* of theſe *Chyneſians*, who as I ſuppoſe, in none of theſe parallel *Europe*. For their antiquity, I deny not but they have continued without much mixture (yet admirable if ſo, ſince both the *Tartars* and *Siamites* have over-run their Country) ſince the firſt ſeminary, begun by *Sem* in thoſe parts; but if granted, others in that may compare with them; namely, the *Brittains*, *Biſcayans* and others: for I regard not their Legend of Kings or ſuch Conqueſts as they obtained long before the birth of Time, a hundred thouſand years ago; unleſs we qualifie it by the Ephemeris of the *Arcadians* whoſe year had but ninety daies; the *Spaniards* but four months; the *Maſſagets* fifteen; or of the *Ægyptians* who had twelve years in one of ours; following the courſe of the Moon and not the revolution of the Sun, nor regarding the *Dies intercalares*: an error, moſt of the Oriental Ethnicks are plunged in. Very likely they imitate the *Chaldee*, who as *Dio. Sicul. lib.* 3. affirm the origin of their Characters or Aſtrologie, was three and forty thouſand years before the overthrow of the laſt *Darius*; which did not *Annius* of *Viterbo* help in his Paraphraſe upon *Beroſus* would be laughed at: but *Xenophon* and others ſay, That the years they accounted by were Lunarie; upon which reduction it will appear that 43000 of their Lunar years make but 3634 of our Solar: their Hieroglyphicks, though more antient than Letters, come ſhort of the *Ægyptians*. Their Guns (the uſe of which *Bacchus* taught them) are not above a ſpan long; ſo that they rather reſemble Piſtols than Guns, their bore and ſquaring being leſs than ours: and for their painting it cannot be denied but it is of good colours; but their deſigns are ſhort of our invention: they draw the poſtures filthy and ſhadow meanly; which doubtleſs in painting makes the perfection. Horologic knowledge they want, as may be ſuppoſed by that ſtory of the King who upon firſt view of a Watch preſented by an *European* was ſo ſurprized that he verily believed it a living creature, till by winding it up he perceived the ſpring the *primum mobile*. Their Husbandrie is without much Art: for albeit the grain be good, the ſoyle rich, and the Zone moderate, yet their corn is neither ſo various, nor ſo good, nor ſo certain as in our Harveſts. Their Navigation is lame: they build many ſhips, yet without beauty or defence; nor have they much skill in ſailing, having no good Logarithms nor Mathematick inſtruments to take the height of the Sun by: their Compaſs alſo is defective; for it hath but eight or twelve points to diſtinguiſh by, nor is the Magnet (till of late) known amongſt them; having the Cynoſure and *Urſa minor* for their beſt directors: notwithſtanding they ſay they ſee with two eyes, thoſe of *Europe* but with one, and all other people are blind, or at leaſt purblind like themſelves in their cenſures.

They delight exceſſively in all ſorts of game; and when they have loſt, care not though they ſtake Wives and Children, whom they willingly part with till they can redeem them. They are hoſpitable one to another, and believe a Reſurrection: for ſometimes they

they will lend money to be repayed them in the other World: Inter-ludes, Maſques, Fire-works and ſuch devices wonderfully take them: nor value they what money they expend in ſuch diſport, ſo their expectation be not fruſtrate. Their Houſes are meanly built, and as badly furniſhed: Howbeit, their Meani have no ſuch grandeur nor external beauty as in a Country ſo peaceful, ſo rich, and amongſt a people ſo ſtudious and ſuperſtitious might be expected: yet though their outſides be but ordinary, they many times are lined with excellent good Porphyre, Serpentine and like Marble. Their Colledges and Temples expreſs by ſome invention or other their infernal Art and familiarity with the old Magician; to whom they devote enthuſiaſtick Boyes who with their long ſpread Hair proſtrate themſelves afore the Mannada; and ſuddenly as if ſome Hag had terrified them, ſtart up and vibrate a Spear or other weapon, whiles the Spectators with dejected looks warble out a ſoft Doriq' ſort of Muſick, departing not till the vaticinating Youths pronounce ſomewhat that points at his Worſhip and their Obedience.

They celebrate their Natalitia very ſolemnly, a fortnights time ſpending the dayes in paſtime, and the night with feaſts: amongſt the reſt they have choice fruits and wines, in which they take a full liberty. The new Year they begin in *March*, and is no leſs obſerved there: at that time every Man ſtrives to exceed others in the fancy of their pageants and adorning their doors reſpectively with paper Arches and Images, and all the night long make them viſible by lights and lanthorns.

Their Weddings have more or leſs Ceremony according to the quality of the Perſons. Their Funerals are after this ſort; when any dyes they firſt waſh, then perfume, and laſtly apparel the Corps and put his beſt cloaths on; then cover his head; and having ſet him in a Chair, his Wife entring the room firſt gives him a reſpect and then kiſſes him; after that ſhe takes her farewel with as much ſorrow as can be imagined: ſhe is no ſooner gone but his Children enter in order according to their ſeniorities; they firſt kneel and then kiſs the dead Mans hand, yea ſtrive to out-vie each other in their ejaculations, expreſſing their love by ſorrowful countenances and geſtures, as beating their breaſts and pouring out tears in abundance: being withdrawn, next his Kindred act their parts, and laſtly his friends and other more remote acquaintance: the third day they lay him in a Coffin of precious wood which they cover with a ſilk cloath, and over it place his picture: for fifteen days in that ſort the Corps reſt, and each day a Table is ſpread with Meat, which nightly the Prieſts have liberty to eat; for 'tis they that burn the Incenſe and offer Sacrifice: when they carry it to the Grave, Women are hired to howl, the better to move others to compaſſion: ſometimes upon his Coffin they place the Image of a dead Man whom they expect ſhould ſhew him the ſureſt and readieſt way to Elyzium: that done, the Widow and Children for ſome days ſeclude themſelves; and when abroad, go dolorouſly habited; for they put courſe Sack-cloath next their skin; have their cloaths made long and plain; and for three years ſpace are not ſeen to laugh or joy in any thing; but to the utmoſt of their power exerciſe their love by their continued lamentation, abſtinence from feaſts and paſtimes; and in all their Letters ſubſcribe themſelves, Such a ones diſobedient and unworthy Widow, Child, or what may beſt ſet forth obſervance.

Having launcht too far, 'tis high time to look homewards: yet not till we have bid farewel to lovely *Aſia*; into which when ſome have adventured, this Motto may be remembred.

Pectoribus mores tot ſunt quot in Orbe figuræ:
Qui ſapit, innumeris moribus aptus erit.

Mans heart commands as many ways as Stars find reſting places:
Who travels muſt diſguiſe himſelf each way with Janus faces.

How delightful and how magical the excellencies of the Orient are to moſt; yet *Ovid's Neſcio qua natale ſolum, &c.* was ſtill the cloſe of my obſervation: So that upon the ſeventh of *June* (after long ſail, ſome ſtorms, and much patience) we again deſcried land: it bore N. N. W. from us, but at the Suns firſt bluſh the enſuing morning, we knew it was *Digarroys*, an Iſle above fifty miles about, and in 20 degrees South latitude: there we anchored not, knowing that *Mauritius* was but 90 leagues diſtant thence upon a W. N. W. courſe, a place where we doubted not of ſome refreſhment. This *Digarroys* was firſt diſcovered by the *Portuguiſe*: but except ſome *Welchman* gave it the name, I know not whence called *Digarroys*, ſeeing that *Digarrad* in the britiſh dialect fitly complys with it, the condition being a deſolate Iſland: deſolate in human inhabitants, for with other things 'tis repleniſht, as with Wood, Tortoiſes, Dodo's and like Fowl. To our view it gave it ſelf not very high at a league diſtance: but this I alſo remember, that at the South-Weſt end are ſhoalds, which are long and dangerous. By benefit of a conſtant wind we ſoon arrived at the *Mauritius*.

MAURI-



The Bay of Mauritius in the North-west side of the Ile.

MAURITIUS is an Isle scituate within the burning Zone under twenty degrees five minutes Antartic latitude; longitude from the Meridian of Cape *Comryn* twenty degrees and as many minutes, and variation four and twenty degrees and nineteen minutes. To what part of the World it belongs is questionable, seeing that it participates both with *America* in respect of the vast South Ocean, and inclineth towards the Asiatic Sea, washing *India*, *Java*, and other Isles; and with *Afrique* also, to which most properly she appertains; if you think fit to make her subordinate to that Empress of Isles *Madagascar* which seems to shadow her, and from whose Eastern banks she is removed an hundred leagues or thereabouts: But however doubtful to which three it appertains, of this there is no doubt; that for variety of temporal blessings she may compare with most places in the Universe. It was first discovered by the Portugal, whose industrious arm and ingenious fancy (e're *America* was discovered by *Columbus*) gave us the first full knowledge of the East, and names to many places formerly innominate. And amongst others, the name *Do-Cerne* unto this; but how properly I know not; if we should allude to that in *Plin. l.* 6. *c.* 31. that *Cerne* being placed near the Gulph of *Persia*; and of the same name we meet with some elsewhere in old Authors amongst the Azores and other places. After that it varied into the names *Roderigo* and *Cygnæa*, or *Cerne*, *i.e.* Swans, for so the *Dutch* reputed the Dodo's; lastly to *Mauritius*: which whether in memory of *Grave Maurice*, or of a Ship so named that by age or accident laid her ribs there I know not: but by equal authority I may deduce the name from some Cambryan (the reliques or glimmering of whose speech we found gasping in many of these remote quarters of the World) in the word *Maur-Ynisus* or bigger Island fitly so named, if compared with those other lesser neighbouring Isles, *Dygarrois*, *Englands* Forrest, *Dozimo*, S. *Apollonia*, *&c.* and by a more euphoniacal concision *Maur-isius*. But grant it be so called by the *Hollander*, yet it follows not that they have more right to it than the *English*; they themselves knowing and acknowledging that the *English* landed there a dozen years before them; who no question had new-named it, but that they knew the *Portugal* had done it before. This also be remembred, that in the year 1505. when *Franciscus Almeyda*, of all the *Portugals* the most renowned for Eastern Conquest and discovery, subjecting many maritim parts of *Ægi-symba* in *Quiloa*, *Mombazza*, *Melinde*, *Mozambyc*, &c. reports that there and in some Isles (I suppose this one) where he erected Forts

and Caſtles of defence he found Croſſes and other ſymbols of Chriſtianity, which made him confident that Chriſt had formerly been ſerved there; and therefore in humility would not eſteem himſelf the firſt Chriſtian diſcoverer, *Oſorius l.* 4. But how uncertain that may be, it is without any doubt that it is an Iſle abounding with, and capable of, all things requiſite for the neceſſary uſe of man, and requirable for the Zone 'tis placed in: the Land, eſpecially where it reſpects the Sea is high, but elſewhere champaign and plain: the ſhape rather oval than round, and the circuit, of *Engliſh* miles not much above a hundred; the greateſt extent being from the North-Eaſt to the South-Weſt. The Air exceeding good; and the ſoil though incultivated, ſo full of vigour that it procreates without ſeed; withal, luxuriant in graſs and herbs, and ſuch flowers as Nature uſually diapers the Earth with when dreſt in her Summer Livery. Ambergrieſe is oft found floating about this Iſland; how generated, whether from the Whale, thence call'd *Sperma Ceti*, or otherwiſe, is not yet reſolved; but highly valued, agreeable to its virtue. Here alſo is Coral in abundance; the only Vegetable that has no leaves, 'tis a green ſhrub or Plant in the Salt Sea at firſt; and after hath white berries, which by force of the Sea and Air petrifie; and when its colour turns red, is then moſt valuable.

Ovid lib. 4. *Metamorph.* mentions it,

Nunc quoq; Coraliis eadem Natura remanſit :
Duritiem tacto capiant ut ab aere, quodq;
Vimen in æquore erat, fiat ſuper æquora ſaxum.

——— *Within the deep*
The Coral ſtill her property doth keep;
Receiving hardneſs from the Air alone;
Being under Sea, a twig; above, a ſtone.

Upon the *Mallabar* Coaſt it likewiſe grows, and in the Red Sea and ſome other parts of the *African* ſhore, and alſo near the *Philippinæ Inſulæ*: being in eſtimation with all, and ſerves equally for uſe and ornament. *Theophraſtus* in his *Hiſtor. Plant. l.* 4. *c.* 8. obſerves, that in *Mari Gedroſia* (which is at the entrance into the *Perſian* Gulph) *plantæ naſcuntur, & ex profundo pullulant*; *Ut oleæ, lauri,* &c. In the *Gedroſian* Sea are Plants that grow and bud under-water, the Olive, Lawrel, *&c.* He might have made mention of the Coral alſo, which he omitteth. Nor can it be denied that by reaſon of the temperature of the Air, and thoſe daily breezes and ſhowers which fall, the Earth is meliorated and fitted for grain of moſt ſorts; as alſo for plants, fruits, flowers and what elſe may be thought fit by the ingenious Planter. And ſeeing Heaven and Earth conſpire and contribute to the action and advantage of the life of Man; how much more abundant cauſe hath Man to magnifie his Maker, who is the liberal diſpenſer of thoſe rare trees and fruits which naturally offer themſelves to what Mans appetite can rationally covet: for we find it repleniſhed with Trees of ſeveral ſorts, ſome of which are goood for Timber, others for Food, all for uſe; amongſt the reſt, I obſerved ſtore of Ebony: *Virgil* in his *Georg.* reports that

———Sola India nigrum
Fert Ebenum.———

——— *No place ſave* India
Black Ebon wood doth bear, Men ſay.

Which granted, then conſequently *Mauritius* muſt be reputed a member of the Indies. But that Ebony is found growing in other parts, and particularly in the Ægyptian Territories, *Lucan l.* 10. gives us his authority.

Nigri Meroe ——— ———
Læta comis Hebeni———

The Iſland Meroe
Rich in black Ebony.

Which reduces this Iſle again to *Afrique*. Wood it is of different colour, and for uſe of no leſs variety; what we found here was black and red, as alſo white and yellow: black is moſt valuable. The Tree is commonly high and very ſtraight; the outſide covered with a ſmooth bark; here found in great plenty till of late years deſtruction hath been made, eſpecially by the *Dutch* and *French* who have imported ſuch ſtore thereof into *Europe* and other their *Indian* Plantations that it is much abated. Here alſo is that Phœnix in nature the Palmeto I mentioned but lately at the Iſles near *Zeylan*; it is but one in the origin, we call it Dactyl or Date ſeeing that Palma tranſlated is Date in Engliſh: a Tree which both for quality, duration, and fruit is uſually attributed to Heroes and Conquerours: the trunk is ſlender but very high and round, not branching ſave near the top, as the

the Coco doth; and thoſe rather reſemble round ſedge than boughs, which are ever green. Under the ſedge appears a ſoft pulp not unlike the Colliflower, which being cut and ſod taſtes very like it; but for that the vegetative vertue conſiſts in it, the Tree proſpers not after that is ſevered, as *Xenophon* alſo obſerveth: but whiles that ſubſtance remains, it yields a liquor like the Toddy; in colour and reliſh not unlike Muſt or ſweet Wine which iſſues out of the pierced bark, ſo as in an hours ſpace the quantity of a pottle may be gathered. In ſome old Authors we read, there was Tree-honey as well as Bee-honey; or as they call it Tears or blood dropping from Trees. By that deſcription it ſhould be the Palmeto Wine: which Wine and Amber coloured Nuts, being poliſhed, were by the *Perſians* uſually ſet upon Tables or Cabinets amongſt other curioſities, as *Xenophon* takes notice in his Travels: Seamen uſually have a cane or quill which they ſuck with, ſo as two or three Trees being pierced, in an hours ſpace repletiate the greedieſt appetite though he bouze his belly full: to drink with moderation it comforts the ſpirit, albeit cold in the digeſtion: it alſo purges and helps obſtructions, and kills worms; but immoderately taken intoxicates the brain and diſpoſes to fluxes; howbeit, expoſed two dayes in the Sun turns acid, in which quality it is binding. Here are alſo Coco-Trees, male and female, both which bear bloſſoms: the female is only fruitful; and not ſo neither unleſs a flowring branch be inoculate, or planted near it; for by that mixture of ſeed ſhe fructifies: the ſhape of which two Trees, according to my ſmall skill, take thus reſembled.



Their ſeveral vertues are thus ſumm'd up by *Silveſter*.

The Indian Iſles moſt admirable be
In thoſe rare fruits call'd Coquo's commonly:
The which alone far richer wonder yields
Than all our Groves, Meads, Orchards, Gardens, Fields!
What, wou'd'ſt thou Drink? the wounded leaves drop wine.
Lack'ſt thou fine Linnen? dreſs the tender rine,
Dreſs it like flax, ſpin it, then weave it well:
It ſhall thy Cambrick and thy Lawn excell.
Long'ſt thou for Butter? bite the pulpy part,
For never better came to any Mart.
Do'ſt need good Oyle? then boult it to and fro,
And paſſing oyle it ſoon becometh ſo.
Or Vinegar, to whet thine appetite?
Why, ſunne it well and it will ſharply bite.

Or,

Or, wants thou Sugar? ſteep the ſame a ſtownd,
And ſweeter Sugar is not to be found.
'Tis what you will, or will be what you would:
Should Mydas *touch it, ſure it would be gold.*
And God (all good) to crown our life with Bayes,
The earth with plenty, and his name with praiſe,
Had done enough if he had made no more
But this one plant, ſo full of choiceſt ſtore.
Save that the world where one thing breeds ſatiety
Could not be fair without ſo great variety.

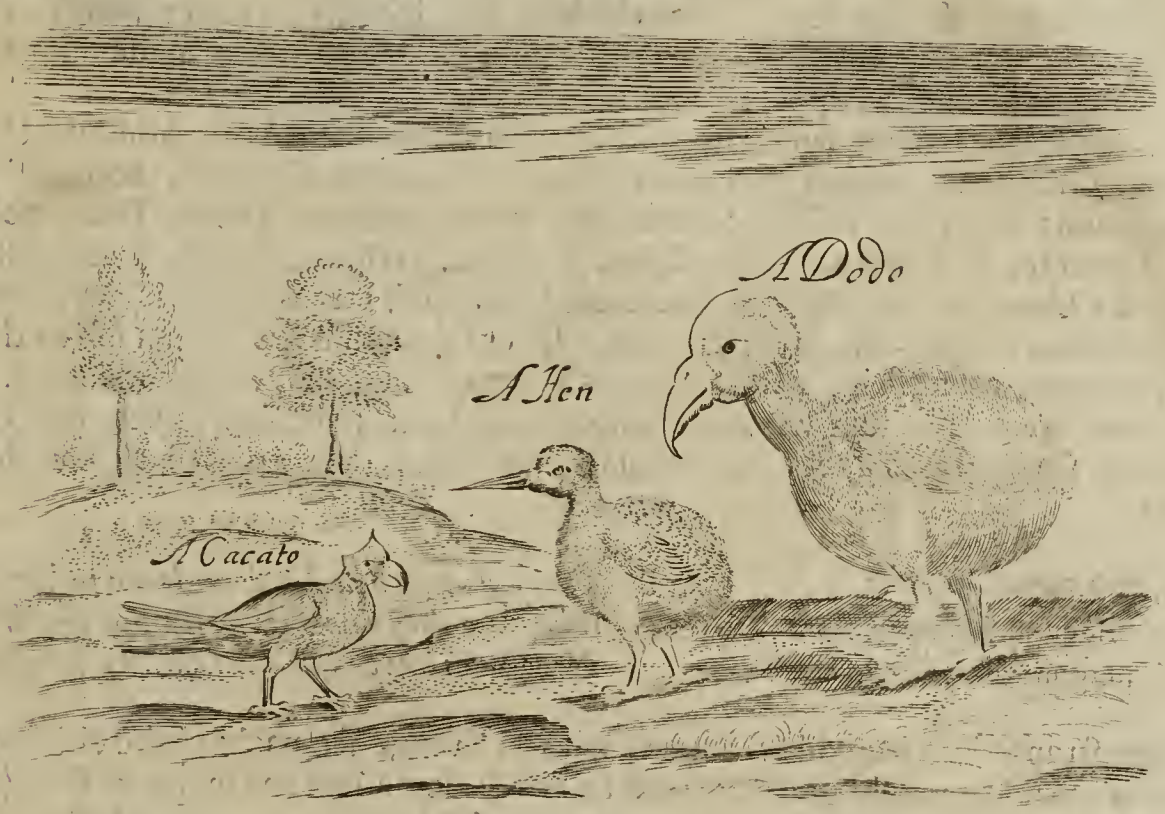
Praiſes it very well deſerveth: and concerning the Palmeto, the reliſh is ſo perfectly good that none of us who taſted of it thought it nauſeous, but rather pleaſant and dainty. *Lucan* in his *Pharſalia* had notice of it, *Quiq; bibunt tenera dulces ab arundine ſuccos,*

And *Varro* thus in its commendation,

Indica magnanimis non arbore creſcit arundo,
Illius & lentis premitur radicibus humor,
Dulcia cui nequeunt ſucco contendere mella.

We alſo took notice, that we were no ſooner gone, but that the Lyzards which ſome from its reſemblance call the Land Crocodile in little, but of a better nature, would make haſte to ſuck this diſtilling Nectar and were intoxicated with it: a creature ſo exceedingly delighted with beholding mans Viſage, and what in them lyes expreſſing ſo much affection, that we would not injure them in that ſenſeleſs condition. Parrats and other Birds alſo would be taſters, which made it of more repute with Paſſengers. Several other ſorts of Trees there are which differ no leſs in quality than form. One I took ſpecial notice of was above five yards about and of a reaſonable height, but umbriferous it was not; for albeit it had many branches, yet was it without leaf or flower: the bole ſo ſoft, as with a knife I could almoſt as eaſily write my name in it as with a ſtick one may in ſand: in curioſity I put ſome of the wood into my mouth and chewed it; what the vertue may be I know not; but for half an hour my mouth was inflamed as if I had taken ſo much Vitriol. Near that was another which was low of growth, yet large ſpread in its branches; upon it hung fruit or ſeed like aſh-keyes, only theſe were larger and thicker, reſembling the Gynny Beans or Carravances, but ſafe-guarded with ſharp prickles; by ſuch a defence one might have thought what was within ſhould have been conſiderable, the ſhell or codd was very hard, but being broke, found in it ſix or eight Nuts; each of which was leſs than a Doves-egg; but in colour and ſhape not unlike the Beazer; the kernell taſted like an Acorn; what the quality was I could not tell, ſave that by ſome experiment the Chirurgion made, it was found in operation to be little better than Poyſon. The *Africans* at *Sierra Leon* have ſuch a Tree as this they call Ogou with which they invenom their Darts: this peradventure may be of that kind. Many other we ſaw here, ſome of which were like Pines, others like Lymes and Sycamores; and do not remember that we ſaw any Oak, Cedar, Fig or Cypreſs: nor was the fruit or ſeed they bore ſuch as we knew, though we could reſemble them to Pine apples, Artichoaks, Plums, Nuts, Cherries, and the like; but as to their names or properties utterly ignorant; for the truth is, all or moſt of the Trees, Birds and Beaſts I ſaw in the oriental and ſouthern parts of the World far remote vary or differ in ſome part of their ſhape from the Trees, Beaſts and Birds with us in *Europe*: nevertheleſs in their ſeveral ſpecies and kinds may be known by that their reſemblance. Obſerve we could alſo that nothing was loſt; for what was food for Birds, the Tortoiſes would eat; and what the Tortoiſes refuſed, the Hogs did devour: ſo as by one or other all was taſted of. Again, this noble Iſle as it is prodigal in her water and wood, ſo ſhe correſponds in what elſe a fruitful Parent labours in: not only boaſting in that variety, but in feathered creatures alſo; yea, in the rareneſs of that variety: I will name but ſome, and firſt the *Dodo*; a Bird the *Dutch* call *Walghvogel* or *Dod Eerſen*: her body is round and fat which occaſions the ſlow pace or that her corpulencie; and ſo great as few of them weigh leſs than fifty pound: meat it is with ſome, but better to the eye than ſtomach; ſuch as only a ſtrong appetite can vanquiſh: but otherwiſe, through its oylineſs it cannot chuſe but quickly cloy and nauſeate the ſtomach, being indeed more pleaſurable to look than feed upon. It is of a melancholy viſage, as ſenſible of Natures injury in framing ſo maſſie a body to be directed by complemental

mental wings, ſuch indeed as are unable to hoiſe her from the ground, ſerving only to rank her amongſt Birds: her head is variouſly dreſt; for one half is hooded with down of a dark colour; the other half, naked and of a white hue, as if Lawn were drawn over it; her bill hooks and bends downwards, the thrill or breathing place is in the midſt; from which part to the end, the colour is of a light green mixt with a pale yellow: her eyes are round and bright, and inſtead of feathers has a moſt fine down; her train (like to a *Chyna* beard) is no more than three or four ſhort feathers: her leggs are thick and black; her tallons great; her ſtomach fiery, ſo as ſhe can eaſily digeſt ſtones; in that and ſhape not a little reſembling the Oſtrich: The *Dodo*, *Cacato* or *Parrat* and one of the Hens take ſo well as in my Table-book I could draw them.



Here are alſo Ayeries of Hawks and ſundry others Birds; as Goſhawks, Lannars, Hobbies, Paſſe-flemingoes, Geeſe, Powts, Swallows, Kites, Black-birds, Sparrows, Robbins, Herons white and beautiful; in their fleſh good, but in their feathers more valuable: Cacatoes, a ſort of Parrat whoſe nature may well take name from κακὸν αὸν, it is ſo fierce and ſo indomitable; Bitters, Hens and many other which I forbear to enumerate: but the Parrats in their feathers were curious and more eſteemed for their much prattle. Such their curious liveries and ſuch their language, as they are not unaptly called Ανθρωπογλωσσοὶ, a right Epitheton.

The Parrat *humane language knows ſo well,*
That to his Lord ſayes, Save you and Farewel.

Pſittacus humanas depromit voce loquelas
Atque ſuo domino Καῖρε valéque ſonat.

One of which was by a good Poet celebrated with this Epitaph:

Parrat, *Birds light, her Lords well tongu'd delight*
And painful figurer of humane voice
Dies: Of Airs Citizens the faireſt ſight.
The green Commander of the Eaſtern choice:
Whom Juno's *Bird, with curious painted tail*
Nor Pheaſant of cold Phaſis *could prevail*
To out-beauty. Kings he could ſalute, and name
Cæſar; *to whom diſcourſe hee'd friendly frame.*

Pſittace lux volucrum, domini facunda voluptas,
Humanæ ſolers imitator Pſittace linguæ,
Occidit: Aeriæ celeberrima gloria gentis;
Pſittacus ille plagæ viridis regnator Eoæ;
Quem non gemmata Volucris Junonia cauda
Vinceret, aſpectu gelidi non Phaſidis ales.
Ille ſalutator Regum, nomenque loquutus
Cæſareum; & queruli quondam vice functus amici.

In the Rivers here we found no leſs variety of Fiſh; ſuch as we took and taſted of I noted: The Man-atee was the rareſt; for both in taſte and ſhape it equally oppoſes feeder and beholder. This fiſh doth uſe both Elements: thoſe very fins which ſteer them in the Sea, ſerve as ſtilts aſhore to creep upon; in which exercice their paps alſo befriend them: and though fiſh, differs little from Veal in taſte, but more in ſhew; for the ribs and entrails as alſo their face ſome ſay is like the Elephant when the proboſcis is wanting, but from the

the Cow have their denomination: for it is verily thought the Land has not that Creature which the watery Citizens reſemble not. They affect ſhoald waters, and to be near the ſhore to graze upon: their eyes are very ſmall; bulk about three yards long, and in breadth but half ſo much: famouſed for a gentle fiſh, delighting to behold the viſage of Man; moſt valuable in a ſtone that is conſolidated in the head; which being pounded and put in Wine and drunk faſting is (as are the brains of Sharks or Tuberons) ſoveraign againſt the ſtone and colick; yea, of more prize than his other ſix great teeth, which yet to him are far more uſeful. *Andrew Evans* Captain of our Ship ſtruck one of them with a fiſgig, and for quicker diſpatch leapt into the Sea, and ſwimming towards it with a Stilleto wounded the fiſh in ſeveral places; as Victor he would needs get upon her back; but the triumph coſt him dearly: for the Man-atee labouring under pangs circling his body ſo cruſht the Captain by that forceable imbrace as the bruiſe made him ſpit blood to his dying day, which happened ſoon after.

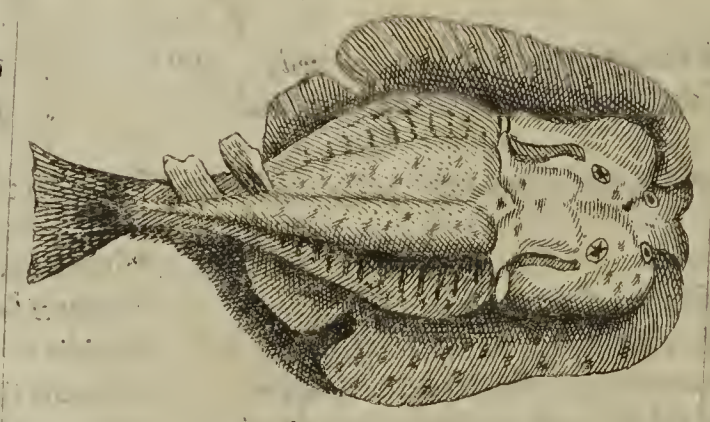
Give me leave to name what fiſh we took; Dolphins, Bonetaes, Albicores, Cavalloes, Porpice, Grampaſſe, which Mr. *Sands* thinks is the right Dolphin, none elſe being of that opinion; this ſome call the *Suſ-marinus*, Mullet, Bream, Tench, Trout, Sole, Flounders, Tortoiſe, Eel, Pike, Shark, Crab, Lobſter, Oyſters, Crafiſh, Cuttle-fiſh, (which though its blood be as black as Ink cauſed by a high concoction, is nevertheleſs meat very delicious) Rock-fiſh, Limpits, and a ſpeckl'd toadiſh or poyſon fiſh as the Seamen from experience named it; which albeit laſt named came firſt to net and eaten too greedily by the heedleſs Sailors was an error coſt ſome no leſs than their lives, others for ſome time their ſenſes: in ſhape it was not unlike a Tench, but more black and deformedly ſpotted.

Diſce venenatos Leporis cognoſcere potus
Peſtiferi, mediis peperit quem fluctibus æquor,
Viroſi Squammas & purgamenta marini, piſcis olei.

The poyſonous Sea-fiſh drink learn to beware:
Whom the deep Channels of the Sea prepare.
Her Scales have bane, her Oyls like purging are.

Other ſtrange Fiſh we had which met with as ſtrange ſtomachs; who either out of appetite or curioſity would not be afraid to taſte: ſome had the ſhape of Hedge-hogs, other of Cats; ſome were globous, others triangular; ſuch as *Gorræus* calls *Lepus Marinus*.

The Torpædo or Cramp-fiſh alſo came to hand, a fiſh (if *Pliny* writes truth) that by hiding it ſelf with mud and dirt catches leſſer fiſh very ſtrangely: for by his frigidity he benums ſuch fiſh as ſwim over or lodge near him, and ſo preys upon them. Amazed (not knowing that fiſh but by its quality) we were, when a ſudden trembling ſeized us: a device it has to beget liberty as well as to catch his prey; for by evaporating a cold breath it ſtupifies ſuch as touch, nay which is more, as hold a thing that touches it.



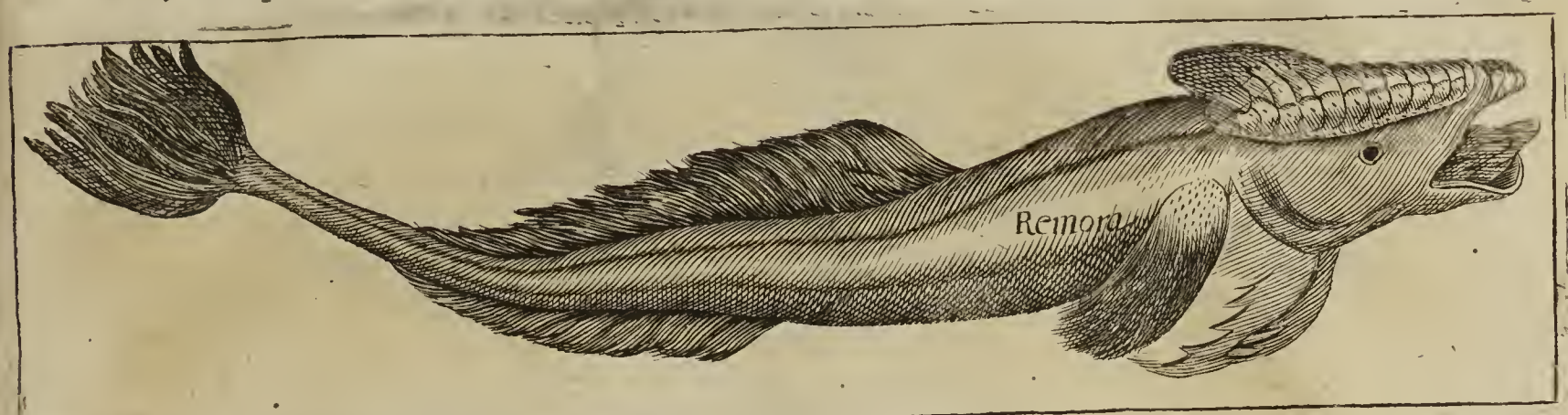
Hear *Oppian*.

At duo ſe tollunt diſtenta per Ilia rami,
Qui fraudem pro robore habent, Piſcémq; tuentur;
Quos ſi quis tractat, perdit per membra vigorem
Sanguine concreto, rigidos nec commovet artus,
Solvuntur ſubitò contracto in corpore vires.

Along her ſtretched guts two branches riſe,
With fraud not ſtrength endued; theſe patroniſe
The Fiſh: which whoſo wounds, his joints decay,
His blood congeales, his limbs move not, they ſay
His powers diſſolve, he ſhakes and falls away.

The

The *Remora* or *Echeneis* is by *Fracaſtorius* ſaid to be of the ſame nature: *Remora ex natura Torpedinis eſt: effundit è corpore ſuo humorem quendam viſcoſiſſimum & frigidiſſimum, qui eam aquam quæ & circa gubernaculum Navis vehit, congelat, ut ad motum reddatur inhabilis*, &c. qualities I leave to better inquiry.

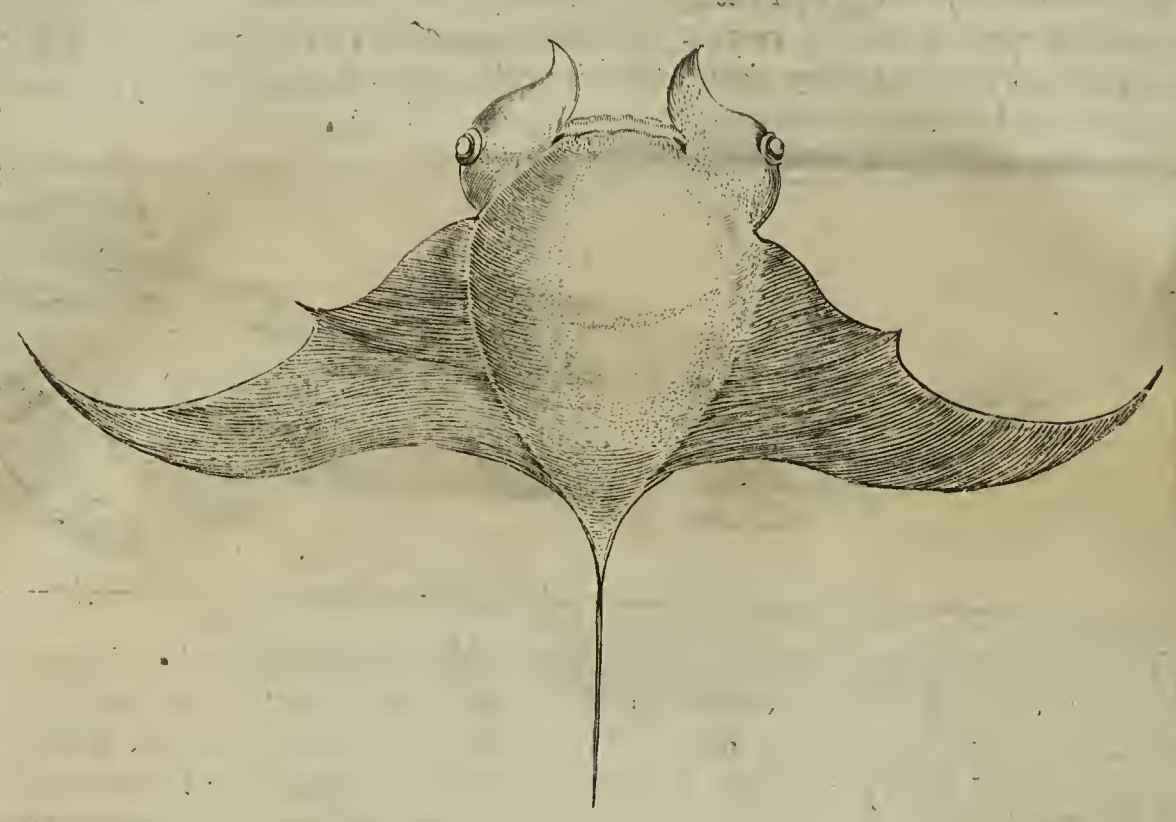


Albeit 'tis frequently ſo reported, and the Figure with a memorable ſtory thereof painted in the Vice-Roy's Palace at *Goa:* which how far it may ſerve for proof I ſhall not here determine. But being dead has not this quality. Moreover, this Iſle affords Goats, Hogs, Beeves, and land Tortoiſes: Tortoiſes ſo great, as ſuffer two Men with eaſe to ſit; and ſo ſtrong, as carry them: yea (as ſome report) fifteen Men have at once ſtood upon them. *Ariſtotle* concerning this Animal writes, that no oviparous Creature which either läyes eggs or ſpawns do urine, the Tortoiſe excepted. Sailers affect to eat them; but are better meat for Hogs in my opinion: they make pretty ſport, but are courſe food; ſo are their Rats, Bats and Monkeys: moſt of which uſeful and unuſeful creatures were firſt brought hither by the *Portugal* for refreſhment, in their return from *India*; but at this day the *Engliſh* and *Dutch* reap their Harveſts. Birds had here at no charge and little labour are Hens, Bats, Herons, &c. The Hens flock together twenty and forty in a company; if you catch one you may catch all: the ſureſt way is by ſhewing them a red cloth, for it ſeems that colour exaſperates their ſpleen, as appears by the aſſaults they will make; for when one is ſtruck down the reſidue budge not: they eat like parcht Pigs if you roaſt them. The Herons through a long continued ſecurity (ignorant of the deceits of Men, and unuſed to the ſmell of powder) are as eaſily taken; for if one be ſhot the other take not wing, neither knowing nor valuing danger, ſuch is their care to condole their late aſſociates: Bats are here in great numbers; but if my ſtomach deceive me not, worſe meat cannot be taſted: a fierce ill-favour'd carrion, ever ſqueeking, and in offenſive noiſe calling to one another, make bad melody. This is the onely four-footed Beaſt that's volant, and therefore whether more properly to be rankt amongſt Birds or Beaſts, as yet undecided. And in this further obſervable, That no Bird but the Bat doth urine: a rare creature, but ſo offenſive to the Orgyes, that (as Poets ſay) nothing more deſtroyes it than the ſmoak of Ivy, dedicated to *Bacchus*. Bats, flying fiſh and Seals be participles of nature and ſpecies of a doubtful kind, participating both of Bird and Beaſt: theſe veſpertilios, a large foot in length hang in ſwarms upon the boughs of Trees, by claws two inches long fixed at the extream part of their wings which are above twenty inches in length, their monkey faces in that poſture ever turning downwards; as I have delineated upon the Coquo-tree a little before mentioned. For, as *Ovid. lib.* 4. *Met.* upon the *Meneides* tranſformation into Bats,

——— minimam pro corpore vocem
Emittunt peragúntq; leves ſtridore querelas.
Tectáque cum ſilvis celebrant, lucémque peroſæ
Nocte volant, ſeróque tenent à veſpere nomen.

Their Voice like to their Body is ſhrill and faint,
In harſh Notes uttering their ſad complaints,
Houſes and Woods they haunt, hate light, and game
In the Night time, from whence they have their Name.

We took another fiſh, an Eagle-fiſh I imagined it: the eyes were five quarters aſunder: from one fin end to the other were above four yards: its mouth ſo wide and teeth ſo long as it reſembled a ſmall Port-cullice: the tail alſo was very long and ſmall: a Fiſh take it all together, rather to admire than junket on.



In this Isle are several good places to anchor in: howbeit two are most frequented; that at the North-west side bears the form of a semi-circle and elevates the Pole Arctic 19 degrees 30 minutes: the other at the South-east directly opposite to the other, hath 20 degrees 15 minutes; and longitude from Cape *Comryn* 20 degrees 20 minutes; but from the Lizard 99: both which Bayes seem land-lockt and have oazy ground, so as Ships ride safe there in five, ten, fifteen or twenty fathoms, no where dangerous. The soil of it self is stony towards the shore; but at more distance has rich mould, covered with grass and herbs, and bearing wood in abundance: it has also some Springs of good Water, and nothing wants that may either delight the eye or satiate the taste. And after so long a Voyage, give me leave to recreate a little.

Hîc radiant flores & prati viva voluptas
Ingenio variata suo, fulgentibus illic
Surgunt structa thoris: hîc mollis panditur herba
Sollicitum curis non abruptura soporem.
Turba salutantum latas tibi prostrepit ædes.
Hîc avium cantus, lubentis murmura rivi.

Here radiant Flowers (the Meadows vive delight)
Vary their nature, rising to the sight
In shining beds, here spreads the tender Grass
Not breaking careless sleep of the dainty Lass.
The attendant Troops make thy large house resound,
But here Birds chirp, Streams murmur on the ground.

The sleep charming Streams indeed gently drill from the Rocks and delightfully trickling along the Valleys not only by their meanders mellow the ground, but by their harmonious murmur afford an irresistible magick to ease and meditation; yea, so charm the sense by moving a gentle attention in the spirits, as without labour stills the Soul's natural and discussive faculty. To conclude; notwithstanding all these excellencies, this *Insula Beata*, this pleasantest of *Asiatick* Isles *Terra suis contenta bonis*, was then un-inhabited save by Beasts and Birds, in as much as it gives the better invitation to more suitable Inhabitants, without dread of Lion, Tyger, Wolf, Fox, Dog or such like offensive creatures; but upon condition to pay a grateful tribute to such as scarcity or foul weather direct thither for refreshment.

I have dwelt somewhat long in the description of this Isle, but may be excused by the delight I took there after long being at Sea and some sickness at Land; so that I could have been content we might have rested there some longer time: nevertheless so soon as the wind came fair aboard away we went, and in three hours sail lost sight of the *Mauritius*. Now forasmuch as this delightful place is within the torrid Zone, I cannot but here as I did in another place take notice of that opinion *Aquinas* and several others both Fathers and Philosophers held; How all that vast space of Earth comprehended within the burning Zone was not only uninhabited, but even the Ocean it self especially under the Æquator not navigable: A tenet which took rise from a vulgar error and observation, That forasmuch as Heat within the temperate Zone was more or less according as the place is in distance from the Tropick, the like reason over-ruled that betwixt the Tropicks it consequently increast, by how much it had its nearer approach towards the Æquinoctial,

where

where the heat as they imagined was intolerable. For anſwer: It is very true the Sun being limited his courſe within the burning Zone, by reaſon of that conſtant reſidence emits his beams and ſhines with utmoſt ardour upon thoſe parts and People, whether his glances be oblique or perpendicular; and from thence it is the Continent is more eſpecially parcht through the extremity of heat and the inflammation of the Air. Nevertheleſs, ſuch is the wonderful wiſdome and goodneſs of God, that in ſome parts upon the *Terra firma*, but principally in Iſlands and places well-nigh compaſſed with water, the Earth is commonly fruitful and the Sun delightful and advantagious: In which conſideration give me leave eulogically to enumerate a few of thoſe many attributes have deſervedly been given that glorious Planet: in *Gen.* 1. 14. it is called the great Luminary which the Almighty placed in the Firmament of Heaven to illuminate the Earth, and rule the day as the Moon whoſe light is borrow'd from the Sun, doth the night: And in the 19. *Pſalm* the Prophet *David* declares, *In Sole poſuit Tabernaculum ſuum*, &c.

There is the Sun's Pavilion ſet,
Who from his Roſie-Cabinet
Like a freſh Bride-groom ſhews his face,
And as a Gyant runs his race.
He riſeth in the dawning Eaſt,
And glides obliquely to the Weſt.
The World with his bright Rayes repleat
All Creatures cheriſheth with heat.

And *Eccl.* 11. 7. *Dulce lumen & delectabile eſt videre Solem*, Light is pleaſant, and 'tis comfortable to behold the *Sun*. *SOL eſt fons lucis*, the fountain of Light, the King of Stars, inthroned in the midſt of all the Planets, fountain of heat, heart of the World, viſible image of the inviſible GOD, *Semper ambulans, nunquam quieſcens, & ſua luce omnia illuſtrans*, &c. Ever in motion, never reſting, and with his Light diſcovering all things. Nor is its Light leſs extenſive than its Heat: for Light is the Chariot by which Heat is convey'd about the inferior Orbs; and though in its own body limited to Heaven, by its influence it goes to and fro and viſits all the corners of the Earth: at once, irradiates every Province, views all Cities and other parts within the Hemiſphere; imbraces both Sea and Land; with equal reſpect ſalutes the Cottages of Peaſants and Courts of Princes; merrily frisks up and down without differencing Priſons from Palaces; gilds the Mountains, cauſes the Valleys to gliſter; cheerfully dances upon Rivers, makes the Meadows fragrant and the Fields fruitful; ſolaces Youth as well as Age; revives, yea provokes decay'd Nature; and though inanimate of it ſelf gives life to Vegetables, Inſects, *&c.* It renders all things fair, ſaith *Virgil*; and *Orpheus* in his *Lyriques* ſings, *Per Te vireſcunt omnia*, All things are made fruitful and flouriſhing by the Sun. Now from theſe and other properties, the *Gentiles* have this excellent Creature in adoration, which *Job* wiſely reproves, ſaying, *If I beheld the Sun when it ſhined, &c. and my heart hath been ſecretly enticed ſo as my mouth kiſſed my hand, ſhould I not thereby deny God who is above?* imitated by the *Jews*, reproved in the 8 of *Ezekiel* 16 verſe, where the 25 Idolatrous Elders ſet their backs towards the Temple and turning their faces to the Eaſt worſhipped the Sun; this was by an erroneous attributing to the ſecond what was due to the firſt: for it is the power of God that gives vertue to the Sun to exhale vapours, which vapours are formed into clouds containing rain; and it is rain that both qualifies the air and makes the Earth in due ſeaſon to bring forth her increaſe; yet ſo, as thoſe and all other ſubordinate cauſes, together with the Sun and Nature it ſelf would be altogether ineffectual, were it not for that operative faculty wherewith the Almighty hath endow'd thoſe Creatures: for it is by his direction the Sun not only helps the generation of all ſenſible bodies, but as St. *Auguſtin* obſerves, that nouriſhes and brings its Work unto perfection: therefore we muſt acknowledge with Saint *Ambroſe*, *Bonus quidem Sol eſt in Miniſterio non in Imperio*, The Sun certainly is good where it actuates as a Servant, not a Sovereign. Moreover, albeit by its benign influence ordained for the comfort of Man this Iſle and many other places within this Zone are obſerved conſtantly verdant and admirably fruitful; nevertheleſs it has its ſhaddow; for it cannot be deny'd but in the Mediterranean parts of *Africk* by the Sun's force and efficacy the Countrey is generally aduſt, and the earth for want of moiſture converted into ſand, as *Alex.* obſerved in his travel from *Ægypt* to *Libya* upon a viſit of the Temple dedicated to *Jup. Hammon*; for five dayes neither Bird nor Beaſt, Tree nor graſs appearing, ſaith the Hiſtorian: A fit place for *Cham*'s Poſterity, and agreeable to that of the Pſalmiſt where 'tis ſaid, *A fruitful Land is made barren for the wickedneſs of thoſe that dwell therein.*

In thoſe Troglodit Regions the Earth for the moſt part being ſapleſs and without ſprings, which makes both earth and air ſcorching and inſufferable: For 'tis rain and ſprings that by moiſtning the ſuperficies of the Earth produces Graſs and all other ſorts of Vegetables. And it is a truth alſo that, *per motum ſolis fit generatio & corruptio in rebus inferioribus; & opus ejus plus apparet in hoc Mundo quam opus aliarum planetarum.* The Sun in his operations excells all the other Planets; and by his influence upon inferiors, both generates and corrupts, as common experience teaches. Albeit it is ſaid of the Sun and Rain, that neither of them pierces the Earth above ten foot; for ſaith *Seneca*, when the Earth hath imbib'd what is ſufficient, it ſhuts its pores, thereby oppoſing an unneceſſary ſurplus. Howbeit, *Cardanus* and ſome others, allow the Rain to ſink ten paces deep, yea deeper ſay ſome, thereby furniſhing ſprings with Water, which have three original cauſes: tranſmutation of the air within the earth, percolation of the Sea, and Rain, Snow, Miſts, *&c.* This conſideration gave ſubject to a Poet for that Romance concerning the *Pſilli* their challenging the South wind, and to another, how

——————— That barren Land
During all ſeaſons doth unaltered ſtand
Through Natures diſreſpect: for that burnt earth
Unto a few ſmall herbs only gives breath;
Which to the Æthiops is great cauſe of mirth.

Withal let us obſerve here as I have upon occaſion ſpoken in other places, That the heat is more intenſe and violent under the Tropicks by reaſon of the Solſtice in *June* and *December* than under the Æquinoctial in *March* or *September*, at which times the Sun only cuts their Zenith: for under the Æquinoctial I have been four ſeveral times and the like under both the Tropicks, and ſo it was, whether *per accidens* or otherwiſe I know not, but I could perceive the heat was more extream under and near the Tropicks where the Sun for ſome ſhort ſpace of time ſeems to have its ſtation: ſo that both by what I then felt and ſince heard from others of experience, the heat is greater at *Ormus* in the gulph of *Perſia*, *Mocha* in the red Sea, and at *Berenice* and *Syene* near *Ægypt* during the Summer Solſtice, than we find it in moſt Aſiatic regions under or near the Æquinox, as thoſe Merchants that are converſant in *Zeyloon*, *Sumatra*, *Borneo*, the *Celebes* and *Molucco* Iſles, which are nadyr to the Æquinoctial, have related and by experience can beſt witneſs. Now the Reaſons may be theſe: Firſt, that through the like goodneſs of God the heat near the Tropick is very much allayed by thoſe tempeſtuous ſtorms of wind and rain which during that ſeaſon uſually rage in that Climat; not only for ſix weeks obſcuring and conſequently aſſwaging the beams of the Sun, but occaſioning the overflowing of *Nile* and *Niger* with ſeveral other Rivers in *Afric*, as alſo of *Ganges* and *Mehan* or *Suhan* and others in *India*; inſomuch as they ſeem to have moſt Winter during the Summer ſeaſon, I mean when and where the Sun is nigheſt: for otherwiſe the heat under the Tropick both by reaſon of the commorance of the Sun for ſome time, and that the dayes there are longer than under the Æquator, in reaſon ſhould be greateſt. Whence we may likewiſe note, That the Sun when it returns to the vernal Æquinox, and for thoſe following ſix months comes into our *Hemiſphere* after he has made the Artic Pole his Horizon; thoſe Regions within the Polar circle (which have the ſame diſtance the Tropicks have from the Æquator) albeit more reſembling night than day when the Sun is depreſt and diſappearing; yea by reaſon of a continued darkneſs and extremity of cold are places by us not to be indured; Nevertheleſs by this re-appearing of the Sun and its conſtant reſidence for half the year above the horizon, the Earth receives plenary amends and becomes habitable, albeit the heat be moderate; yea, produces fruits proper for warm Countries, and ſuch as will not maturate with us in *England*. Secondly, ſeveral other accidents I may note which contribute to the temperature of thoſe torrid parts; for beſides the Monzoones or Anniverſary winds which for ſix months blow conſtantly one way and ſix the other, theſe hot Countries have frequent breezes which like the *Eteſiæ* breath gently every morning and evening from the Eaſt and South, which qualifies the Earth and Air exceedingly: ſo as during that breez, the extremity of heat is very little perceived. Moreover, by the interpoſition of the Earth, the Nights, eſpecially near the Sun, are equal or longer than the Day, during which the Moon that has power to govern the Night as the Sun the Day, abundantly compenſates, and being commonly attended by miſts, dews, fogs, and vapours lenifies the air and moderates the ardour of the Sun, as that Diſtick of the Poet ſpeaks very properly.

Quodque

Quodque Dies Solis violento excanduit æſtu,
Humida Nox reficit paribúſque refrigerat horis.

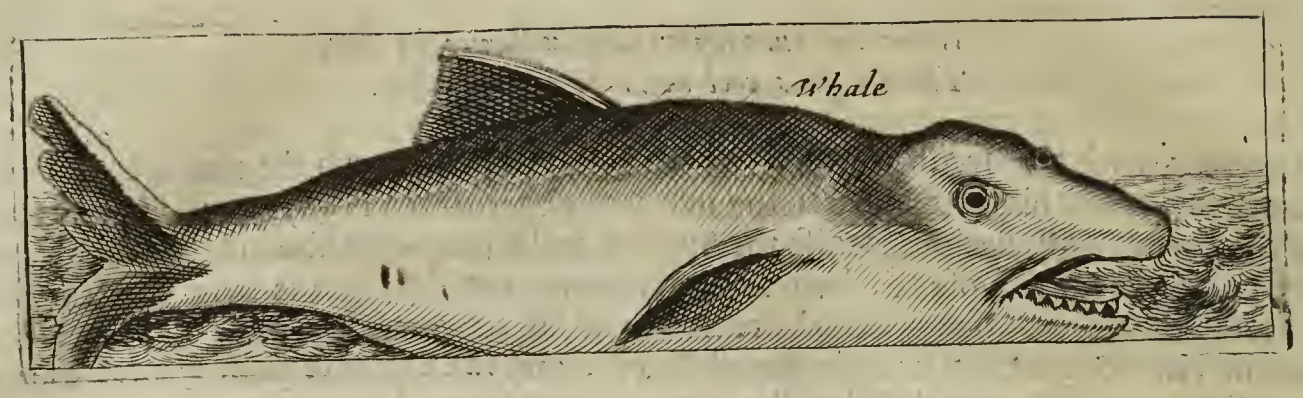
What the out-ragious Sun inflames by day,
The Night's cool dews do equally allay.

For together with the frequent ſhowers of rain that fall through the rich mercy of the Creator, and under him attributed to the influence either of the *Præſepe* and *Aſelli* or ſome other unknown Conſtellation, as alſo the Springs and Rivers that abound there more and more, conſequently diſpoſe to a better temperature: yea, the like is from the delight as well as ſhade the Trees afford, who by reaſon their ſap retires ſeldom or never to the Root are all the year long attired in their gayeſt livery, and the Fruits in great variety ſo juicy and cooling as refreſh very delightfully, agreeing with the deſcription given by one of another like place, *Totæ hæ inſulæ frugibus & arboribus abundant manſuetis, itémque ſemper virentibus, &c.* All which conſidered, it will appear that thoſe parts are not onely habitable, but ſeeing Nature is no where more prodigal, no place is more luxuriant for pleaſure in any other part of the Univerſe: and *Ovid's Quorum quæ media eſt non eſt habitabilis æſtu*, a poſition not to be credited. Nevertheleſs, not to the Natives but to ſuch as repair thither out of colder Climats let me give this advice, That they ſtudy their preſervation both in the careful ordering their habit and diet, eſpecially till they be ſeaſoned: for the air is very ſubtle and pure, and enters the pores inſenſibly; the fruits alſo are exceeding luſcious and tempt the appetite beyond meaſure; ſo as without due care and moderation, the ſtrongeſt and healthieſt bodies, by Flux or Feaver, will probably become quickly indiſpoſed and indangered.

Being under ſail, the fifth day we deſcried Land which bore South-weſt: by its height and poſition we imagined it was that we call *England's Foreſt*, which next day we aſcertained. This name was impoſed *Anno* 1613. by Captain *Caſtleton* Commander of the *Pearl*; but who made the firſt diſcovery is doubtful, ſeeing ſome of late have given it *Seignior Maſcarenas* his Name, purporting he was the firſt; yet other-ſome there be that call it *Pulo-puar*, an *Indian* Name; but by whom or when, ſo darkly writ, as is not legible. This pleaſant Iſle has above fifty *Engliſh* miles circuit: the South Pole is there elevated twenty degrees 55 minutes from the Æquator; its longitude from *Mauritius* is not more than 1 degr. and a half, and diſtant thence about ſeven and thirty leagues; but the variation of the Compaſs 23 degrees: the ground is very high and raiſeth it ſelf a good way into the middle Region: the earth every where green, eſpecially in Trees which mount more than ordinarily to a ſublimity. It had no creatures in it ſave Birds till our Captain ſent his long Boat with ſome Hogs and Goats of both kinds aſhore, that by a happy multiplication the future Paſſenger might be relieved. Here is alſo plenty of Fiſh, of which the Eeles are notable, ſome of them weighing thirty pounds, whereby we may judge them to be Congers; not odious in their corpulency, for to the taſte they render themſelves ſweet and moiſt. Birds here are many and rare, but moſt of them being ſuch as are ſpoken of in *Mauritius*, need no repetition.

In few dayes by the benefit of propitious winds we launcht far into the *Mare del Zur*, where Magellanes cloud *Stellæ nebuloſæ* ſcarce viſible without a glaſs, and more reſembling part of the *Galactea* than Stars they are of ſo ſmall a magnitude, with ſeveral other Antarctick Conſtellations more and more diſcovered themſelves unto us and approached our Zenith. But long thoſe happy *Favonii* continued not: for the wind veering into a contrary quarter the Skie over-ſpread with clouds, ſo as the Sea laboured with a dreadful tumor. Seven whole dayes and nights this tempeſt laſted, and forced us all that while to lie by the Lee without more ſail than the mizzen. Howbeit *poſt multas una ſerena*; ſtill launching through the Ocean the Skie cleared up, and fair weather inſued. For many hundred miles we were recreated with many ſhoals of Fiſh that with delight play'd about our Ships, and amongſt others the Whale, ſome of which ſeem'd longer than our Ship, although of great burden. In bigneſs the Whale exceeds any other Creature, for uſually it is towards forty cubits long and a fourth part in thickneſs: Yea, *Nearchus* told *Alexander* he ſaw one was 50 cubits: but *Pliny* in his Nat. Hiſtory 32, that there are ſome be 600 foot long, which is well-nigh four Acres.

I have



I have formerly ſaid ſomewhat concerning this Sea Monſter, and therefore ſhall only farther note, that by the greatneſs and force of this Leviathan the Almighty ſetteth forth his Omnipotency in the marvellous works of the Creation: as we have moſt elegantly deſcribed in *Job* 41. and by Mr. *Sands* paraphraſed.

This wonder of the deep, his mighty force
And goodly form, ſhall furniſh our diſcourſe.
Who can deveſt him of his waves? beſtride
His monſtrous back? and with a bridle ride?
His heads huge door unlock? whoſe jaws with great
And dreadful teeth in treble rank are ſet,
Arm'd with refulgent ſhields, together join'd
And ſeal'd up to reſiſt the ruffling wind:
The neather by the upper fortifi'd,
No force their combination can divide.
His ſneezing ſets on fire the foaming brine:
His round eyes like the morning eye-lids ſhine.
Infernal lightning ſallies from his throat,
Ejected ſparks upon the billows float.
A cloud of ſmoak from his wide noſtrils flies,
As vapours from a boiling furnace riſe.
He burning coals exhales, and vomits flames:
His ſtrength the Empire of the Ocean claims.
Loud tempeſts, roaring floods, and what affright
The trembling Sailer, turn to his delight.
The flakes of his tough fleſh ſo firmly bound
As not to be divorced by a wound.
His heart's a ſolid Rock, to fear unknown;
And harder than the Grinder's neather ſtone.
The ſword his armed ſides in vain aſſails.
No dart nor lance can penetrate his skales.
He braſs as rotten wood, and ſteel no more
Regards than reeds that briſtle on the ſhore.
Dreads he the twanging of the Archers ſtring,
Or ſinging ſtones from the Phenician ſling?
Darts he eſteems as ſtraw aſunder torn,
And ſhaking of the Javelin laughs to ſcorn.
He ragged ſtones beneath his belly ſpreads
For his repoſe as ſoft as downy Beds.
The Seas before him as a Cauldron boyl,
And in the fervour of a motion foyl.
A light ſtroke from the floods detects his way
Who covers their aſpiring heads with gray.
Of all whom ample Earths round ſhoulders bear
None equal this. Created without fear.
Whatever is exalted he diſdains;
And as a King amongſt the Mighty reigns.

Ariſtot.

Ariſtot. 2. lib. Meteor. is of opinion that no great blaſts of wind blow from the South; doubtleſs had he travelled in our company he would have retracted that opinion; for from that meridional quarter many guſts and ſtorms aſſailed us. *Ovid* in his 4. *lib. de Ponto* agrees with that learned *Greek*, and may be granted in our Hemiſphere.

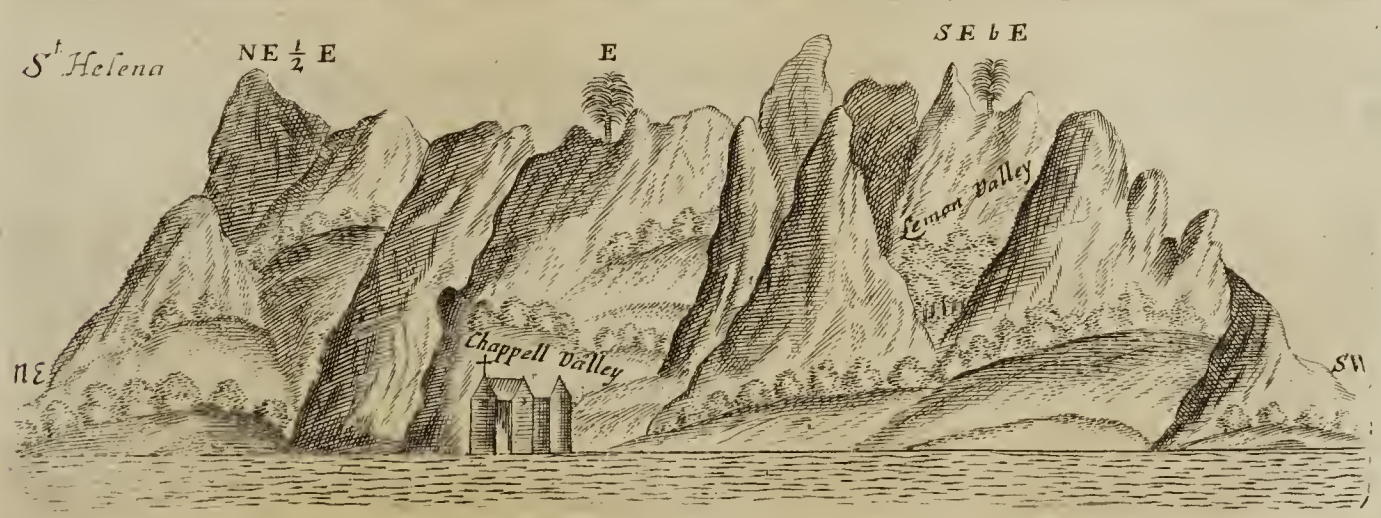
Rough Boreas *our Domeſtick ruleth here,*
And takes his vigour from a place more near.
But the mild South, from adverſe quarter ſent,
Comes far, blows gently, and more impotent.

Hic oritur Boreas Oræque domeſticus huic eſt;
& ſumit vires à propiore loco.
At Notus adverſo tepidus qui ſpirat ab Axe
eſt procul & rarus languidiorque venit.

But as it was, after threeſcore and ten dayes further ſail we attained ſight of Saint *Helena* where the Ocean bellows on every ſide ſo fretfully as the place might fear an inundation, had not the extraordinary height, but chiefly that Supreme providence which hath ſet the Sea its bounds, ſafe-guarded it. It has no neighbouring Iſles great or ſmall; but ſeems equidiſtant from thoſe two noted Ports called *Rio Grandi* and Cape *Negro*, in *Brazelia* the one, the other in *Congo*; both in one elevation, and parallel with Saint *Helena:* from that in *America* diſtant 400 leagues; from the other in *Afric* not much leſs, if any, from that number.

It had its name given by *John de nova*, in, or about, the year after the incarnation of our Saviour 1502. ſo called for that in his return from *India* to *Lisbon* it was diſcovered the 3. of *May*; a day conſecrated to the memory of *Helena* the Empreſs who firſt found the Croſs, the moſt religious of Ladies in her time, Mother to the firſt Chriſtian Emrour, *Conſtantine*; both of them glorious in their age, *Brittans* both; both bright Gems of this our Nation.

This Iſle is removed South from the Æquator ſixteen degrees: from the utmoſt Promontory of South *Afric* hath two and twenty degrees of longitude, and where the Needle varies five degrees and thirteen minutes, but from the lands end of *England* diſtant 4500 *Engliſh* miles; from the Cape of *Good hope* 1740; *Madagaſcar* 3000; *Surat* 6600; and from *Bantam* 6900 or thereabouts. In that Bay, which takes name from the Chappel, the Iſle has this reſemblance.



But to what part of the inhabited World it appertains may be queried, ſeeing the vaſt Æthiopic Ocean ſo largely circles it. To *Afer* I may imagine (becauſe it is neareſt that Continent) rather than *Veſputius*. It is but ſmall, not exceeding thirty *Engliſh* miles circumference, yet exceſſive high; for it vails its head often in the clouds, where opening a wide mouth it gulps down ſufficient moiſture to cool its ardor, which by reaſon of the Clime 'tis in, cannot but be ſometimes intemperate; and but for that affinity it has with the middle Region which invelops it as with a chil-cold Tulipant, and long nights it has, that extreme heat which the Sun darts conſtantly twice every year perpendicular upon this Iſle, would doubtleſs make the entrails enflame (had it Sulphur) like another *Veſuvius*. Nevertheleſs the Land is not more eminent in its height than the ambient Sea profound in the depth; ſo deep that it admits ill anchoring ſave at the N. W. from the Chappel, where is 20 fathoms; ſo as that there are Mountains in the Sea as in the Earth is not to be doubted; ſeeing that upon the caſting of the Lead, Log, or Plummet, upon the one ſide of the Ship is ſometimes found 30 fathom, and upon the other ſide 60. Nevertheleſs it is ſo very deep here that the ſounding Line or Plummet will ſcarce find ground; which is the cauſe that Marriners do ſometimes carry their Anchors aſhore that they may moor or ride the more ſecurely. By reaſon of the depth I could hardly diſcern either

either flux or reflux near the ſhore; ſeeming as if we were in the mid Ocean where neither ebb nor flood is to be diſcerned. Howbeit, the ſalt water plaſhes and froaths to ſee it ſelf ſo ſuddenly reſiſted: but the moiſt breath uſually vaporing in or upon the Seas makes it ſometimes turbulent.

This Iſle is hard to be aſcended; not that the paſſage is craggy, but that it is ſo Precipitious. The Sailers have an Ironick Proverb, The way is ſuch, as a man may chuſe whether he will break his heart going up, or his neck coming down: but being once up, ſcarce any place can yield a more large or more delightful proſpect. The Land is very even and plain at the top, and ſwells no where to a deformed riſing: ſome Springs above be ſweet which below are brackiſh: the reaſon may be, for that in their drilling deſcent they may reliſh of the ſalt hills through which it cuts an uſual paſſage, ſo as they become ſalt both by their own compoſition and the ſalt breath which the Sea evaporates. Nevertheleſs, there are but two noted Rivolets; one which bubbles down towards the Chappel, the other into the Lemmon Valley, ſo called from a Lemmon Tree and Chappel built at the bottom of the Iſle by the *Spaniard Anno* 1571. and by the *Dutch* of late pull'd down; a place once intended for God's worſhip, but now diſpoſed of to common uſes. There are alſo ſome ruines of a little Town lately demoliſht by the *Spaniard*, in that it became a Magazine of private trade in turning and returning out of both the Indies; no other Monuments nor Antiquities are there found. You ſee all if you look upon the ribs of a weather-beaten Carrique and ſome broken pieces of great Ordnance which albeit left there againſt the owners liking ſerve ſome inſtead of Anchors. Human Inhabitants there are none; nor were of late, ſave that in the year 1591. Captain *Kendall* weighing Anchor ſooner than was expected, one *Segar* a Marriner was accidentally left aſhore: 18 months after, Captain *Parker* coming to an anchor found poor *Segar* alive, but ſo amazed, or rather overjoyed at his arrival, that he dyed ſuddenly; by which we ſee that ſudden joy is not eaſily digeſted. Howbeit of Hogs and Goats here are plenty, who agree wellfavouredly and multiply even to admiration; happy in their eaſe and ſafety till Ships arrive there for refreſhment. The Goats leap wildly from Rock to Rock, and to avoid the reach of our ſmall Guns keep their Centinels.

pendentem ſumma Capram de rupe videbis
Caſſuram ſperis decipit illa Canes.

The ſtately Goat o're ſteepeſt Rocks makes way
To fruſtrate greedy Dogs of hopeful prey.

Here alſo with a little labour we got ſtore of Pheſants, Powts, Quails, Hens, Partridge; and which was no leſs acceptable, divers ſorts of Graſs and Roots, as Woodſorrel, Three-leav'd Graſs, Scurvy-graſs and like acid Herbs ſoveraign againſt the Scurvy; the uſual Diſeaſe from the Sea, and moſt predominating amongſt Iſlanders: we had alſo Baſil, Parſly, Mint, Spinage, Fennel, Annis, Radiſh, Muſtard-ſeed, Tabaco, and ſome others, which by a willing hand, directed by an ingenious eye, may ſoon be gathered; brought hither, and here ſown, by *Fernandus Lupius*, a Portugal, in the year of our Lord 1509. for the good of his Country-men; who nevertheleſs at this day dare hardly land to over-ſee their Seminary, or own their labours; the *Engliſh* and *Dutch* in the churliſh language of a Cannon ſometime diſputing the propriety. *Anno* 1588. *Candiſh*, our Countryman, landed here in his circum-navigating the Globe; and found ſtore of Lemons, Orenges, Pomgranads, Pomcitrons, Figs and Dates, but how the alteration comes who knows: for none of thoſe grow there now that I could either ſee or hear of, one Lemon-tree excepted. To conclude: In the old Chappel here we buried our Captain, *Andrew Evans*, whoſe deaths wound (as formerly told) was unhappily given him by a Mannatee at the *Mauritius*. He was an expert Seaman, and no leſs vigilant than expert: ſo as doubtleſs the Company had a great loſs of him. *Cretenſis neſcit Pelagus?* was an old Adage ſetting forth the excellency of thoſe Iſlanders in Marine affairs: for it is without controverſie, That in thoſe times they inſtructed other Nations in the Art of Navigation; but upon the ſubverſion of the *Perſian* Monarchy by the *Greeks*, and of theirs by the *Romans*, the perfection of that Art was transferred nearer our Quarters: queſtionleſs the *Portugals* by their ingenious and induſtrious diſcovery of the Sea-paſſage into the *Eaſt-Indies* (ſomewhat leſs than two hundred years ſince) gave that Art its greateſt perfection: but who is now the moſt excellent? let *Reckerman* decide the Queſtion; which learned obſervator in his Treatiſe of the *Spaniſh* and *Portugal* diſcoveries makes this Reſult, *Hoc tamen certum eſt, omnibus hodie Gentibus Navigandi induſtria*

ſtria & peritia Anglos eſſe ſuperiores, Of all Nations the *Engliſh* for Sea affairs are reputed the moſt excellent; *Poſt Anglos, Belgas; & inter hos Flandros, Hollandos, Zelandos,* &c. and next the Engliſh the Dutch, amongſt which, the chiefeſt in that Art are the Flemings, Hollanders, Zelanders, &c. So as by the judgment of that indifferent and learned Writer it appears the Engliſh have the firſt place for Sea knowledge and Navigation attributed them. And amongſt the beſt Sea Commanders this late Captain of ours very well deſerved with the reſt to be ranked. But to return. That this is a very delightful Iſle cannot be denyed, and its admirable proſpect and other pleaſures were ſufficient to induce our longer ſtay; but ſtay we might not: So as after a Weeks refreſhment we diſcharged our reckoning in a hearty farewel, and by the invitation of a proſperous gale upon a N. W. courſe ſwiftly cut our paſſage through the yielding Ocean; inſomuch as on the ſixteenth of *October* we were once more Nadyr to the Sun, which at that time was in its Antarctic progreſs. Our latitude by obſervation was 13 degrees 13 minutes. The third day after, we had ſight of Aſcenſion Iſle, ſo named by *John de Nova* in the year 1502. becauſe upon that Feaſt day it was he firſt diſcovered it. The Iſle is South from the Æquinoctial about 7 degrees, little more than thirty miles in circuit: not well wooded nor watered, little elſe obſervable: from *Santa Helena* ſeven hundred and twenty miles Engliſh or thereabouts.

The ſeven and twentieth day we croſſed the Æquinoctial line the fourth time: the weather was hot, but qualified by the Monzoon that continued blowing one way ſave when the Tornado's interpoſed, which was more or leſs until we came into nine degrees North. We were miſerably peſtered with that variable weather, till then being frequently entertained with loud blaſts of Wind, naſty ſhowers of rain, with terrible thunder and lightning: but *Deus his quoque finem.* The eleventh of *November* we were parallel to *Cape de Verd* and thoſe Iſles Poets call the *Gorgades,* who feign that thoſe three Iſlands were the habitations of the three Gorgons *Meduſa, Stenia* and *Uriale* whom they make Furies rather than beauties; ill requiting *Perſeus* his report, that they were the much famouſed Daughters of *Phorcis* the Sun of *Neptune,* their yellow hairs curling like ſnakes and diſhevelling about their naked ſhoulders ſo much ſet forth their beauty and gained ſuch admiration in the beholders as if they were transformed into Statua's. But leaving theſe upon a more Weſterly courſe we coaſted part of the American Continent, *viz. Guiana, Florida, Virginia, New-England,* and other parts of *Norumbega,* which with the ſeveral adjacent Iſles we paſt by, ſhall in this place have no other obſervation than that the Sea in many places as we ſailed was ſo covered with green weeds and ſmall berryes even where the water was not to be ſadomed, that it rather ſeemed a field of Graſs than the Ocean. But what was moſt to be noted, thoſe Weeds or Branches like Nets were intangled and drawn along by the Barnacles which in thoſe long Voyages uſually breed upon the ſides of Ships and exceedingly peſter and retard their way in ſailing: deſiring rather in this place to vindicate the Truth which of long time hath been either defamed or ſo eclipſt, as the reality of the firſt diſcovery is not well known, being nevertheleſs attributed to *Columbus.* I ſhall therefore in the firſt place ſee what either by Prophetic pens or Reaſon otherwiſe is upon Record that may point towards that great, nay greateſt part of the World, which for upwards of 5000 years and during thoſe mighty conteſts for an Univerſal Supremacy by the Monarchs of the Earth was concealed; ſo as until the only wiſe God thought fit to give more perfection to Navigation, it ſeemed totally unknown and undiſcovered.

Plato who was contemporary with *Alex.* the Great, and flouriſhed about the 3580. year of the World, is one of the firſt. He in his Dialogue betwixt *Timæus* and *Critias* diſcourſes (but obſcurely) of a large Occidental Iſland; which being without a Name, from the view he ſeems to make into the Atlanic Seas gives it the name of *Atlas*; land in greatneſs comparable to *Aſia* and *Africa,* united. *Ariſtotle* his condiſciple approves of his conjecture; albeit he takes it only as a ſuppoſition. *Theophraſtus* alſo in his Book of Rarities publiſhed two thouſand years ago amongſt other things relates how that ſome Merchants ſailing through the Straits of *Gybralter* were by ſtorm driven further Weſt than they deſired, by which accident they deſcryed land, but found it unpeopled. It is the opinion of moſt that land was the *Azores*; for the Iſles *Columbus* firſt found out when he made his firſt diſcovery were fully planted.

Hanno the Carthaginian is the next. His Sea voyage is very uncertainly related: ſome ſuppoſe (and 'tis but an Hypotheſis) that he doubled *Cape bona Speranza,* and amongſt other places pretend the diſcovery of ſeveral Weſtern Iſles, but the courſe he ſteered is queried: ſome ſay South, others Weſt. *Pomponius Mela* and *Lampridius* ſay the Land he diſcovered

was South: if South then not the Weſt-Indies; for it may be preſumed that ſeeing the uſe of the Compaſs was then unknown, his way was not without ken of Land, but rather crept near the ſhore: for had he been in the mid Ocean he had been loſt, and in humane reaſon irrecoverable. *Virgil* in the 6. *lib. Æn.* foretelling the greatneſs of *Cæſars* Dominion has this alluſion.

——— Ultra Garamantas & Indos
Jacet extra Sydera Tellus,
Extra Anni Soliſque Vias; ubi cœlifer Atlas
Axem humero torquet, Stellis ardentibus aptum.

——— Stretching his great Command
Paſt Garamants and India, lyes a Land
Beyond both Year and Sun. Atlas the Skie
That bears, the Star fraught Pole doth wheel hereby.

About the right ſenſe whereof is no ſmall variance; for *Servius* thinks the Poet only means the *Æthiops* which *Laudinus* diſlikes, not allowing any part of *Æthiopia* to exceed the Tropiques; to make which good he ſuppoſes that the word *Extra* ſignifies *pene Extra*; and by like evaſion *Donatus* underſtands *Solem pro Die* and *Annum pro Nocte*, no Grammatical procedure. But *Lod. de la Cerda* with better conſideration interprets *Virgils* meaning, that *Auguſtus Cæſar* ſhould extend his Scepter beyond *Atlas*, into the more meridional parts of *Libya* or South *Afric*, into Lands without the Zodiac; and ſo, the words *Extra Sydera* are to have *Zodiaci* adjoyned: but granting that, it makes nothing for the diſcovery of *America*. After this, *Seneca* the Philoſopher in his *Medæa* gives us this prediction.

——— Venient Annis
Secula ſeris, quibus Oceanus
Vincula rerum laxet, & ingens
Pateat Tellus, Typhiſque Novas
Detegat Orbes. Nec ſit Terris
Ultima Thule ——— ———

——— The Time ſhall one day be
Guided by Providence, when men ſhall ſee
The liquid Ocean to enlarge her bounds
And pay the Earth a Tribute of more grounds
In ample meaſure. For the Seag-ods then
Will ſhew New Worlds and Rarities to Men.
Yea (by his leave who all things doth command)
See Thule far leſs North than other Lands.

Dim lights to ſhew the way into the Weſtern World: ſo that upon the whole it may be granted, the diſcovery of that vaſt Continent was reſerved for a ſucceeding generation. The firſt wee meet with is *Madoc* Son of Prince *Owen Gwynedd*, who for thirty years ruled *Wales* after his Father *Gryffith ap Conan* had at Saint *Davids* done homage to *William* the Conquerour for Lands he held on the other ſide *Severn*. He was in a direct line deſcended from *Roderic* the Great, a Prince famouſed for his ſucceſs againſt the invading *German*, eſpecially at *Berthen*, *Bangelu*, *Monegid* and *Angleſey* about the year 846. ſuch time as *Burchred* ruled over the *Mercians* and *Ethelwolfe* the W. *Saxons*. The Annals of thoſe times acquaint us, That *Owen* was no ſooner dead but that the cuſtom of Gavel-kind (which ſome think has ruined moſt families in *Wales*) occaſioned great diviſion amongſt his Sons, of which *Jorwerth* or *Edward* ſirnamed *Dwryndwn* by reaſon of his broken noſe was eldeſt, but withſtood by *Howel* and *David* the younger Sons by reaſon of that and other his imperfections, *Howel* alſo was objected againſt for that his Mother was of *Ireland*, 'twixt which Countries War was proclaimed: ſo *David* was beſt approved of though youngeſt, both in reſpect of his comely perſonage and ingenuity, but principally for that he had gained the affection of the Lady *Emma Plantaginet* Siſter to King *H.* 2. Howbeit this indirect practice was ſoon after queſtioned by *Llewellin ap Jorwerth* who by the aſſiſtance of *Howel ap Meredith* and *Conan ap Owen* his popular Kinſman gave battel to *David*, and having the better of the day poſſeſt himſelf of that Principality *Anno* 1195. and preſerved it. Theſe inteſtin broyles were no way pleaſing to *Madoc* who by that diſcord foreſaw their ruine (for what deſtroyes a Nation ſooner than diviſion?) and the *Normans* ſpeedy conqueſt. Therefore to avoid that ſtorm and provide for himſelf, he reſolves upon a Sea-adventure hoping to find out ſome place abroad where he might plant ſecurely and not be liable to Invaſion. So *Tradition*: and it is not unlike that ſo generous a Prince was not unacquainted with thoſe Authors lately cited; but to deviate a little, more certain it is the Song penned by *Ambroſe Teleyſſen* a Prophetic Bardh was then accompliſhed, writ *An. Dom.* 490. ſuch time as *Aurelius Ambroſius* brother to *Uther pen-Dragon* repaired hither from *Armorica* to command in chief againſt the Saxon: in which, the Bardh foretels that at ſuch time as they fell to diſcord amongſt themſelves and to Idolatry, the *Britiſh* Splendor ſhould be eclipſed.

Eu Nar a folant
Eu hjaith a gadwant
Eu tir a gothlant
ond gwyllt Wallia.

Uſque laudabunt Dominum creantem,
Uſque ſervabunt idioma linguæ,
Arváque amittent ſua cuncta
præter Wallica rura.

Whiles *Cambray*'s Iſſue ſerve the *Lord* their Maker,
Whiles with no other Language are partaker,
Whiles ſo, with glory they their own ſhall keep,
Whiles other Nations in oblivion ſleep.

Teleyſſen alſo in the ſame Song reproves the pride and avarice of the Clergy, who to deſpight the *Welſh* gave out that *Auſtin* the Monk was their firſt Converter, who had embraced *Chriſt* long before by the preaching of *Joſeph* of *Arimathea* and *Simon Zelotes* as *Baronius* and other Annales witneſs: whence came that religious boaſt, That the *Britains* had preeminency by having the firſt Chriſtian King, Emperor and Monaſtery in the World; made good in *Lucius*, *Conſtantine* and *Bangor*. The Canzon was this:

Gwae'r offeiriad byd
Nis angreifftia gwyd
ac ny phregetha
Gwae ny cheidw ygail
Ac eff yn Vigail
ac ny's areilia
Gwae ny theidw eye ddevaid
Rhac bleidhie, Rhufeniaid
a' i'ffon g'nwppa

Woe be to that Prieſt Y-born
That will not cleanly weed his Corn,
and preach his charge among.
Woe be to that Shepherd, I ſay,
That will not watch his Fold alway
as to him doth belong.
Woe be to him that doth not keep
From *Romiſh* Wolves his ſilly ſheep
with Staff and Weapon ſtrong.

But to digreſs no further. *Madoc* having Ships, Men and proviſion ready, with his Prince's licence put to Sea from *Abergwilly* in the year 1170. Wind and Sea favouring ſo good a deſign, after ſome weeks ſail due Weſt he deſcried Land, probably Newfound-Land; but whatever it was it over-joy'd him. *Madoc* then ranging the Coaſt, ſo ſoon as he found a convenient place, ſate down to plant; after he had fortified, he left a hundred and twenty Men; and by Providence (the beſt Compaſs) and benefit of the Pole Star returned ſafely to his own Countrey: where having recounted his Voyage, the fruitfulneſs of the Soil, the ſimplicity of the Savages, the wealth abounding there, and facility of inlargement, after ſome months refreſhment in ten Barques loaden with neceſſary proviſions they put to Sea again, and happily recovered their Plantation. They found few of thoſe they left there, living; cauſed either by too much eating, novelty of that Climat, (which though never ſo good, yet cauſes alteration in new Inhabitants) or treachery of the Natives; ſo as *Madoc* (having the aſſiſtance of *Eneon* and *Edwall* his Brethren) quickly put it into good order; where they ſtay'd ſome time in expectation of a freſh ſupply of Men, but their expectations proved vain: for in the overturn of that State by the indiſcretion of that unhappy Prince *Lluellyn ap Gryffith* married to *Eleoner* Daughter of *Simon Monteford* Earl of *Leiceſter* and *Eleoner* Daughter of King *John*, *Gruffyth* being ſlain *Anno* 1282 at *Buelht*, *Madoc* and his Company returned no more; nor is there any record that the *Welſh* attempted to proſecute their former adventure. Nevertheleſs, albeit *Madoc* and his *Cambrian* crew be dead and their memory moth-eaten, yet their foot-ſteps are plainly traced; which the Language they left, the Religion they taught, the Reliques there found do clearly evidence: otherwiſe how come thoſe *Britiſh* words (not much altered from the Dialect uſed at this day) amongſt the *Mexicans*? whence had they the uſe of Beads, Crucifixes, &c? all which the *Spaniards* as we read in *Lopez de Gomera* and others found amongſt thoſe of *Acuſano* and *Culhuacan* at their firſt landing in *America*: Yea, whence comes that tradition amongſt the *Mexicans* that a ſtrange People came thither in Corraughs who taught them the knowledge of God, and by whoſe inſtruction they became civilized? as related by *Columbus*, *Poſtellus*, *Franciſcus Lopez*, *Cortez* and other *Caſtilians*. That of *Fernando Cortez* who *Anno Dom.* 1519. was Ambaſſadour and General for *Ferdinand* and *Iſabel*, is moſt remarkable; in ſome diſcourſe 'twixt him and *Mutezuma* the ſecond Son of *Antzol* and Father of *Quabutimoc* the laſt King of *Mexico* the Ambaſſador obſerving the *Indians* to have many Ceremonies which the *Spaniards* uſed, demanded who firſt inſtructed them: The anſwer was, That many years before a ſtrange Nation landed there who were ſuch a People as induced his Anceſtors to

afford them civil reception; but how they were called or whence they came, could not satisfie. Another time in a Panegyrick which *Mutemuza* returned them, he had this expression: One chief cause of my affection to your Nation is, I have many times heard my Father say how that he heard his Grandsire affirm, That some Generations before, his Progenitors came thither as strangers, in company of a Nobleman who abode there a while and then departed, but left many of his People behind: that upon his return most of those he left there, died: and that from him or some of them they supposed themselves to be descended. By which narrative it may be presumed, the People he meant were *Welsh* rather than *Spaniards,* and the Records of that Voyage writ by many *Bardhs* and Genealogists confirm as much, as may appear by the learned Poems of *Cynwric ap Grono, Guten Owen* (who lived in *Edward* the fourth's time,) and Sir *Meredith ap Reese,* (which last lived in the Year 1477.) of *Madoc* has this Eulogie.

Madoc wif' mwydic wedd;
Iawn genau Owen Gwynedd
Ni funnum dyr, fyenaid oedd
Nada Mawr, ond y'm oroedd.

Madoc ap Owen *was I call'd*;
Strong, tall, and comely: not enthrall'd
With home-bred pleasure; but to Fame,
Through Land and Seas I sought the same.

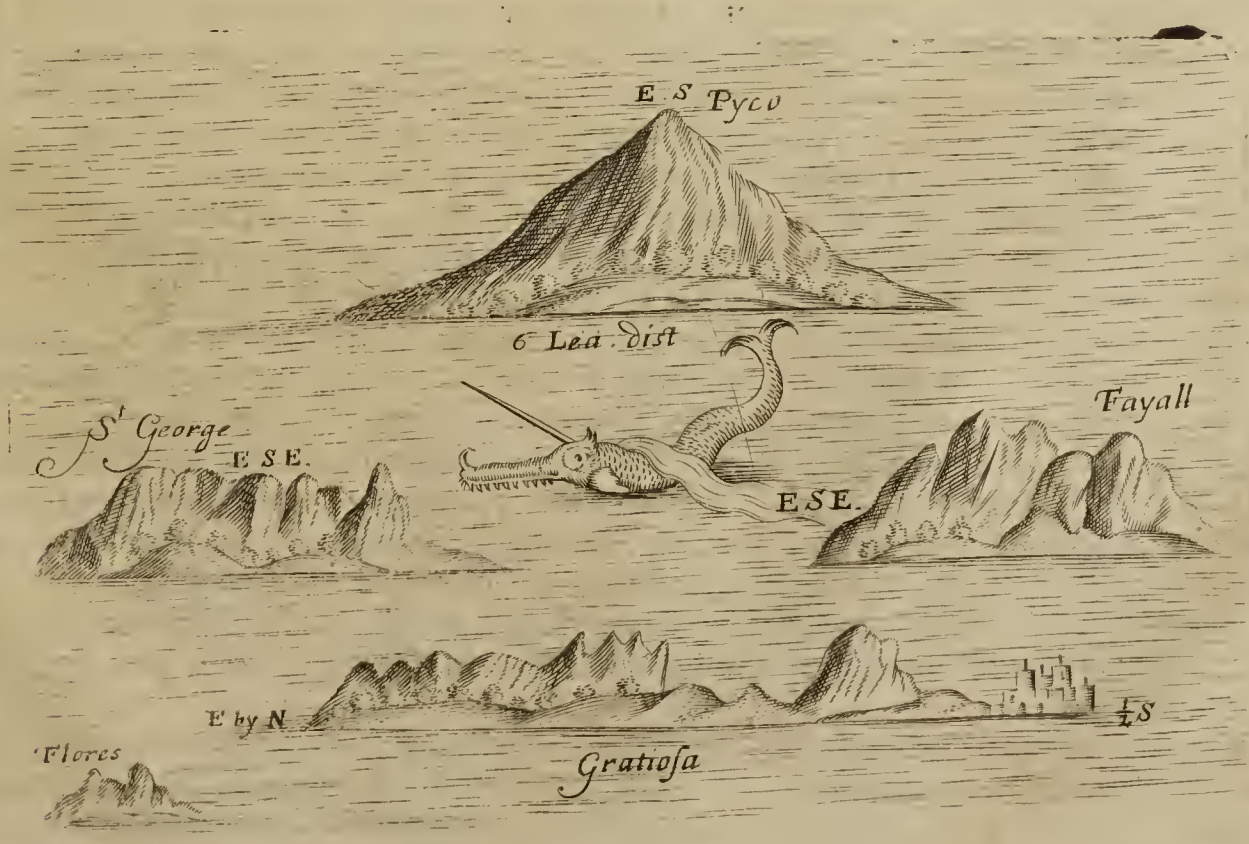
By their Language also: *Welsh* Names being given Birds, Rivers, Rocks, Beasts, *&c.* as *Gw'rando,* which signifies to hearken; *Pen-gwyn* a Bird that has a white head, and Rocks of that resemblance: Isles there are called *Chorrhoeso,* there is also Cape *Britain*; *Gwyndowr* white water; *Bara* Bread; *Mam* Mother; *Tate* Father; *Dowr* Water; *Pryd* Time; *Buch* a Cow; *Clugar* a Heathcock; *Llynog* a Fox; *Wy* an egg; *Calaf* a Quill; *Trwyn* a nose; *Nef* Heaven, and others. Nor is it a phansie of yesterday, since Learned Men both of late and former times have taken notice; such are *Cynwric ap Grono, Meredith ap Ryce, Guten Owen, Lloyd, Powell, Pris, Hackluit, Broughton, Purchas, Davys* and others, whose learning and integrity have credit, and abundantly convince the ingenious: so as no doubt had it been known as merited, then had not *Christopher Columbus, Americus Vespusius, Magellan* nor others carried away the honour of so great a discovery: nor had *Madoc* been defrauded of his memory, nor our Kings of their just Title to the West *Indies*; at least to that part of it which a secret Fate as it were renew'd their claim to by *Columbus* his profering the discovery to King *Henry* the Seventh. Nor then had his Holiness nor his Catholick Majesty had that plea which they now ground upon the *Genoans* discovery, as the *Jesuits* and others have so vehemently disputed. Far be it from me in the least to detract from *Columbus*; albeit 'tis supposed that his confidence arose from anothers direction who by stress of weather was driven upon those parts, and to him communicated; or else from *Columbus* his apprehension of the improbability that so much of the 360 degrees should be Sea, as ordinarily Charts do make; and that he might as well discover Westward as the *Portugals* had done Eastwards to the other *Indies:* be it therefore remembred, that this his Voyage was after the other of our Countrey-man three hundred and two and twenty years: So as possession is the *Spaniard*'s best plea; seeing justly he cannot arrogate to himself a right upon pretence of the first discovery.

Columbus was born at *Cugureo* or *Nervi* not far from *Genoa:* a Man of a modest nature, studious and well read in the Mathematicks, chiefly in Navigation: His first encouragement was (say the *Spaniards)* from perusing an Ephemeris writ by a *Spanish* Mariner, who had been forced into the West *Indies* by tempest and died at *Columbus* his house after his arrival: this some think was invented, to the end an *Italian* should not master so much glory. Whether *Columbus* had any light from Poets, or heard of *Madoc*'s Voyage who knows? for what Nation formerly knew not the acts of *English*-men better than themselves? otherwise *Polydore Virgil* had not undertook to our shame and prejudice, the *English* Chronologie; nor *Verstegan* (alias *Rowly)* the confidence to render well-nigh all the considerable Gentry of this Land from the Etymology of their Names, Teutoniques. *Columbus* well assured of this discovery sent his Brother to King *Henry* the VII. to propose the business so he would accept the undertaking: but the improbability of the design together with the obscure Quality of the Stranger, together with his too great frugality made the King give little credit to the proposition: for in his passage he had been imprisoned by Pirates who stript him before they set him at liberty. Upon the Kings refusal he apply'd himself to the *French* King, who in like manner hearing that King *Henry* had refused, gave him the like dismiss: so as he had rested under a final discouragement, had not *Ferdinand* the *Spanish* King accepted the motion, and given him the Command of two hundred Men in two small Ships at the request of *John Perez de Marchena* at that time Rector of the Monastery of *Rabida,* a great *Mecœnas* of Learning and Industry: with

with which, after threeſcore dayes ſail, (in that time having no ſmall ado to quiet the mutinous *Spaniards*) *Columbus* deſcried Land, an Iſland called *Guanahami*, by *Colon* new named *Saint Salvador*, a part of *Mexico*, and Southward to the place where *Madoc* formerly landed: a diſcovery no leſs joying them than if thereby they had got the Empire of the World: a prize ſo worthy, that from the year 1492 to this they have brought home no leſs gold and ſilver than all *Europe* enjoy'd formerly. *Columbus* died *Ann.* 1506. in his fourth return out of the *Indies*.

Anno Dom. 1497. *Americus Veſpuſius* a *Spaniard* before his Voyage into the Orient alſo adventures South; where with ſmall toil he found more Land, but part of what was formerly diſcovered. Nevertheleſs, as if *Colon* had done but little, he arrogates to himſelf the honour of the diſcovery by calling the whole Continent which ſtretches almoſt to either Pole, AMERICA: injuriouſly, ſeeing others preceeded him in the diſcovery. *Magellan* after that ſails more Southerly than *Veſpuſius* in the year 1519 thorow that *Fretum*, which with better reaſon is called *Magellane*. And ſince that, many others have given their Names unto Ports, Hills, Rivers, Rocks, &c. only *Madoc* ſleeps in oblivion. Howbeit, ſuch as value *Madoc*'s memory will not eaſily pretermit thoſe living Monuments without ſome due acknowledgement: But I return.

The beginning of *December* we had ſight of the *Azores* or *Flemiſh* Iſlands: which the Name ſeems to infer were firſt found out by the *Dutch*; for according to Tradition, a Merchant of *Burges* bound for *Lisbon* in the year 1449. was by ſtreſs of weather driven ſo far Weſt as unexpectedly 'twixt the latitude of 38 and 40 deg. he deſcried ſeveral ſmall Iſlands in view of one another, but at that time without ſhew of humane Inhabitants: Theſe he called *Flemiſh* Iſlands. Howbeit, coming ſoon after aſhore in *Andeluzia* and reporting his adventure, the *Portugals* by his Compaſs eaſily found the way, and quickly planted them with Men and what elſe was neceſſary: at which time they gave them the Names of *Saint George*, *Saint Michael*, *Saint Mary*, *Fayall*, *Pyco*, and the *Tercera's*; comprehended at firſt under the Name *Terceras*, but afterwards the *Azores*; ſo called from the many Ayries of Hawks they found there: albeit *Ortelius* rather ſuppoſes the Name derived from the *Spaniſh* word *Eſſorer* which ſignifies to dry or wither: for the old Name given it by Geographers (if rightly apprehended and granted to be that which *Theophraſtus* mentions in his Book of Rarities) was *Uxiana* and *Caſſiteridæ*; but the new Denominations impoſed by the *Luſitanian* are not improper: for *Tercæra* is ſo called for that it reſembles three Iſles, meaning the principal: *Fayall* has its Name from the Beech-trees with which it then abounded; *Pyco* from the Pyramidal ſhape it bears; *Flora* for that it was over-ſpread with flowers; the reſt from Saints to whoſe Patronage the Captain thought fit to recommend them. Of theſe, *Tercæra* is greateſt if not the fruitfulleſt; for it abounds with Wine and Oyl, Corn and Fruit, Oade, &c. *Angra* is her beſt Town, and *Brazeel* the ſtrongeſt Fort, which alſo commands the Haven; the beſt that Iſland has; though not very good to anchor in.



Tercæra

Tercæra is not famouſed for any thing more than for the defence it gave Prior *Don Antonio* the titulary King of *Portugal* againſt the Spaniard, as may be read at large in *Cuneſtagio*'s Treatiſe concerning the Union of thoſe two Crowns. *Pyco* is extraordinary high land and ſurges in a peak or ſpire like *Teneriffe*, ſo far above the Clouds as thoſe that ſail by find it oft invelloped with foggs, inſomuch as the top is ſeldom to be diſcerned, ſo as its Motto may be, *Caput inter nubila condo:* one of the higheſt Iſlands in the World it is reputed; ſome ſuppoſing that it mounts full five miles into the middle Region. But of more certainty it is, the circuit of the Iſle is diſproportionate to its height; for it exceeds not ten miles compaſs. The higher Earth is for the moſt part Sulphur, and ſhews many concave places whereout evaporates ſmoak and flame which now and then belch forth Brimſtone. Notwithſtanding, in the Valleys below there are delightful ſhades and chil-cold Rivolets, into which when the Fire is vomited, thoſe contrary Elements echo their diſcontent, not a little to the terror and amazement of ſuch as are unacquainted with thoſe rancounters: from this contrariety it is I ſuppoſe, theſe Iſles are more ſubject to dreadful Earth-quakes than other places. Moſt memorable was that about the year 1591. in Saint *Michael*'s Iſland *Linſchot* mentions, which endured ſhaking from the 26 day of *July* unto the 12 day of *Auguſt* to the extream affrightment of the Inhabitants, eſpecially when by force thereof they perceived the Earth remove from place to place and *Villa Franca* the beſt Town it had turn topſie turvy: the Ships alſo that then rode at anchor in the Bay trembled and quak't; inſomuch as the People verily thought Dooms-day was at hand, and that the Fabrick of the Univerſe was disjointing. Earthquakes, ſays *Ariſtotle l.* 2. *c.* 7. *Meteor.* proceed from watry vapors included within the bowels of the Earth, which in ſeeking a paſſage to its proper element by making a tumultary motion ſhakes the Earth; and 'tis obſerved that theſe concuſſions happen oftneſt in places within the temperate Zone, in regard that in cold places exhalations are not ſo much increaſt as they be in hot, where the Vapors are ſpent through exceſs of heat; chiefly where the Land is ſandy, out of which exhalations evaporate with eaſe: contrarily, as here, where the ſoyl is rocky and mountainous, many hollow Caves are found; which being fill'd with Vapors troubles the ſuperficies, and gives not over until it make an irruption. Another Miracle the *Spaniards* report for truth, How that the Iſle *Corvo* roſe out of the Sea, till then being far under water. That and *Flores* were diſcovered by the *Spaniard*. But more certain it is that in the year 88. they had them in ſubjection; ſuch time as the Earl of *Eſſex* commanding her late Majeſties Sea-force, to retaliate the *Spaniard* landed in deſpight of the Inhabitants and exerciſed what hoſtile Acts he thought needful: So as *Flores* and *Corvo* were ſackt to purpoſe: S. *Michael* alſo was given the Souldier as free plunder, after the Admiral had for publick uſe firſt ſent thence aboard his Ship four hundred thouſand Ducates and upwards in Plate, beſides Merchandize of great value: ſo well recruited was that place, notwithſtanding the Noble Earl of *Cumberland* had examined it eight years before when moſt of the Weſtern Iſles ſubmitted themſelves likewiſe to his mercy. *Fayall* the year following felt the *Engliſh* no leſs ſmart upon the *Spaniſh* account, which made the Inhabitants execrate the Catholick ambition. In the year 1597. *Pyco* was in like ſort ſharer in that quarrel, when Sir *Walter Raleigh* made the Iſle a prey unto the incenſed *Engliſh*, the *Spaniard* then not ſo able as afterwards to requite what provocation was added further at *Orenoque* in the *Weſt-Indies*. I ſhall but give this further remembrance, that at S. *Michaels* the true Meridian is only found; for there the Needle ſhews no variation either Eaſterly or Weſterly, contrary to what is obſerved in other places: the reaſon is *inter Occulta Naturæ*, gueſt at by many, but by none certainly diſcovered: albeit, ſome conjecture it is occaſioned by the magnetick vertue of the Earth which makes the variation more or leſs according to the different ſcituation of place or diſtance from either Continent: for where there is an equidiſtancy, as in the mid-way 'twixt *Afric* and *America*, the Needle is oft-times found to vary leaſt, the two Continents equally attracting all along that Meridian: but undoubtedly it is a fallacious concluſion, ſeeing the variation is ſo ſmall at the Cape of *Good Hope* and other places contiguous to the *African* Continent. Howbeit, the ancient Accounts of the firſt Meridian, from whence Coſmographers aſſume their longitude in former Ages, by *Ptolomy* and others, were placed at the Fortunate Iſlands, thoſe now called *Canariæ*, and Cape *Verde*, where is very little variation: the reſt of the meridional lines are 180; and albeit drawn from N. to S. yet by the ſame Poles are terminated.

Leaving the *Azores*, the wind being fair and moderate we quickly entred the Cantabrian Seas, where after a little time we were churliſhly entertained by loud winds that ſoon converted to a Storm of thrice four and twenty hours continuance; during which we took in our ſail and lay a hull, toſt ſufficiently: but ſo good were our Ships that the great-

greateſt fear we had was of being driven nearer the *French* Coaſt than we deſired; for in ſpight of Helm and Mizen the Tide or Current, if not both, drew us ſo nigh to *Heyſſant* (or as we pronounce it *Vſhent*) a ſmall Iſle upon the moſt Weſtern Point or Promontory of *Britain* (*Armorica* of old, but now *Britain-Britanant*) as we were not a little endangered. In that diſtreſs we likewiſe ſought the Lord: who as he is the hope of all the Ends of the Earth, was pleaſed to appeaſe the noiſe of the Sea and the waves thereof, *Pſal.* 65. and in few hours more gave us the comfortable ſight of our own Country; not unlike that long lookt for *Ithaca*. And well remembring that caution of the Poet, *Turpe mihi abire Domo vacuumq; redire*, I have as my greateſt Adventure thought fit to expoſe to publick view theſe obſervations, albeit the iſſue of youth and haſt, which indeed were intended for the private ſatisfaction of that noble Lord *William* Earl of *Pembrook* and the Lord *Powys*, who gave me the firſt incouragement to Travel. To conclude, We came to an Anchor at *Plymouth*, and returned God hearty thanks for our preſervation.

Redituq; ſuo Singula gaudent.

FINIS.

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FINIS.

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